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## **Esther 4:11**

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ingular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἔθνη πάνταρlugin-autotooltip_default plugin-autotooltip_bignāç
* All * Every * The whole
Usage in the New Testament
 The definite article.
  singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ βασιλείας γινώσκει ὅτι πἄςplugin-autotooltip_default plugin-autotooltip_bignἄκ
  Jsage in the New Testament
  With singular countable nouns — "every" John 1-9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 övépusoc ñ yuví öt plugin-autotooltip_default plugin-autotooltip_bigöt, ñ, ő
  The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
  t is distinct from ὄτι ("that," introducing indirect speech) and from ὄς as an interrogative in older Greek (meaning είσελε
   To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
       position. Occurs 703 times in the New Testament.
μοός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τουρμασία autocoolito_default plugin-autocoolito_blogh, ή, το
    ngular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ βασιλέα εἰς τὴγρlugin-autotooltip_default plugin-autotooltip_bigὁ, ἡ, τό
                               iline Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ αὐλὴν τὴνplugin-autotooltip_default plugin-autotooltip_bigὁ, ἡ, τό
    ngular Case Masculine Feminine Neuter Nominative ὁ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἐσωτέραν ἄκλητος οὐκ ἔστινpluqin-autotooltip default pluqin-autotooltip biqείμί
   an irregular verb, and, like English, changes significantly between person and tense. For example είμί is the word for am and ἦν is the word for was, e.g. αὐτῷρἰσμοι-autotooltip default plugin-autotooltip bigαὐτός
  He, she, it * Himself, herself, itself * Same
     rsonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
  The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
  t is distinct from ὄτι ("that," introducing indirect speech) and from ὄς as an interrogative in older Greek (meaning ἐκτείνει ὁplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
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  ingular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ χρυσῆν ῥάβδον οὖτοςplugin-autotooltip_default plugin-autotooltip_bigoὖτος / αῦτη /τοῦτο
  * These or this * This one, this person, this thing * They or he or she or it
       position. Occurs 703 times in the New Testament
pock is a common preposition in Koine Greek that carnes different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... "toylugin-int Koine Diego by the Autoria Control of the Con
  The definite article.
  t an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. αὖται ἡμέραι τριάκοντα
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| All the king's servants, and the people of the king's provinces, do know, that whosever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

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