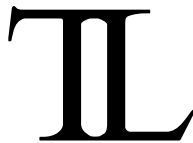


The Book of Exodus

The Book of Exodus

A Septuagint Reader

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Book of Exodus: A Septuagint Reader

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Timothy A. Lee Publishing, Cambridge, England

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The biblical base text is the Cambridge Septuagint, edited by H.B. Swete and based on Codex Vaticanus. It is in the public domain.

First Edition 2026

ISBN: 978-1-83651-367-4

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Introduction

This is a Greek Septuagint reader for the Book of Exodus. It is designed as a useful cost-efficient tool for two groups of people. First, for students or scholars new to the Septuagint, or curious to explore what it is. Second, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.¹

The book of Exodus contains the famous passages from Moses' birth, the plagues, Exodus, the ten commandments, and giving of the Law. Their familiarity makes them an excellent place to start for beginner and intermediate readers.

What is the Septuagint?

The term Septuagint is often used to mean “the Greek translation of the Old Testament/Hebrew Bible,” but this is imprecise and requires clarification. Strictly speaking, the Septuagint refers to the earliest Greek translation of the Hebrew Torah, that is, the rendering of the Pentateuch into Greek. A doubtful legend concerning this translation by seventy(-two) translators is recounted in the Letter of Aristeas from the second century BCE. The supposed number of translations gives us its name ‘Septuagint’, since *septuaginta* means seventy in Latin, and abbreviation LXX, which is 70 in Roman numerals. While, the Septuagint strictly refers to the initial translation of the first five books of the Bible, it has come to refer to many more books. Its boundary usually includes all those works transmitted in the great Greek uncial manuscripts, such as Codex Vaticanus, Sinaiticus, and Alexandrinus.

¹ Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language is Post-Classical Greek.

I retain the definite article with Septuagint, despite a modern trend to speak of septuagints in the plural. Undoubtedly there were numerous early revisions of the Septuagint, such as the Theodotion revision of Daniel quoted in the New Testament. However, these can almost all be traced back to single original ‘Ur-texts’.² In text critical circles it is common to refer to the original text as the Old Greek (OG), distinguish it from later revisions, such as Theodotion, or kaige.

I speak of the Greek translation of the Old Testament/Hebrew Bible, but this did not exist at the time of translation. The boundaries of the Hebrew Bible were not established at the time of the Septuagint translations. This can be inferred from the different books that made the ‘canons’ several centuries later. The Septuagint includes the deuterocanonical or apocryphal books rejected by the Rabbis and Protestants.³

Why Read the Septuagint?

First, the Septuagint is often the Bible of the New Testament authors and church fathers. They generally cite the Septuagint, not the Hebrew proto-Masoretic Text. While almost always the same, the texts differ at some points of interest. For example, Habakkuk 2.4 plays a key role in debates recorded in the New Testament around the nature of justification (cf. James 2.24, Romans 1.17, Galatians 3.11, Hebrews 10.38). The Septuagint translation of the verse reads a yod for waw as the pronominal suffix to **בְּאֱמוּנָתוֹ** and so changes the subject of faith. This rendering enabled a theology of justification to develop in Paul and his circles. The Hebrew Masoretic Text (MT) and kaige revision of the Septuagint disagree suggesting it is the person’s own faithfulness. On the other hand, the Septuagint leaves open room for Paul to develop his alternative understanding of justification through faith, or God’s faithfulness. Second, the Septuagint is fundamental for understanding koine or Post-Classical Greek. This is the language of the New Testament

² This is not necessarily the case with the Hebrew Bible for which late revisions are evident and the search for Ur-texts as proposed by the Hebrew Bible Critical Edition is problematic.

³ The Psalms of Solomon and Book of Odes are sometimes also included, although they are classified under the Pseudepigrapha.

and early church fathers. Third, in places the Septuagint contains hints at early Jewish biblical interpretation, though these are more common in the Aramaic targums and genre of rewritten scripture. Fourth, an understanding of the Septuagint is fundamental for textual criticism of the Hebrew Bible. The Septuagint sometimes reflects texts slightly earlier than the Hebrew Masoretic Text.

How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are displayed in two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 90 times or fewer in the Septuagint. It is assumed that after one year's study, a student will know most common words. Students coming from the New Testament should watch out, several of these words that are common in the Septuagint are rare in the New Testament. These 0 distinct lexemes occur 0 times in the Book of Exodus. This accounts for 0% of the 0 words found in the book. An

alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in Jonah 1:4, we encounter the word **κλύδων**^a. The word is uncommon, occurring only nine times in the Septuagint. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **κλύδων**. It is followed by grammatical data where necessary, in this case ending **ῶνος**, **ὁ** which refer to the genitival form ending (**ῶνος**) and gender (**ὁ**). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the Septuagint in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

Many of the glosses are based on *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.⁴ I have lightly updated the language and translations offered. Words not found in the New Testament, or those with different meanings in the Septuagint have been updated based on LSJ. The glosses offer the more common translations of the words, though context is key for meaning. These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, **σκοτία**^b ... **σκοτία**^b.

⁴ G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. Edinburgh: T & T Clark, 1923.

a **κλύδων**, ῶνος, ὁ. billow, surge. (9) b **σκοτία**, ας, ἡ. darkness, dark. (17)

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, ἐνέβη.^a This indicates the form ἐνέβη is the aorist active indicative third-person singular of the verb ἐμβαίνω. It is glossed because this root aorist differs to the present stem. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρεν¹ (Jonah 1:3) is a second aorist active indicative third-person singular, from εὕρισκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., ¹) which are bold and sans-serif.

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἰωνᾶν. These are the proper nouns that occur 90 times or fewer in the Septuagint. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰούδα is not glossed.

Verb and Noun Paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

a ἐμβαίνω. to step into, embark. (4)
aor. act. ind. 3s

¹ εὔρισκω aor. act. ind. 3s

Sources

The biblical base text for this reader is the Cambridge Septuagint, which is the text edited by Henry Barclay Swete in his manual editions.⁵ The Cambridge Septuagint follows the text of Codex Vaticanus, substituting Alexandrinus or Sinaiticus where Vaticanus is missing pages, such as the first 46 chapters of Genesis. Occasionally Swete standardised the text with slight changes to orthography, leaving the original forms in an appendix to each volume. This text was the shorter *editio minor* to the *editio maior* with full apparatus. The *editio maior* was edited by Alan England Brooke, Norman McLean, and later Henry St John Thackeray and is often referred to simply as the Brooke-McLean edition. This remains the pinnacle of Cambridge Septuagint scholarship.⁶ In my research I use the Brooke-McLean edition more than any other Septuagint edition. Rahlfs' manual handbook is an option for some, but the text is badly mistaken in vast chunks of text such as the kaige revisions (much of Kingdoms, Judges, Ruth, Song of Songs, Lamentations, Ecclesiastes) so of little use for study.⁷ The Göttingen Septuagint will one day surpass the Cambridge edition, though I was delighted when Reinhard Kratz Professor of Old Testament at Göttingen confessed during my viva that he regrets the decision of the Göttingen Septuagint to use an eclectic approach and would have followed the Cambridge diplomatic way were he to start again. To save space I removed all critical apparatuses. This should not be neglected in study but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

⁵ Henry Barclay Swete, ed. *The Old Testament in Greek According to the Septuagint. 3 Volumes*. Cambridge: Cambridge University Press, 1887-1894.

⁶ I found Brooke donated a copy of the Octateuch to the King's College library with a handwritten note to the library stating, "I send a copy of our series to the King's Library, though I do not imagine it will attract many readers." Sadly, 108 years after writing this note the book remains in mint condition never having been read. I hope this reader's edition will prove far more popular in continuing the work of Cambridge Septuagint scholarship.

⁷ Alfred Rahlfs and Robert Hanhart, eds. *Septuaginta. Rahlfs-Hanhart. Editio altera*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

The morphological parsing, lemmatization, and glosses are my own. I producing the glosses I consulted Liddell, Scott, Jones, *A Greek-English Lexicon* (LSJ), and Abbott-Smith's lexicon.⁸

For the maps, I have consulted Hurlbut's Bible Atlas,⁹ and public domain maps of ancient highway systems. Place names in Greek and arrows marking travel itineraries were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

Acknowledgments

Huge thanks for checking some of the morphological parsing and lemmata go to Lachlan Hodgson, Daniel Pollorena, and Alberto Paredes. It was a joy to hang out with Daniel and Alberto at SBL in Boston 2025, though I don't recommend sharing an Airbnb with them! I would like to thank all those who discussed this project with me. In particular were conversations with Adrian Schenker, Emanuel Tov, Michael Segal, Noam Mizrahi, Hindy Najman, Felix Albrecht, Nathan MacDonald, Geoffrey Kahn, Ben Kantor, Travis Wright, Robert Walker, Ben Rae, Joshua Parker, Megan Alsene-Parker, and Jack Day. Likewise, thanks to Will Ross and Greg Lanier who also produced a reader's edition, though frustrations with its bulky size and numerous repeated footnotes spurred me on to produce this

⁸ Abbott-Smith, *Greek Lexicon*.

⁹ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

more satisfying edition. Finally, thanks go to the late James (Jim) Aitken who encouraged me to get this series published before his untimely death.

Hebrew Univeristy, Jerusalem
22nd May, 2026.

Timothy A. Lee

Abbreviations

1	first person
1pl/1p	first-person plural
1s	first-person singular
2	second person
2pl/2p	second-person plural
2s	second-person singular
3	third person
3pl/3p	third-person plural
3s	third-person singular
acc.	accusative
act.	active
aor.	aorist
comp.	comparative
dat.	dative
fem./f.	feminine
fp	feminine plural
fs	feminine singular
fut.	future
gen.	genitive
impf.	imperfect
impv.	imperative
ind.	indicative
inf.	infinitive
masc./m.	masculine
mid.	middle
mp	masculine plural

ms	masculine singular
neut./n.	neuter
nom.	nominative
np	neuter plural
ns	neuter singular
pass.	passive
pf.	perfect
pl./p.	plural
plpf.	pluperfect
pos.	positive
pres.	present
ptc.	participle
sg./s.	singular
subj.	subjunctive
superl.	superlative
voc.	vocative

ΕΞΟΔΟΣ

Israel in Egypt

1 Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ τῶν εἰσπεπορευμένων εἰς Αἴγυπτον ἅμα Ἰακώβ τῷ πατρὶ αὐτῶν· ἕκαστος πανοικὶ αὐτῶν εἰσῆλθosan¹. **2** Ρουβὴν, Συμεών, Λευεὶ, Ἰούδας, **3** Ἰσοσαχάρ, Ζαβουλὼν καὶ Βενιαμείν, **4** Δὰν καὶ Νεφθαλεὶ, Γὰδ καὶ Ἀσήρ. **5** Ἰωσήφ δὲ ἦν ἐν Αἰγύπτῳ· ἦσαν δὲ πᾶσαι ψυχαὶ ἐξ Ἰακώβ πέντε καὶ ἑβδομήκοντα. **6** Ἐτελεύτησεν^a δὲ Ἰωσήφ καὶ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ γενεὰ ἐκείνη.

7 Οἱ δὲ υἱοὶ Ἰσραὴλ ηὐξήθησαν^b καὶ ἐπληθύνθησαν² καὶ χυδαῖοι^c ἐγένοντο καὶ κατίσχυον^d σφόδρα σφόδρα· ἐπλήθυνεν³ δὲ ἡ γῆ αὐτοῦς.

The Oppression of the Israelites

8 Ἀνέστη⁴ δὲ βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. **9** εἶπεν δὲ τῷ ἔθνει αὐτοῦ Ἰδοὺ τὸ γένος τῶν υἱῶν Ἰσραὴλ μέγα πλῆθος, καὶ ἰσχύει ὑπὲρ ἡμᾶς. **10** δεῦτε^e οὖν κατασοφισώμεθα^f αὐτούς, μή ποτε πληθυνθῆ⁵, καὶ ἡνίκα ἂν συμβῆ^g ἡμῖν πόλεμος προστεθήσονται⁶ καὶ οὗτοι πρὸς τοὺς ὑπεναντίους^h, καὶ ἐκπολεμήσαντεςⁱ ἡμᾶς ἐξελεύσονται⁷ ἐκ

1

- a **τελευτάω**. to complete, finish; die. (88) *aor. act. ind. 3s*
b **αὐξάνω**. to make to grow, increase. (35)
c **χυδαῖος, ον**. poured out in streams, abundant. (1)
d **κατίσχύω**. to prevail against, overpower. (88)

e **δεῦτε**. come on! come here! (39)

- f **κατασοφίζομαι**. to deal craftily with, outwit. (1)
g **συμβαίνω**. to happen; come, meet. (45) *aor. act. subj. 3s*
h **ὑπεναντίος, α, ον**. set over against, opposed. (36)
i **ἐκπολεμέω**. to wage war. (12) *aor. act. ptc. nom. mp*

¹ **εἰσέρχομαι** *aor. act. ind. 3p*

² **πληθύνω** *aor. pass. ind. 3p*

³ **πληθύνω** *aor. act. ind. 3s*

⁴ **ἀνίστημι** *aor. act. ind. 3s*

⁵ **πληθύνω** *aor. pass. subj. 3s*

⁶ **προστίθημι** *fut. pass. ind. 3p*

⁷ **ἐξέρχομαι** *fut. mid. ind. 3p*

τῆς γῆς. ¹¹ και ἐπέστησεν^a αὐτοῖς ἐπιστάτας^b τῶν ἔργων, ἵνα κακώσωσιν^c αὐτοὺς ἐν τοῖς ἔργοις· και ὠκοδόμησαν πόλεις ὄχυράς^d τῷ Φαραῷ, τὴν τε Πειθῶ και Ῥαμεσσή και Ὠν, ἣ ἐστὶν Ἡλίου πόλις. ¹² καθότι^e δὲ αὐτοὺς ἐταπεινουν, τοσοῦτω πλείους ἐγίνοντο, και ἴσχυον σφόδρα σφόδρα· και ἐβδελύσσοντο^f οἱ Αἰγύπτιοι ἀπὸ τῶν υἱῶν Ἰσραήλ. ¹³ και κατεδυνάστευον^g οἱ Αἰγύπτιοι τοὺς υἱοὺς Ἰσραήλ βία^h, ¹⁴ και καταδύνωνⁱ αὐτῶν τὴν ζωὴν ἐν τοῖς ἔργοις τοῖς σκληροῖς^j, τῷ πηλῷ^k και τῇ πλινθίᾳ^l και πᾶσι τοῖς ἔργοις τοῖς ἐν τοῖς πεδίοις, κατὰ πάντα τὰ ἔργα ὧν κατεδουλοῦντο^m αὐτοὺς μετὰ βίας^h.

¹⁵ Και εἶπεν ὁ βασιλεὺς τῶν Αἰγυπτίων ταῖς μαίαιςⁿ τῶν Ἑβραίων^o, τῇ μιᾷ αὐτῶν ἣ ὄνομα Σεπφωρά, και τὸ ὄνομα τῆς δευτέρας Φουά. ¹⁶ και εἶπεν Ὅταν μαιούσθε^p τὰς Ἑβραίας και ὤσιν πρὸς τῷ τίκτειν, ἐὰν μὲν ἄρσεν^q ἦ, ἀποκτείνετε αὐτό· ἐὰν δὲ θῆλυ^r, περιποιεῖσθε^s αὐτό. ¹⁷ ἐφοβήθησαν δὲ αἱ μαῖαιⁿ τὸν θεόν, και οὐκ ἐποίησαν καθότι^e συνέταξεν^t αὐταῖς ὁ βασιλεὺς Αἰγύπτου, και ἐζωογονοῦν^t τὰ ἄρσενα^q. ¹⁸ ἐκάλεσεν δὲ ὁ βασιλεὺς Αἰγύπτου τὰς μαίαςⁿ και εἶπεν αὐταῖς Τί ὅτι ἐποιήσατε τὸ πρᾶγμα τοῦτο και ἐζωογονεῖτε^t τὰ ἄρσενα^q; ¹⁹ εἶπαν δὲ αἱ μαῖαιⁿ τῷ Φαραῷ Οὐχ ὡς γυναῖκες Αἰγύπτου αἱ Ἑβραῖαι,

a ἐπίστημι. to set on, over, stand by, be present. (74) *aor. act. ind. 3s*

b ἐπιστάτης, ου, ὁ. chief, commander, master. (11)

c κακῶ. to ill-treat, afflict, distress. (57)

d ὄχυρός, ἣ, ὄν. strong, secure, firm, lasting. (58)

e καθότι. according as, just as. (67)

f βδελύσσομαι. to abhor, detest. (38)

g καταδυναστεύω. to exercise power over, oppress. (30)

h βία, ας, ἣ. force, violence. (28)

i καταδυνάω. to afflict grievously. (2)

j σκληρός, ἄ, ὄν. hard, harsh, stern. (64)

k πηλός, οὔ, ὁ. clay, mud. (31)

l πλινθεία, ἣ. brickmaking. (5)

m καταδουλόω. to enslave. (9)

n μαῖα, ας, ἣ. midwife. (9)

o Ἑβραῖος, ου, ὁ. Hebrew. (30)

p μαιόμαι. to deliver. (2)

q ἄρσην, ενος, εν. male. (54)

r θῆλυς, εια, υ. female. (38)

s περιποιέω. to acquire, purchase. (31)

t ζωογονέω. to give life. (10)

¹ συντάσσω *aor. act. ind. 3s*

τίκτουσιν γὰρ πρὶν^a ἢ εἰσελθεῖν¹ πρὸς αὐτάς τὰς μαίας^b, καὶ ἔτικτον. ²⁰ εὖ δὲ ἐποίει ὁ θεὸς ταῖς μαίαις^b, καὶ ἐπλήθυνεν ὁ λαὸς καὶ ἴσχυεν σφόδρα. ²¹ ἐπειδὴ^c ἐφοβοῦντο αἱ μαῖαι^b τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας. ²² Συνέταξεν² δὲ Φαραὼ παντὶ τῷ λαῷ αὐτοῦ λέγων Πᾶν ἄρσεν^d ὃ ἐὰν τεχθῆ³ τοῖς Ἑβραίοις^e εἰς τὸν ποταμὸν ρίψατε^f, καὶ πᾶν θῆλυ^g, ζωογονεῖτε^h αὐτό.

The Birth and Early Life of Moses

2 Ἦν δὲ τις ἐκ τῆς φυλῆς Λευεὶ ὃς ἔλαβεν¹ τῶν θυγατέρων Λευεὶ. ² καὶ ἐν γαστρὶ^a ἔλαβεν¹ καὶ ἔτεκεν² ἄρσεν^d. ἰδόντες δὲ αὐτὸ ἀστείον^b ἐσκέπασαν^c αὐτὸ μῆνας τρεῖς. ³ ἐπει^d δὲ οὐκ ἠδύναντο αὐτὸ ἔτι κρύπτειν, ἔλαβεν¹ αὐτῷ ἡ μήτηρ αὐτοῦ θίβιν^e καὶ κατέχρισεν^f αὐτὴν ἀσφαλτοπίσση^g καὶ ἐνέβαλεν^h τὸ παιδίον εἰς αὐτήν, καὶ ἔθηκεν³ αὐτὴν εἰς τὸ ἔλοςⁱ παρὰ τὸν ποταμόν. ⁴ καὶ κατεσκόπευεν^j ἡ ἀδελφὴ αὐτοῦ μακρόθεν^k μαθεῖν^l τί τὸ ἀποβησόμενον^m αὐτῷ.

a πρὶν. formerly, before. (52)

b μαῖα, ας, ἡ. midwife. (9)

c ἐπειδὴ. when, since. (22)

d ἄρσην, ενος, εν. male. (54)

e Ἑβραῖος, ου, ὁ. Hebrew. (30)

f ρίπτω. to throw, cast, hurl. (81) aor. act. impv. 2p

g θῆλυς, εια, υ. female. (38)

h ζωογονέω. to give life. (10) fut. act. ind. 2p

2

a γαστήρ, γαστρός, ἡ. womb, stomach. (64)

b ἀστείος, α, ον. elegant, fair, beautiful. (5)

c σκεπάζω. to cover, shelter. (32) aor. act. ind. 3p

d ἐπί. since; when. (36)

e θίβις, εως, ἡ. basket. (3)

f καταχρίω. to anoint, smear, coat. (2) aor. act. ind. 3s

g ἀσφαλτόπισσα, ἡ. tar. (1)

h ἐμβάλλω. to cast into. (68) aor. act. ind. 3s

i ἔλος, εος, τό. marsh. (10)

j κατασκοπέω. to view closely, inspect, spy out. (21)

k μακρόθεν. from afar. (37)

l μαθάνω. to learn, learn by inquiry. (51) aor. act. inf.

m ἀποβαίνω. to step off, disembark, leave. (21)

¹ εἰσέρχομαι aor. act. inf.

² συντάσσω aor. act. ind. 3s

³ τίκτω aor. pass. subj. 3s

¹ λαμβάνω aor. act. ind. 3s

² τίκτω aor. act. ind. 3s

³ τίθημι aor. act. ind. 3s

τῷ θεῷ ὑμῶν ἐν τῇ ἐρήμῳ¹, ἀλλ' οὐ μακρὰν^a ἀποτενεῖτε^b πορευθῆναι· εὐξασθε^c οὖν περὶ ἐμοῦ πρὸς Κύριον. **29** εἶπεν δὲ Μωυσῆς Ὅδε ἐγὼ ἐξελεύσομαι² ἀπὸ σοῦ καὶ εὐξομαι^d πρὸς τὸν θεόν, καὶ ἀπελεύσεται³ ἀπὸ σοῦ ἡ κυνόμυια^e καὶ ἀπὸ τῶν θεραπόντων^f σου καὶ τοῦ λαοῦ σου αὔριον^g. μὴ προσθῆς⁴ ἔτι, Φαραῶ, ἐξαπατήσαι^h τοῦ μὴ ἐξαποστεῖλαι⁵ τὸν λαὸν θύσαι⁶ Κυρίῳ. **30** ἐξῆλθεν⁷ δὲ Μωυσῆς ἀπὸ Φαραῶ καὶ ηὔξατο^c πρὸς τὸν θεόν. **31** ἐποίησεν δὲ Κύριος καθάπερⁱ εἶπεν Μωυσῆς, καὶ περιεῖλεν^j τὴν κυνόμυιαν^e ἀπὸ Φαραῶ καὶ τῶν θεραπόντων^f αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ, καὶ οὐ κατελείφθη οὐδεμία. **32** καὶ ἐβάρυνεν^k Φαραῶ τὴν καρδίαν αὐτοῦ καὶ ἐπὶ τοῦ καιροῦ τούτου, καὶ οὐκ ἠθέλησεν⁸ ἐξαποστεῖλαι⁵ τὸν λαόν.

The Fifth Plague: Death of Livestock

9 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Εἰσελθε¹ πρὸς Φαραῶ καὶ ἐρεῖς² αὐτῷ Ἔαδε λέγει Κύριος ὁ θεὸς τῶν Ἑβραίων^a Ἐξαπόστειλον³ τὸν λαόν μου ἵνα μοι λατρεύσωσιν^b. **2** εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι⁵ τὸν λαόν μου ἀλλ' ἔτι ἐνκρατεῖς^c αὐτοῦ, **3** ἰδοὺ χεὶρ Κυρίου ἐπέσται^d ἐν τοῖς κτήνεσίν σου τοῖς

a μακρὰν. long way, far. (66)

b ἀποτείνω. to stretch out, extend. (2) fut. act. ind. 2p

c εὐξομαι. to pray, wish. (76)

d εὐχομαι. to pray, wish. (76) fut. mid. ind. 1s

e κυνόμυια, ἡ. the dog-fly. (9)

f θεραπῶν, οντος, ὁ. servant, attendant. (64)

g αὔριον. tomorrow. (61)

h ἐξαπατάω. to deceive. (1) aor. act. impv. 2s

i καθάπερ. just as, even as. (79)

j περιαιρέω. to take away, take off. (54) aor. act. ind. 3s

k βαρύνω. to weigh down. (37) 9

a Ἑβραῖος, ου, ὁ. Hebrew. (30)

b λατρεύω. to serve, worship. (90)

c ἐνκρατέω. to be master of, exercise control over. (1)

d ἔπειμι. to come upon, come after; following. (9) fut. mid. ind. 3s

¹ ἔρημος dat. fs

² ἐξέρχομαι fut. mid. ind. 1s

³ ἀπέρχομαι fut. mid. ind. 3s

⁴ προστίθημι aor. act. subj. 2s

⁵ ἐξαποστέλλω aor. act. inf.

⁶ θύω aor. act. inf.

⁷ ἐξέρχομαι aor. act. ind. 3s

⁸ θέλω aor. act. ind. 3s

¹ εἰσέρχομαι aor. act. impv. 2s

² λέγω fut. act. ind. 2s

³ ἐξαποστέλλω aor. act. impv. 2s

ἐν τοῖς πεδίοις, ἔν τε τοῖς ἵπποις καὶ ἐν τοῖς ὑποζυγίοις^a καὶ ταῖς καμήλοις^b καὶ βουσὶν¹ καὶ προβάτοις, θάνατος μέγας σφόδρα. ⁴ καὶ παραδοξάσω^c ἐγὼ ἐν τῷ καιρῷ ἐκείνῳ ἀνὰ μέσον τῶν κτηνῶν τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν υἰῶν Ἰσραὴλ· οὐ τελευτήσκει^d ἀπὸ πάντων τῶν τοῦ Ἰσραὴλ υἰῶν ῥήτόν^e. ⁵ καὶ ἔδωκεν² ὁ θεὸς ὄρον^f λέγων Ἐν τῇ αὔριον^g ποιήσκει Κύριος τὸ ῥήμα³ τοῦτο ἐπὶ τῆς γῆς. ⁶ καὶ ἐποίησεν Κύριος τὸ ῥήμα³ τοῦτο τῇ ἐπαύριον^h, καὶ ἐτελεύτησενⁱ πάντα τὰ κτήνη τῶν Αἰγυπτίων· ἀπὸ δὲ τῶν κτηνῶν τῶν υἰῶν Ἰσραὴλ οὐκ ἐτελεύτησενⁱ οὐδέν. ⁷ ἰδὼν δὲ Φαραὼ ὅτι οὐκ ἐτελεύτησενⁱ ἀπὸ πάντων τῶν κτηνῶν τῶν υἰῶν Ἰσραὴλ οὐδέν, ἐβαρύνθη^j ἡ καρδιά Φαραὼ, καὶ οὐκ ἐξαπέστειλεν⁴ τὸν λαόν.

The Sixth Plague: Boils

⁸ Εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ Ἀαρὼν λέγων Λάβετε⁵ ὑμεῖς πλήρεις τὰς χεῖρας αἰθάλης^k καμιναιάς^l, καὶ πασάτω^m Μωυσῆς εἰς τὸν οὐρανὸν ἐναντίον Φαραὼ καὶ ἐναντίον τῶν θεραπόντωνⁿ αὐτοῦ, ⁹ καὶ γενηθήτω⁶ κονιορτός^o ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου· καὶ ἔσται⁷ ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ

a ὑποζύγιον, ου, τό. ass; beast for the yoke. (22)

b κάμηλος, ου, ὁ, ἡ. camel. (57)

c παραδοξάζω. to make wonderful, extraordinary. (5) fut. act. ind. 1s

d τελευτάω. to complete, finish; die. (88) fut. act. ind. 3s

e ῥήτός, ἡ, ὄν. stated, specified. (2)

f ὄρος, εος, τό. boundary, landmark. (4)

g αὔριον. tomorrow. (61)

h ἐπαύριον. tomorrow. (22)

i τελευτάω. to complete, finish; die. (88) aor. act. ind. 3s

j βαρύνω. to weigh down. (37) aor. pass. ind. 3s

k αἰθάλη, ἡ. soot. (2)

l καμιναία, ἡ. furnace. (2)

m πάσσω. to sprinkle. (8) aor. act. impv. 3s

n θεράπων, οντος, ὁ. servant, attendant. (64)

o κονιορτός, ου, ὁ. dust (stirred up), dust. (18)

¹ βοῦς dat. mp

² δίδωμι aor. act. ind. 3s

³ ῥήμα acc. ns

⁴ ἐξαποστέλλω aor. act. ind. 3s

⁵ λαμβάνω aor. act. impv. 2p

⁶ γίνομαι aor. pass. impv. 3s

⁷ εἰμί fut. mid. ind. 3s

ἀνήγαγεν¹ αὐτὴν ἐπὶ πᾶσαν γῆν Αἰγύπτου, καὶ κατέπαυσεν^a ἐπὶ πάντα τὰ ὄρια Αἰγύπτου πολλὴ σφόδρα· προτέρα αὐτῆς οὐ γέγονεν² τοιαύτη ἀκρίς^b καὶ μετὰ ταῦτα οὐκ ἔσται³ οὕτως. **15** καὶ ἐκάλυψεν^c τὴν ὄψιν^d τῆς γῆς, καὶ ἐφθάρη^e ἡ γῆ· καὶ κατέφαγεν^f πᾶσαν βοτάνην^f τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων ὃς ὑπελείφθη^g ἀπὸ τῆς χαλάζης^h. οὐχ ὑπελείφθη^g χλωρὸνⁱ οὐδὲν ἐν τοῖς ξύλοις καὶ ἐν πάσῃ βοτάνῃ^f πεδίου ἐν γῇ Αἰγύπτου.

16 Κατέσπευδεν^j δὲ Φαραὼ καλέσαι Μωυσῆν καὶ Ἀαρὼν λέγων Ἡμάρτηκα⁵ ἐναντίον Κυρίου τοῦ θεοῦ ὑμῶν καὶ εἰς ὑμᾶς. **17** προσδέξασθε^k οὖν μου τὴν ἁμαρτίαν ἔτι νῦν, καὶ προσεύξασθε^l πρὸς Κύριον τὸν θεὸν ὑμῶν, καὶ περιελέτω^m ἀπ' ἐμοῦ τὸν θάνατον τοῦτον. **18** ἐξῆλθενⁿ δὲ Μωυσῆς ἀπὸ Φαραὼ καὶ ἠὔξατο^o πρὸς τὸν θεόν. **19** καὶ μετέβαλεν^p Κύριος ἄνεμον ἀπὸ θαλάσσης σφοδρόν^p, καὶ ἀνέλαβεν^q τὴν ἀκρίδα^r καὶ ἔβαλεν^s αὐτὴν εἰς τὴν ἐρυθρὰν^t θάλασσαν· καὶ οὐχ ὑπελείφθη^g

a καταπαύω. to lay to rest, cease from. (62) *aor. act. ind. 3s*

b ἀκρίς, ἴδος, ἡ. locust. (32)

c καλύπτω. to cover, hide. (85)

d ὄψις, εως, ἡ. features, outward appearance. (49)

e φθείρω. to destroy, corrupt, spoil. (21) *aor. pass. ind. 3s*

f βοτάνη, ἡς, ἡ. grass, fodder, green herb. (15)

g ὑπολείπω. to leave remaining. (70) *aor. pass. ind. 3s*

h χάλαζα, ἡς, ἡ. hail. (38)

i χλωρός, ἄ, ὄν. pale green. (15)

j κατασπεύδω. to press, urge. (14)

k προσδέχομαι. to receive favourably, accept. (45)

l προσεύχομαι. to pray. (88)

m περιαιρέω. to take away, take off. (54) *aor. act. impv. 3s*

n εὔχομαι. to pray, wish. (76)

o μεταβάλλω. to change mind, turn about. (26) *aor. act. ind. 3s*

p σφοδρός, ἄ, ὄν. vehement, violent, excessive. (6)

q ἀναλαμβάνω. to take up, raise. (89) *aor. act. ind. 3s*

r ἀκρίς, ἴδος, ἡ. locust. (32) *acc. fs*

s βάλλω. to throw, cast; put. (53)

t ἐρυθρός, ἄ, ὄν. red. (28)

¹ ἀνάγω *aor. act. ind. 3s*

² γίνομαι *pf. act. ind. 3s*

³ εἰμί *fut. mid. ind. 3s*

⁴ κατεσθίω *aor. act. ind. 3s*

⁵ ἁμαρτάνω *pf. act. ind. 1s*

⁶ ἐξέρχομαι *aor. act. ind. 3s*

ἀκρίς^a μία ἐν πάσῃ γῆ Αἰγύπτου. ²⁰ καὶ ἐσκλήρυνεν^b Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ ἐξαπέστειλεν¹ τοὺς υἱοὺς Ἰσραήλ.

The Ninth Plague: Darkness

²¹ Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ἐκτεινον² τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ γενηθήτω³ σκότος ἐπὶ γῆν Αἰγύπτου, ψηλαφητὸν^c σκότος. ²² ἐξέτεινεν⁴ δὲ Μωυσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ ἐγένετο σκότος γνόφος^d θύελλα^e ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας. ²³ καὶ οὐκ εἶδεν οὐδεὶς τὸν ἀδελφὸν αὐτοῦ τρεῖς ἡμέρας, καὶ οὐκ ἐξάνεστη^f οὐδεὶς ἐκ τῆς κοίτης^g αὐτοῦ τρεῖς ἡμέρας· πᾶσι δὲ τοῖς υἱοῖς Ἰσραήλ φῶς ἦν ἐν πᾶσιν οἷς κατεγίνοντο^h.

²⁴ Καὶ ἐκάλεσεν Φαραώ Μωυσῆν καὶ Ἀαρὼν λέγων Βαδίζετεⁱ λατρεύσατε^j Κυρίῳ τῷ θεῷ ὑμῶν· πλὴν τῶν προβάτων καὶ τῶν βοῶν⁵ ὑπολίπεσθε^k. καὶ ἡ ἀποσκευὴ^l ὑμῶν ἀποτρεχέτω^m μεθ' ὑμῶν. ²⁵ καὶ εἶπεν Μωυσῆς Ἄλλὰ καὶ σὺ δώσεις⁶ ἡμῖν ὀλοκαυτώματα καὶ θυσίας ἃ ποιήσομεν Κυρίῳ τῷ θεῷ ὑμῶν, ²⁶ καὶ τὰ κτήνη ὑμῶν πορεύσεται μεθ' ὑμῶν, καὶ

a ἀκρίς, ἴδος, ἡ. locust. (32)

b σκληρύνω. to harden, make stubborn. (36) *aor. act. ind. 3s*

c ψηλαφητός, ἡ, ὄν. that can be felt. (1)

d γνόφος, ου, ὄ. darkness, gloom. (27)

e θύελλα, ης, ἡ. hurricane, cyclone, whirlwind. (3)

f ἐξάνεστημι. to raise up. (32) *aor. act. ind. 3s*

g κοίτη, ἡς, ἡ. bed, marriage bed. (71)

h καταγίνομαι. to abide, dwell. (3)

i βαδίζω. to walk, go slowly, proceed. (58)

j λατρεύω. to serve, worship. (90)

k ὑπολείπω. to leave remaining. (70)

l ἀποσκευή, ἡς, ἡ. possession, property. (32)

m ἀποτρέχω. to run off. (21) *pres. act. impv. 3s*

¹ ἐξαποστέλλω *aor. act. ind. 3s*

² ἐκτεινώ *aor. act. impv. 2s*

³ γίνομαι *aor. pass. impv. 3s*

⁴ ἐκτείνω *aor. act. ind. 3s*

⁵ βοῦς *gen. mp*

⁶ δίδωμι *fut. act. ind. 2s*

Indefinite pronoun **τις, τι**, someone, anyone

		Masc./Fem.	Neut.
Sg.	Nom.	τις	τι
	Acc.	τινα	τι
	Gen.	τινος	τινος
	Dat.	τινι	τινι
Pl.	Nom.	τινες	τινα
	Acc.	τινας	τινα
	Gen.	τινων	τινων
	Dat.	τισι(ν)	τισι(ν)

In the rare occasions when an accent is placed on the indefinite pronoun, unlike the interrogative pronoun, this will be on the ultima; for example, *τινά*.

Interrogative pronoun **τίς, τί**, who? which? what? why?

		Masc./Fem.	Neut.
Sg.	Nom.	τίς	τί
	Acc.	τίνα	τί
	Gen.	τίνος	τίνος
	Dat.	τίνι	τίνι
Pl.	Nom.	τίνες	τίνα
	Acc.	τίνας	τίνα
	Gen.	τίνων	τίνων
	Dat.	τίσι(ν)	τίσι(ν)

Nouns

These are some representative nouns that show the variety found among the different declensions.

	1 Fem.	1 Fem.	1 Fem.	1 Masc.
Nom.	ἡμέρα	φωνή	δόξα	προφήτης
Acc.	ἡμέραν	φωνήν	δόξαν	προφήτην
Gen.	ἡμέρας	φωνῆς	δόξης	προφήτου
Dat.	ἡμέρα	φωνῇ	δόξει	προφήτη
Nom.	ἡμέραι	φωναί	δόξαι	προφήται
Acc.	ἡμέρας	φωναίς	δόξαις	προφήταις
Gen.	ἡμερῶν	φωνῶν	δοξῶν	προφητῶν
Dat.	ἡμέραις	φωναῖς	δόξαις	προφήταις
	2 Masc.	2 Fem.	2 Neut.	3 Masc.
Nom.	λόγος	ὁδός	ἔργον	ἄρχων
Acc.	λόγον	ὁδόν	ἔργον	ἄρχοντα
Gen.	λόγου	ὁδοῦ	ἔργου	ἄρχοντος
Dat.	λόγῳ	ὁδῷ	ἔργῳ	ἄρχοντι
Nom.	λόγοι	ὁδοί	ἔργα	ἄρχοντες
Acc.	λόγους	ὁδοὺς	ἔργα	ἄρχοντας
Gen.	λόγων	ὁδῶν	ἔργων	ἀρχόντων
Dat.	λόγοις	ὁδοῖς	ἔργοις	ἄρχουσιν
	3 Fem.	3 Fem.	3 Masc.	3 Neut.
Nom.	σάρξ	νύξ	πούς	σῶμα
Acc.	σάρκα	νύκτα	πόδα	σῶμα
Gen.	σαρκός	νυκτός	ποδός	σώματος
Dat.	σαρκί	νυκτί	ποδί	σώματι
Nom.	σάρκες	νύκτες	πόδες	σώματα
Acc.	σάρκας	νύκτας	πόδας	σώματα
Gen.	σαρκῶν	νυκτῶν	ποδῶν	σωμάτων
Dat.	σαρξίν	νυκτῖν	ποδσίν	σώμασιν

μερίς, ίδος, ή part, portion. (147)
μέρος, ους, τό part, share, portion. (116)
μέσος, η, ον middle, midst. (780)
μετά after, with. (2287)
μή no, not. (3126)
μηδέ and not, but not. (136)
μήν, μηνός, ό (1) month; (2) certainly. (336)
μήτηρ, μητρός, ή mother. (305)
μιαίνω to stain, pollute, defile. (119)
μικρός, ά, όν small, little. (169)
μιμνήσκω to remind, remember. (219)
μισέω to hate, detest. (164)
μόνος, η, ον only, alone. (196)
μόσχος, ου, ό calf. (230)
Μωϋσής, έως, ό Moses. (813)

N

νεανίσκος, ου, ό young man. (96)
νέος, α, ον young, new, fresh. (114)
νεφέλη, ης, ή cloud. (130)
νόμος, ου, ό law, custom. (417)

νϋν now. (621)
νύξ, νυκτός, ή night. (266)

Ξ

ξύλον, ου, τό wood, timber, plank. (290)

O

ό, ή, τό the, this, who. (81625)
όδε, ήδε, τότε this here, this. (449)
όδός, οϋ, ή way, path, road, journey. (840)
οίδα to know. (280)
οικέω to inhabit, dwell. (99)
οικία, ας, ή house, household. (252)
οικοδομέω to build, build up. (419)
οίκος, ου, ό house, household. (1946)
οίνος, ου, ό wine. (234)
όλοκαύτωμα, ατος, τό whole burnt offering. (192)
όλος, η, ον whole, entire, all. (245)
όμνύω to swear, take an oath. (169)
όνομα, ατος, τό name. (976)
όνος, ου, ό, ή donkey, ass. (114)

ὀπίσω behind, after. (344)
ὀπως that, in order that;
 how. (237)
ὀράω to see, perceive. (1380)
ὀργή, ἤς, ἡ anger, wrath. (288)
ὄριον, ου, τό region,
 boundary. (279)
ὄρος, ους, τό mountain,
 hill. (644)
ὅς, ἡ, ὅ who, which, what,
 that. (4649)
ὅσος, η, ον how great, how
 much; as much as. (572)
ὀστέον, ου, τό bone. (122)
ὅστις, ἥτις, ὅτι who, whoever,
 whatever. (120)
ὅταν when, whenever. (197)
ὅτε when. (139)
ὅτι for, that, because. (3732)
οὐ no, not. (6017)
οὐδέ and not, neither,
 nor. (567)
οὐδείς, οὐδεμία, οὐδέν no one,
 none. (252)
οὐκέτι no longer, no more. (96)
οὖν therefore, then. (257)
οὐρανός, οὐ, ὁ heaven. (608)
οὖς, ὠτός, τό ear. (177)

οὔτε and not, neither,
 nor. (121)
οὔτος, αὐτή, τοῦτο this, he, she,
 it. (4216)
οὕτως in this manner, so,
 thus. (813)
ὀφθαλμός, οὐ, ὁ eye. (635)

Π

παιδίον, ου, τό little child,
 infant. (133)
παῖς, παιδός, ὁ, ἡ boy,
 child. (452)
παρά alongside, contrary to;
 from beside; beside. (802)
παραγίνομαι to come, arrive
 at, stand by. (156)
παραδίδωμι to hand over,
 entrust, deliver. (230)
παρακαλέω to call,
 summon. (123)
παρεμβάλλω to encamp, put
 in beside or between, draw up
 in a line. (178)
παρεμβολή, ἤς, ἡ camp,
 barracks. (297)
παρέρχομαι to pass, pass by,
 go by. (141)