2025/11/11 14:08 1/37 Exodus 10

Exodus 10

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29

Text

Hebrew

יְהוָה plugin-autotooltip_default plugin-autotooltip_bigוְיָאמֶר יְהוָה

hebrew

Meaning

* Yahweh - God's personal name

lt is not a generic term for "god", but rather the word יהוֹה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אָל מֹשֶׁה בָּא אֶל פַּרְעָה כָּי אָנִי אָל מֹשֶׁה בָּא אָל פַּרְעָה כָּי אָנִי מִּרְ default plugin-autotooltip_bigภאָ

hebrew

The Hebrew אָת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 מְבּבּוֹן plugin-autotooltip_default plugin-autotooltip_bigab

hebrew

Meaning:

* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything

Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... plugin-autotooltip bigna

hebrew

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hebrew

Meaning:

* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything

Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... עֲבָדָיו לְמַען שָׁתֵי אַתֶּה אַלֶּה בָּוֹים בְּמַען שָׁתֵי אַתֹּמָי אֻלֶּה בּוֹים בּיִּבְּים בְּיִבּים בְּיִבְּיוּ לְמַען שְׁתֵי אַתֹּמָי אֵלֶּהְי מַלְּבָּוֹים בּיִבְּבָּיוּ לְמַען שְׁתָּי אַתְּהָים בּיִבּים בּיבּים בּיִבּים בְּבָּים בְּבָּיִם בְּיִבְיִם בְּבָּים בְּיִבְּיִם בְּיִבְּיִם בְּמַעוֹ שִׁתְּי אַתָּי אַתָּבְים בּיִבּים בְּיבִּים בְּבָּים בְּבָּבְיִים בְּבָּבִים בְּבָּבִים בְּבָּבִים בְּבָּבְיִים בְּבָּבִים בְּבָּבְיִים בְּבָּבִים בְּבָּבְיִים בְּבָּבְיִם בְּבָּבְיִים בְּבָּבְיִם בְּיִבְּעָּים בּיִנְים בְּיִבְּיִם בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְּיִם בְּיִבְּים בְּיִבְּים בְּיִבְּיִם בְּיִבְּיִם בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְים בּיִים בּיִּים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בְּיִים בְּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִים בּייִים בּיִים בְּיִים בּיִים בּיִים בְּיִים בְּיִי

hebrew

Meaning

* Midst * Among * Within * Inwardly * The centre, whether literal, figurative or adverbial

Masculine noun. Occurs over 250 times in the Old Testament.

From the root קרב, meaning "to come near, approach." So קרב is a noun form built from the verb Exodus 17:7Psalm 103:1

אַת plugin-autotooltip_default plugin-autotooltip bigוּילְמַּעַן תְּסַפֵּר ۚ בְּאָזְגֵּי בִּנְדּ וּבֶן בִּנְדּ אֵת

hebrew

The Hebrew, אַת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אָשֶׁר הַתְּעַלֶּלְתָּלֹ בְּּמִצְרַיִים Genesis 1:1 אָשֶׁר הַתְעַלֶּלְתָּלֹ בְּמִצְרַיִּם

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hebrew

Meaning

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יָהוָה נאָהֶרוֹ אָלָיו כָּה אָמֶר יָהוָה lolugin-autotooltip default plugin-autotooltip bigהַוֹרָ אָל פָּרִעֹה וְיאַמָרוּ אָלָיו כָּה אָמֶר יָהוָה

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hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine פָּנִים אָד מָתֵּי מֵאַׂנִתּ לֵעֵנָת מְפָּנֵי plugin-autotooltip_default plugin-autotooltip_big

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -טיס), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. יַּשְלֵּח עַמָּי נֵעַבְדֶרָי

אָת מָאָן אָתָּה לְּשְׁלֵּחָ אָת plugin-autotooltip default plugin-autotooltip bigאַת אָת

hebrew

The Hebrew אַת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 עַמֵּי הַנְנִּי מַבְיא מָחֶר אַרְבֶּהּ

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אתplugin-autotooltip default plugin-autotooltip bigאר

hebrew

The Hebrew, אַ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article מַ.Genesis 1:1 מֵּבֶי בְּאַבֶיץ plugin-autotooltip default plugin-autotooltip bigy־אַבּרץ

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אָבֵי can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שְׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 אָמָל לְרָאָת אֶת plugin-autotooltip_default plugin-autotooltip_big.אַ ייבֶל לְרָאָת אֶת

hebrew

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hebrew

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hebrew

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הָיָהplugin-autotooltip_default plugin-autotooltip_big יְּמֶלְאוֹ בְּמֵּיךּ וְבָתֵי כְל עֲבְדֵיךְ וֹלְאַבְיִל אֲשֶׁר לְאֹ רָאִי אֲבֹתִּיךְ נַאְבוֹת אֲבֹתִיךְ מִיּוֹם הֵיוֹתֶם

hebrew

The word הַיָּה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 עַל הַאָדְדְמֶּה עֵד הַיָּוֹם הַאָּה וַיְּפֶּן וַיִּצֵא מֵעְם פְּרְעִׂה תָּיָּי יָהְיֵה אֶלָּיו עִד מָתָּי יְהְיֵּה plugin-autotooltip_default plugin-autotooltip_big. הָיָה plugin-autotooltip_default plugin-autotooltip_big. הָיָה

hebrew

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hebrew

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hebrew

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hebrew

Meaning

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hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine הֲטֶעֶרֶם תַּדַּٰע כִּי אָבְדֶה מִצְרֵיִם

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אֶתplugin-autotooltip_default plugin-autotooltip_bigאָת

hebrew

hehrew

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hebrew

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hebrew

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hebrew

Meanings:

* God * god * goddess * divine ones * angels

מי וָמֵי הַהֹּלְכֵים Noun, masculine

יָהוָ plugin-autotooltip_default plugin-autotooltip_bignן וְאָמֶר מֹשֶׁה בִּנְעָרֵינוּ וּבַזְקְמֵנְינוּ וַבְבְּכוֹתְנוּ בְּצֹאנֵנוּ וּבְדָקֵלְנוּ נַלֶּדְּ כֵּי חָג יְהוֶה

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היהplugin-autotooltip default plugin-autotooltip big היה

hebrew

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This is the foundational verb of existence, identity, becoming and occurrence.

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hebrew

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hebrew

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hebrew

Meaning:

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Noun. Masculine. Although it looks plural in form (ending in -טי), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects.

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אָת הָגָּבָרִים וְעָבְדִּוּ אֵת plugin-autotooltip_default plugin-autotooltip_bigאַ בֵּן לְכָּוּ גֵא הַגָּבַרִים וְעָבְדִּוּ אֵת

hebrew

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11 hebrew

The Hebrew, אַת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אַתָּם מְבַקְשֵׁיִם וַיְגְרֵשׁ הַ אַרְשׁוֹם default plugin-autotooltip bigmאָמ

hebrew

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hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. פַּרַעָּה

יָהוָה plugin-autotooltip_default plugin-autotooltip_bigוּאֹמֶר יְהוְה

hebrew

Meaning

* Yahweh - God's personal name

lt is not a generic term for "god", but rather the word מְּהָבָּה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

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hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אָבֵי can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שְׁמֵּיִם), the phrase indicates the entire created order.Genesis 12:1 מַצְלְיָם בָּאַרְבֶּּה וְיֵעֵל עַל אֱרֶץ) autotooltip_default plugin-autotooltip_bigṛ¬tautotooltip_bigr¬tautot

hebrew

Meaning:

12 * Earth (e.g. Genesis 1:1) or world * Land * Countries or country

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hebrew

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autotooltip default plugin-autotooltip bigy¬שַׁב

hebrew

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hebrew

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אֶת plugin-autotooltip_default plugin-autotooltip_bigאָמ מֹשֵׁה אֶת

hebrew

hebrew

Meaning:

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hebrew

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hebrew

Meaning:

* Wind * Breath * Spirit

Noun. Occurs about 380 times in the Old Testament.

Though usually feminine, רוּהַ יְהוָה sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רוּהַ יְהוָה).Exodus 10:13Genesis 6:17Genesis 41:8Proverbs 16:32Ecclesiastes 12:7Genesis 1:2Judges 3:10Ezekiel 36:27Genesis 2:7John 3:8Genesis 1:2Genesis 8:1 אֲרֵץ plugin-autotooltip_default plugin-autotooltip_bigy:

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

hebrew

The word הָיָה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 מוֹנְילִיהָל plugin-autotooltip_default plugin-autotooltip_big_-

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hebrew

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אַרֶץ הָאַרְבֶּּה עֻל כָּל אֱרֶץplugin-autotooltip_default plugin-autotooltip_bigyאַרֵע הָאַרְבֶּּה עֻל כָּל אֱרֶץ

hebrew

Meaning:

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The word אֵבֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמֵים), the phrase indicates the entire created order.Genesis 12:1 שָׁבְּדִּל מִצְרֵיִם כָּבֵד מְאֹד לְּפָנְיוּ), autotooltip default plugin-autotooltip bigarya

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -נים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. מָּיָה plugin-autotooltip_default plugin-autotooltip bigṣṣṣ מַּיָּה מַּיָּה מַּיִּה פּוֹיִים מוֹניים אַנְיִּה מִּיִּה פּוֹים אַנְיִּה מִּיִּה פּוֹים אַנְיִּה מִּיִּה פּוֹים אַנְיִּה מִּיִּה פּוֹים אַנְיִּה מִיִּה פּוֹים אַנְיִּה פּוֹים אַנְיִּה פּוֹיִּה מִיִּה פּוֹים אַנְיִּה פּוֹים אַנְיִּה פּוֹיִים אַנְיִּה פּוֹים אַנְיִּה פּוֹיִים אָנִייִּה פּוֹיִים אַנִּיִּה פּוֹיִים אָנִייִּה פּוֹיִים אָנִייִּה פּוֹיִים אָנִייִּה פּוֹים אָנִייִּה פּוֹיִים אָנִייִים אָנִייִּים אָנִייִים אָנִייִּים אָנִייִים אָּנִייִים אָנִייִים אָנִייִים אָנִייִים אָנִייִים אָנִייִים אָנִייִים אָּיים אָנִייִים אָּנִייִים אָנִייִים אָנִיים אָנִייִים אָנִייִים אָּנִייִים אָּנִייִים אָנִייִים אָּנִיים אָנִייִים אָּנִיים אָּיִים אָּיִים אָּנִיים אָנִיים אָנִייִים אָּנִיים אָנִיים אָּנְייִים אָּיִים אָּיִים אָּיִים אָּיִים אָּייִים אָּיִים אָּיִים אָּיִים אָּיִים אָּיִים אָּיִים אָּיִים אָּיים אָּיִים אָּייִים אָּיִים אָּיִים אָּיִייִים אָּיִים אָּיִייִים אָּיִיים אָּייִים אָּיִים אִייִים אָּיִים אִייִים אָּיִייִים אָּיִיים אָּיִים אָּיִים אָּיִים אָּיִים אָּיִים אָּיִים אִייִים אִייִּים אִּיִים אָּיִים אִייִים אָּיִים אִייִּים אִייִים אִּייִים אִּייִים אִייִים אִּייִים אָּייִים אִּייִים אִייִּים אִייִים אִּייִים אִייִים אִייִים אִּייִים אִּייִים אִייִים אִּייִים אִּייִייִים אִייִיי

hebrew

The word הַיָּה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament.

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hehrew

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את plugin-autotooltip default plugin-autotooltip bigייבֿס את

hebrew

The Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אַרָּיָץ plugin-autotooltip default plugin-autotooltip bigy־אַבּיִץ פַּל הָאָבֶיץ מוֹ

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שְׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 אָבֶרְאָן plugin-autotooltip_default plugin-autotooltip_bigיִם, אַרֶּץ

hebrew

Meaning:

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15 hebrew

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hebrew

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hebrew

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hebrew

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יהוֹהplugin-autotooltip_default plugin-autotooltip biqוְמֵהֵר פַּרְעֹה לִקְרָאׁ לְמֹעֵׁה וְּלְאַהָרֶן וַיּאֹמֶר

hebrew

Meaning

* Yahweh - God's personal name

lt is not a generic term for "god", but rather the word מְּהַוֹּח (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

16 First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אַלְהַיְּכֶּם 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אַלהִיכֶם

hebrew

Meanings:

* God * god * goddess * divine ones * angels

ולכם Noun, masculine

יָהוָהplugin-autotooltip default plugin-autotooltip bigיָה שֵא גֵא חָטָאתִי אָדְּ הַבּּעָם וְהַעְתֵּירוּ לַיהוָה

hebrew

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hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine וְיָסֵר' מֵעְלֵּי רֵק אֶת plugin-autotooltip_default plugin-autotooltip_bigאַת

hebrew

The Hebrew, word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article םַ.Genesis 1:1 הַּמֵּנֶת הַאָּבּה

יָהוָהplugin-autotooltip_default plugin-autotooltip_bigיָבֵא מֵעֶם פַּרְעָה וַיֵּעְתָּר אֱל יָהוֶה

hebrew

Meaning

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יהוֹת plugin-autotooltip default plugin-autotooltip bigיהפּׁדְּ יהוֹת

hebrew

Meaning

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hebrew

19

Meaning:

* Wind * Breath * Spirit

Noun. Occurs about 380 times in the Old Testament.

Though usually feminine, רּהַ, יְהוָה sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רוּהַ יְהוָה).Exodus 10:13Genesis 6:17Genesis 41:8Proverbs 16:32Ecclesiastes 12:7Genesis 1:2Judges 3:10Ezekiel 36:27Genesis 2:7John 3:8Genesis 1:2Genesis 8:1 אַר וּיִשְּׁאׁ אָתּה pyplugin-autotooltip_default plugin-autotooltip_big אָתּ מְאֶד וְיִשְּׁאׁ אָתּה

hebrew

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יָהוָה plugin-autotooltip_default plugin-autotooltip_bigיָחַגֶּק יְהוֶה

hebrew

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hebrew

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hebrew

Meaning:

* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַנָּ יִשְּׂרָאֵל Genesis 1:1.

exodus 10

יָהוָה plugin-autotooltip_default plugin-autotooltip_bigוּיֹאמֶר יְהוֹה

hebrew

Meaning

* Yahweh - God's personal name

lt is not a generic term for "god", but rather the word מְּהָבָּה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֶל מֹשֶׁה נְטֶה יֶדְדֶּל עַל 23:6 קַבְּיָל עַל 1:35 plugin-autotooltip_default plugin-autotooltip_bigˈשַׁמִּיִם

hebrew

Meanings:

* Heaven or heavens * Sky * Compass

21 Masculine noun. The word is dual in form (ending in -בַּף) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20Psalm 115:3

hebrew

The word הַיָּה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אָרָץ 1:1Isaiah 2:2 אָרָץ 1:1Isaiah 2:2 אָרָץ 2:1 אַרָאַ אַרָץ 2:1 אַרָאַנייייין מונסטוויים מונסטוויים

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אָבֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שַׁמַיִם), the phrase indicates the entire created order.Genesis 12: מְצָרֵיִם וְיִפֶשׁ תְּשֶׁד

אַת plugin-autotooltip_default plugin-autotooltip_bigאַת מֹשֶׁה אֶת

hebrew

The Hebrew, אַת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 שְׁמֵיִם plugin-autotooltip_default plugin-autotooltip_big-autot

hebrew

Meanings:

* Heaven or heavens * Sky * Compass

Masculine noun. The word is dual in form (ending in -בַּף) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20Psalm 115:3

22 hebrew

The word היה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הְשֶׁדְּ אֲפֵלֵה בָּכָל אֵבֶץplugin-autotooltip_default plugin-autotooltip_bigץקאָר

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אַבּץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

מֶצְרָיִם שְׁלְשֶׁת יָמִים 12:1 When coupled with heavens (שְׁמַיִּם), the phrase indicates the entire created order.Genesis (שְׁמֵיִם)

2025/11/11 14:08 15/37 Exodus 10

אָישׁ אֶתplugin-autotooltip_default plugin-autotooltip_bigאָ

hebrew

The Hebrew, אַת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אָהִי וְלֹא קֵמוּ אֵישׁ מִפּּחְתָּיו אָרְעִים וְלְכָל בְּנֵי יִשְׂרָאֵל הָיָה plugin-autotooltip_default plugin-autotooltip_big.

23

hebrew

The word הָיָה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

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אָתplugin-autotooltip_default plugin-autotooltip_bigאָקרָא פַּרְעָה אֵל מֹשֵּׁה וַיּּאמֵר לְכוּ עִבְדִוּ אֵת

hebrew

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hebrew

24

Meaning

* Yahweh - God's personal name

It is not a generic term for "god", but rather the word הַוֹח (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 בָק צֹאוָכֶם וּבְקַרֶכֶם יָאֲג גָּם טִּפְּכֶם 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 בָק צֹאוָכֶם וּבְקַרֶכֶם יָאֲג גָּם טִּפְּכֶם

יָהוָplugin-autotooltip_default plugin-autotooltip_bigהוָר משָׁה גָּם אַתָּה הָּתָּן בְּיָדֵנוּ זְבָּחִים וְעַלְוֹת וְעָשֵׁינוּ לֵיהְוָה

hebrew

Meaning

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25 First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֱלֹהָים plugin-autotooltip_default plugin-autotooltip_big="mailto:default">default plugin-autotooltip_big="mailto:default"

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine

אָת פָּיָלָה בֶּי מִפֶּנוּ נִפֶּׂח לְעֲבְּד אֶת plugin-autotooltip_default plugin-autotooltip biqןגָם מִקְנֵנוּ יֵלֵדְ עִפְּנוּ לָאֹ תִשְּׁאֵר בְּרְסָה כֵּי מִפֵּנוּ נִפָּח לְעֲבְד אֶת

hebrew

The Hebrew, word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 יְּהֹנֶהְ plugin-autotooltip default plugin-autotooltip bigary

hebrew

Meaning

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hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine ואַגַּחָנוּ לָאׁ גֵדַּע מֶה נַּעֲבֹד אֶת plugin-autotooltip_default plugin-autotooltip_big.אַת

hehrew

The Hebrew, word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article מַ, Genesis 1:1 מְּלֵהְבָּף plugin-autotooltip default plugin-autotooltip bigary?

hebrew

Meaning

* Yahweh - God's personal name

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יָהוָה plugin-autotooltip default plugin-autotooltip big

hebrew

Meaning

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27 hebrew

The Hebrew, אַ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article תָּ.Genesis 1:1 בְּבַף plugin-autotooltip default plugin-autotooltip bigaty

hebrew

Meaning:

* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything

Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5...

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plugin-autotooltip_default plugin-autotooltip_bigExamples וְיִאֹמֶר קֹוֹ בַּרְעָה לֵדְּ מֵעְלֵי הִשְּׁמֶר

לאמר

Meaning:

* To guard * To protect * To keep * To observe * To attend

The verb שמר occurs about 470 times in the Old Testament.

Central in covenant language. God "keeps" His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 פָּנִים בוּלָי בְּלֵוֹת בְּּנִיל בְאַוֹת בְּּנִיל בְּלִית בְּנִיל בּוֹל בִּלִיל בּלְיל בְּלִיל בְּלִיל בְּלִיל בְּלִיל בִּלְיל בְּלִיל בְּלִיל בְּלִיל בְּלִיל בִּלְיל בְּלִיל בְּלְיל בְּלִיל בְּלְיל בְּלִיל בְּלְיל בְּלִילְ בְּיִיל בְּלְיל בְּלְיל בְּלְים בְּלִילְים בְּלְיבְיל בְּלְים בְּלְיבְיל בְּלְיבְיל בּלְיבְיל בְּלְיבְיל בְּלְיל בְּלְיבְיל בְּלְיבְיל בְּלִים בְּלִים בְּלִים בְּלְיבְיל בְּלְיל בְּלְיל בְּלְים בְּלְיל בְּלְיל בְּלְיל בְּלְילִים בְּלְילִים בְּלִיל בְּלְיל בְּלְיל בְּלְילִים בְּלְיבִּיל בְּלְילִים בְּלְילִים בְּלְילִים בְּלִים בְּלִים בְּלִים בְּלִים בְּלִים בְּלִים בְּלְיבִים בּיבְּיל בְּלְים בְּלְיבְּיל בְּילִים בְּיבְּים בּיבְּילְים בְּיבְּיל בְּיבְּילְים בְּיבְילִים בְּיבְיבְים בּיבְּילִּים בְּיב

hebrew

28 Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -פי), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. 'פָּנִים דָאֹתָדָּ פָנֵי בְּטִוֹם בְאֹתָדָּ פָנָי בְּטִוֹם בְאֹתָדָּ פָנָים בְאֹתָדָּ פָנָים בְאֹתָדָּ בְּנָים בְאֹתָדָּ בְּנִים בְאֹתָדָּ בְּנִים בְאֹתָדָּ בְּנִים בְאֹתָדָּ בְּנִים בְאֹתָדָּ בְּנִים בְאֹתָדָּ בְּנִים בְאֹתָדְּ בְּנִים בָּאִם בּאָנִים בָּאַנִים בָּאָנִים בְּאָנִים בְּאָבִים בְּאָנִים בְּאָנִים בָּאָנִים בְּאָנִים בָּאָנִים בְּאָנִים בְּעָבִים בְּאָנִים בְּאָבָים בְּאָבְּיִים בְּאָבְיִים בְּאָבְיִים בְּאָבְיִים בְּאָבְיִים בְּאָבְיִים בְּאָבִים בְּאָבְיִים בְּאָבְיִים בְּאָבִים בְּעִים בְּעִים בְּאָבְיִים בְּאָבְיִים בְּאָבְיִים בְּאָבְיִים בְּאָבְיִים בְּאָבְיִים בְּעִיבְּיִים בְּעִיבְּיִים בְּיִים בְּיִים בְּיִים בְּיִּבְיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּעִיבְיִים בְּיִים בְּיִים בְּיִים בְּיִיבְיִים בְּיִיבְיִים בְּיִיבְיִים בְּיִיבְיִים בְּיִים בְּיִיבְיִים בְּיִים בְּיִיבְּיִים בְּיִים בְּיִים בְּיִיבְיִים בְּיִים בְּיִים בְּיִיבְיִים בְּיִיבְיִּים בְּיִיבְיִים בְּיִיבְיִים בְּיִים בְּיִיבְיִים בְּיִיבְייִים בְּיִיבְיִים בְּיִיבְיִים בְּיִיבְיִּים בְּיִיבְיִים בְּיבְיבְיִים בְּיִיבְיִים בְּיִיבְיִים בְּיִיבְיים בְּיִים בְּיבְיב

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -סי), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. תְּמָיִנה

פָנִים plugin-autotooltip_default plugin-autotooltip_bigוְיִאֹמֶר מֹשֶׁה כֵּן דָּבֶּרְתָּ לֹאׁ אֹסֶף עְוֹד רְאְוֹת פָּנֵידְ

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -v-), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects.

ESV

- Then the LORD said to Moses, "Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them,
- and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the LORD."
- So Moses and Aaron went in to Pharaoh and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me.
- 4 | For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country,
- and they shall cover the face of the land, so that no one can see the land. And they shall eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field,
- and they shall fill your houses and the houses of all your servants and of all the Egyptians, as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.'"Then he turned and went out from Pharaoh.
- Then Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet understand that Egypt is ruined?"
- 8 So Moses and Aaron were brought back to Pharaoh. And he said to them, "Go, serve the LORD your God. But which ones are to go?"
- Moses said, "We will go with our young and our old. We will go with our sons and daughters and with our flocks and herds, for we must hold a feast to the LORD."
- But he said to them, "The LORD be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind.

- Last update: 2025/08/14 06:15
- No! Go, the men among you, and serve the LORD, for that is what you are asking." And they were driven out from Pharaoh's presence.
- Then the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, so that they may come upon the land of Egypt and eat every plant in the land, all that the hail has
- So Moses stretched out his staff over the land of Egypt, and the LORD brought an east wind upon the land all that day and all that night. When it was morning, the east wind had brought the
- The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again.
- They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt.
- Then Pharaoh hastily called Moses and Aaron and said, "I have sinned against the LORD your God, and against you.
- Now therefore, forgive my sin, please, only this once, and plead with the LORD your God only to remove this death from me."
- 18 So he went out from Pharaoh and pleaded with the LORD.
- And the LORD turned the wind into a very strong west wind, which lifted the locusts and drove them into the Red Sea. Not a single locust was left in all the country of Egypt.
- 20 But the LORD hardened Pharaoh's heart, and he did not let the people of Israel go.
- Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt."
- So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt three days.
- They did not see one another, nor did anyone rise from his place for three days, but all the people of Israel had light where they lived.
- Then Pharaoh called Moses and said, "Go, serve the LORD; your little ones also may go with you; only let your flocks and your herds remain behind."
- But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice to the LORD our God.
- Our livestock also must go with us; not a hoof shall be left behind, for we must take of them to serve the LORD our God, and we do not know with what we must serve the LORD until we arrive there."
- 27 But the LORD hardened Pharaoh's heart, and he would not let them go.
- Then Pharaoh said to him, "Get away from me; take care never to see my face again, for on the day you see my face you shall die."
- 29 Moses said, "As you say! I will not see your face again."

NIV

- Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his officials so that I may perform these miraculous signs of mine among them
- that you may tell your children and grandchildren how I dealt harshly with the Egyptians and how I performed my signs among them, and that you may know that I am the LORD."
- So Moses and Aaron went to Pharaoh and said to him, "This is what the LORD, the God of the Hebrews, says: 'How long will you refuse to humble yourself before me? Let my people go, so that they may worship me.
- 4 If you refuse to let them go, I will bring locusts into your country tomorrow.
- They will cover the face of the ground so that it cannot be seen. They will devour what little you have left after the hail, including every tree that is growing in your fields.

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- They will fill your houses and those of all your officials and all the Egyptians-something neither
- your fathers nor your forefathers have ever seen from the day they settled in this land till now."

 Then Moses turned and left Pharaoh.
- Pharaoh's officials said to him, "How long will this man be a snare to us? Let the people go, so that they may worship the LORD their God. Do you not yet realize that Egypt is ruined?"
- Then Moses and Aaron were brought back to Pharaoh. "Go, worship the LORD your God," he said. "But just who will be going?"
- 9 Moses answered, "We will go with our young and old, with our sons and daughters, and with our flocks and herds, because we are to celebrate a festival to the LORD."
- Pharaoh said, "The LORD be with you-if I let you go, along with your women and children! Clearly you are bent on evil.
- No! Have only the men go; and worship the LORD, since that's what you have been asking for."
 Then Moses and Aaron were driven out of Pharaoh's presence.
- And the LORD said to Moses, "Stretch out your hand over Egypt so that locusts will swarm over the land and devour everything growing in the fields, everything left by the hail."
- So Moses stretched out his staff over Egypt, and the LORD made an east wind blow across the land all that day and all that night. By morning the wind had brought the locusts;
- they invaded all Egypt and settled down in every area of the country in great numbers. Never before had there been such a plague of locusts, nor will there ever be again.
- They covered all the ground until it was black. They devoured all that was left after the haileverything growing in the fields and the fruit on the trees. Nothing green remained on tree or plant in all the land of Egypt.
- Pharaoh quickly summoned Moses and Aaron and said, "I have sinned against the LORD your God and against you.
- Now forgive my sin once more and pray to the LORD your God to take this deadly plague away from me."
- 18 Moses then left Pharaoh and prayed to the LORD.
- And the LORD changed the wind to a very strong west wind, which caught up the locusts and carried them into the Red Sea. Not a locust was left anywhere in Egypt.
- 20 But the LORD hardened Pharaoh's heart, and he would not let the Israelites go.
- Then the LORD said to Moses, "Stretch out your hand toward the sky so that darkness will spread over Egypt-darkness that can be felt."
- So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days.
- No one could see anyone else or leave his place for three days. Yet all the Israelites had light in the places where they lived.
- Then Pharaoh summoned Moses and said, "Go, worship the LORD. Even your women and children may go with you; only leave your flocks and herds behind."
- But Moses said, "You must allow us to have sacrifices and burnt offerings to present to the LORD our God.
- Our livestock too must go with us; not a hoof is to be left behind. We have to use some of them in worshiping the LORD our God, and until we get there we will not know what we are to use to worship the LORD."
- 27 But the LORD hardened Pharaoh's heart, and he was not willing to let them go.
- Pharaoh said to Moses, "Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die."
- 29 "Just as you say," Moses replied, "I will never appear before you again."

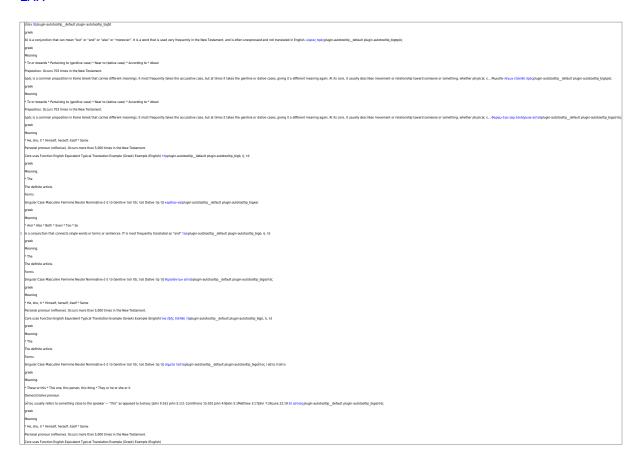
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- Then the LORD said to Moses, "Return to Pharaoh and make your demands again. I have made him and his officials stubborn so I can display my miraculous signs among them.
- I've also done it so you can tell your children and grandchildren about how I made a mockery of the Egyptians and about the signs I displayed among them- and so you will know that I am the LORD."
- So Moses and Aaron went to Pharaoh and said, "This is what the LORD, the God of the Hebrews, says: How long will you refuse to submit to me? Let my people go, so they can worship me.
- 4 If you refuse, watch out! For tomorrow I will bring a swarm of locusts on your country.
- They will cover the land so that you won't be able to see the ground. They will devour what little is left of your crops after the hailstorm, including all the trees growing in the fields.
- They will overrun your palaces and the homes of your officials and all the houses in Egypt. Never in the history of Egypt have your ancestors seen a plague like this one!" And with that, Moses turned and left Pharaoh.
- Pharaoh's officials now came to Pharaoh and appealed to him. "How long will you let this man hold us hostage? Let the men go to worship the LORD their God! Don't you realize that Egypt lies in ruins?"
- 8 So Moses and Aaron were brought back to Pharaoh. "All right," he told them, "go and worship the LORD your God. But who exactly will be going with you?"
- 9 Moses replied. "We will all go- young and old, our sons and daughters, and our flocks and herds. We must all join together in celebrating a festival to the LORD."
- Pharaoh retorted, "The LORD will certainly need to be with you if I let you take your little ones! I can see through your evil plan.
- Never! Only the men may go and worship the LORD, since that is what you requested." And Pharaoh threw them out of the palace.
- Then the LORD said to Moses, "Raise your hand over the land of Egypt to bring on the locusts. Let them cover the land and devour every plant that survived the hailstorm."
- So Moses raised his staff over Egypt, and the LORD caused an east wind to blow over the land all that day and through the night. When morning arrived, the east wind had brought the locusts.
- And the locusts swarmed over the whole land of Egypt, settling in dense swarms from one end of the country to the other. It was the worst locust plague in Egyptian history, and there has never been another one like it.
- For the locusts covered the whole country and darkened the land. They devoured every plant in the fields and all the fruit on the trees that had survived the hailstorm. Not a single leaf was left on the trees and plants throughout the land of Egypt.
- Pharaoh quickly summoned Moses and Aaron. "I have sinned against the LORD your God and against you," he confessed.
- 17 "Forgive my sin, just this once, and plead with the LORD your God to take away this death from me."
- 18 So Moses left Pharaoh's court and pleaded with the LORD.
- The LORD responded by shifting the wind, and the strong west wind blew the locusts into the Red Sea. Not a single locust remained in all the land of Egypt.
- 20 But the LORD hardened Pharaoh's heart again, so he refused to let the people go.
- Then the LORD said to Moses, "Lift your hand toward heaven, and the land of Egypt will be covered with a darkness so thick you can feel it."
- So Moses lifted his hand to the sky, and a deep darkness covered the entire land of Egypt for three days.
- During all that time the people could not see each other, and no one moved. But there was light as usual where the people of Israel lived.
- Finally, Pharaoh called for Moses. "Go and worship the LORD," he said. "But leave your flocks and herds here. You may even take your little ones with you."

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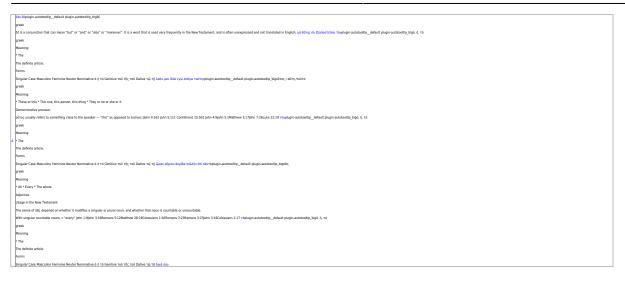
- "No," Moses said, "you must provide us with animals for sacrifices and burnt offerings to the LORD our God.
- All our livestock must go with us, too; not a hoof can be left behind. We must choose our sacrifices for the LORD our God from among these animals. And we won't know how we are to worship the LORD until we get there."
- 27 But the LORD hardened Pharaoh's heart once more, and he would not let them go.
- "Get out of here!" Pharaoh shouted at Moses. "I'm warning you. Never come back to see me again! The day you see my face, you will die!"
- 29 "Very well," Moses replied. "I will never see your face again."

LXX



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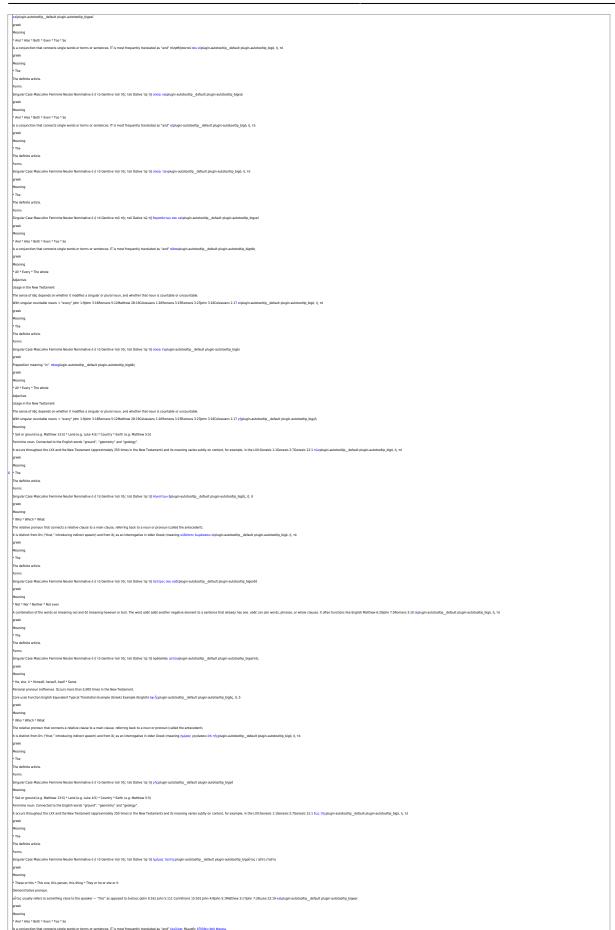
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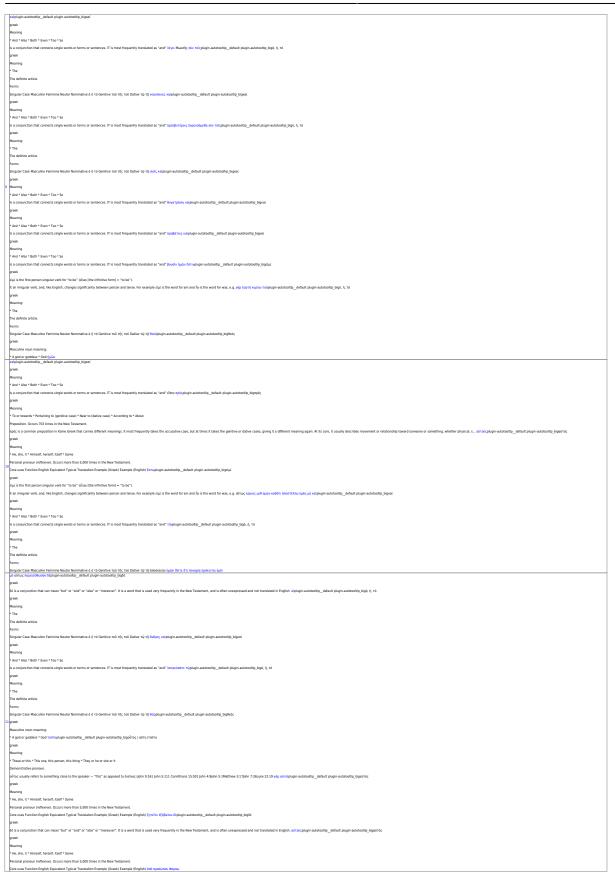
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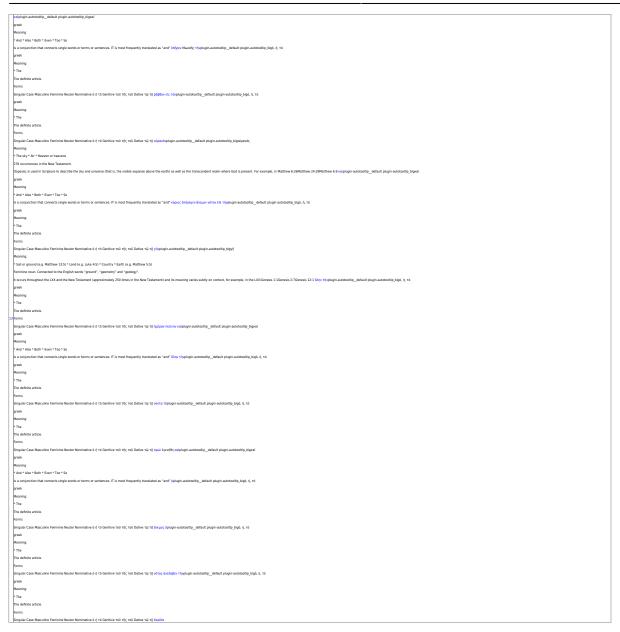
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So is a conjunction that can mean "but" or "and" or "also" or "moreover", it is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. wipnor, polyclougin-autococitip_default playin-autococitip_default playin-autococitip_default playin-autococitip_ingraphy
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Preposition. Occurs 703 times in the New Testament.
polic, is a common preposation in Koine Greek that curries different meanings, it most frequently takes the accusable 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, Musofly Extruore hypholysis-autotoolity_eight, it is
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Feminine nous. Connected to the English words "ground", "geometry" and "geology".
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fulful is the first persons singular winds for "to be" it lies (the infinitely to form) = "to be".)	
t an irregular verb, and, like English, changes significantly between person and tense. For example cital is the word for am and fly is the word for war, e.g. offrac	
	Is an imagular verb, and, like English, changes significantly between person and tense. For example cityal is the word for am and fyr it the word for wax, e.g., clinux

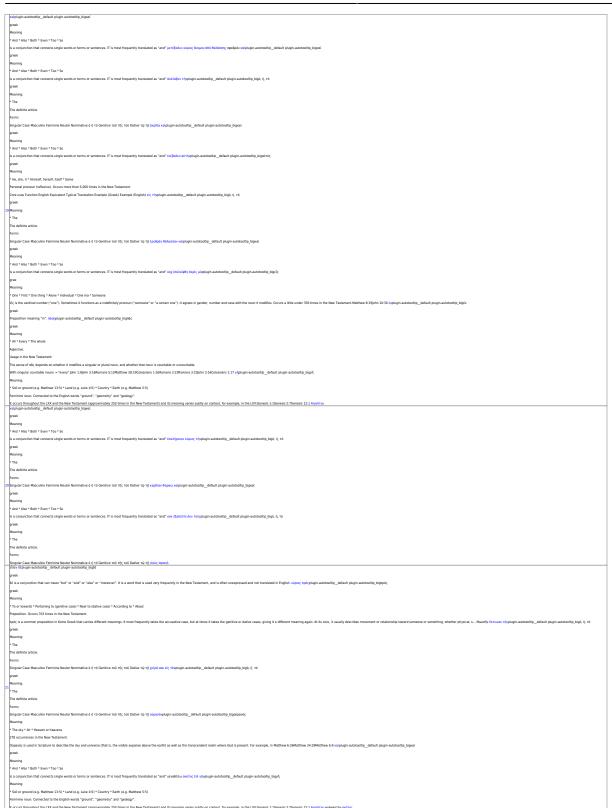
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greek
Meaning:
* The
The definite article.
                                                                                                                                                                                                                                                           Genesis 1:1Genesis 2:7Genesis 12:1 xalplugin-autotoottip_default plugin-au
  is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" návroplugin-autotooltip_default plugin-au
  The definite article.
greek
Meaning
* All * Every * The whole
Adjective.
Neutron;
Sol or ground (e.g., Natthew 13.5) * Land (e.g., Luke 45.5) * Country * Earth (e.g., Natthew 5.5)
**Sentine room, Connected to the English words "ground," "generally" and "geology".

Execus throughout the UX and the New Testament (approximately 250 times in the New Testament) and its meaning saries subtly on content, for example, in the UXI Genesis 1.1 Genesis 2.7 for
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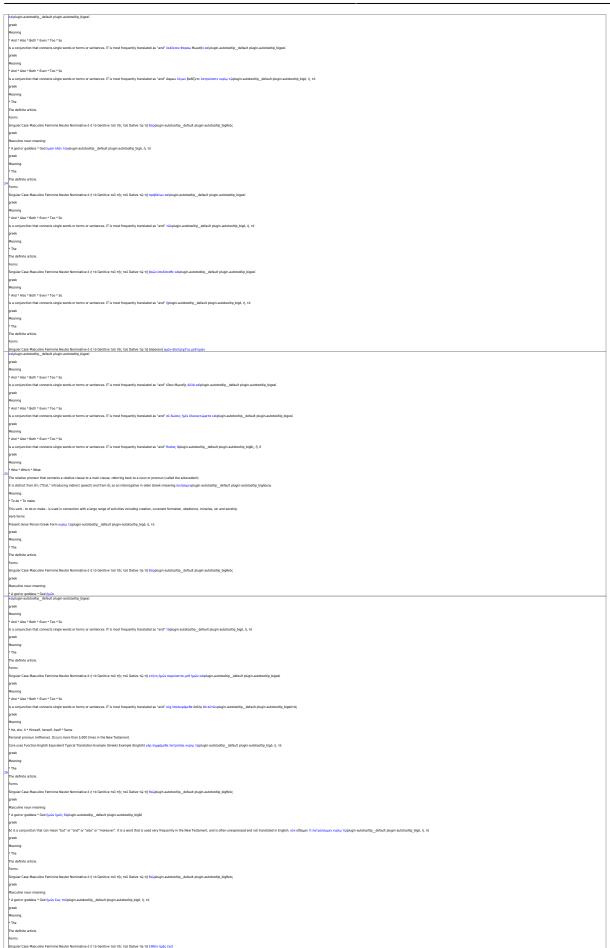
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greek
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greek
Meaning
And * And * Buy * Even * Too * So
is a conjunction that connects single words or terms or sentences. If it most frequently translated as "and" Aquau Algium (quidifying charaction regions recognition auditorially, guidelying auditorially, guidely auditori
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Mazing - Tha
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The desired active. Forms
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In a complexion that convents single works of terms or undersect. If it most frequently translated as "sen" (c), fall, (c), (c), (c), (c), (c), (c), (c), (c),
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Meaning:
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The definite article.
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presk
Maning
* And * Alor * Bibth * Even * Too * So
is a conjunction that connects single words or terms or centencers. If is most thequently translated as "and" repossibleable topic player autotootilip_Simple;
greek
Meaning
To or brewards * Perchaining to (genitive case) * Near to (dative case) * According to * About.
Proposition, Occurs 790 times in the New Testament.
poli, is a common preposition in Knine Greek that carries different meanings. It most frequently lakes the accusable case, but at three it takes the pentitive or dalive cases, giving it a different meaning pagin. At 8 core, it usually describes movement or relationship toward commonor or committein, whether physical, a injunor throplaship-autotoolitip_sight, it is
greek
Meaning:
na na
The definite article.
Forms
Singular Case Macculine Ferminne Neuter Nominative 0 of 11 Geninive 100 11 ty Centilive 100 11 ty Centili
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Macculien enum meaning:
A god or graddess * God bylav kolphujos-autoroatito_gestusk physjes-autoroatito_bylages!
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Act + Asia - Both = Tion - Sa
is a conjunction that connects single words or terms or centences. IT is most frequently translated as "and" reputable as topic tropicity—autotooticy_default plugin-autotooticy_default plugin-autotooticy_defaul
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The definite article.
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Singular Case Masculine Ferminine Neutral Resmission to 6 of 16 Gentifier to 10 Tity; Too Dathwe 10 till (Neutral Team Singular Assessment Singula
grack Mananorog
Meaning: These or this *This one, this person, this thing *They or he or at he or it. These or this *This one, this person, this thing *They or he or at he or it.
I lineau or the "I line doe, the person, this design" I lisey or the of train or it. Demonstrating representations the companies of the compa
More: quality-when its intermeding class to the agenter — "this" is a reposed to inchice; globe 9.581 join 6.9111 Contributes 15:591 join 6.9301 poin 5.112 (more through 5.17 join 7.266.sate 22:19 (%)).
greek
Ed is a conjunction that can mean "Dut" or "and" or "also" or "moreover", it is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. Muscoff, bits depays analytes autobooking, before the plays autobooking, before the plays autobooking before the plays autobooking before the plays autobooking.
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* Add * Also * Bidth * Even * Too * So
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Maning
To or towards * Pertaining to (genthw case) * Near to (dative case) * According to * About
18 Proposition, Occurs 703 times in the New Testament.
pole, is a common proposition in Toine Greek that carries different meanings, it must frequently takes the accusable case, but at times it takes the peritive 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 tolyplajo-autotoolity_default plugio-autotoolity_default plugio-autotoolity_default plugio-autotoolity.
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Maaring:
no
The definite article.
Forms.
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greak
Macculine noun meaning:
* A god or paddess * God

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	Effetters fülplighe-automoting, destault pulge-automoting beight
	greek
	66 is a conjunction that can mean "but" or "and" or "stac" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English, Muselly, typispig-autobiolity, _enture playing-autobiolity, _enture playing-autobio
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	Meaning The The
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	THE CHINESE AGENCY.
	Normal Security Ferminine Neutor Norminative 6 § 110 Gentitive 100 155; 100 Dative 100 Dative 100 155; 100 Dative 100 155; 100 Dative 100 Dativ
	Simples Loss Autoritos remininar mecani marimatere o y la ulemente un o y, una cuence qui ill. pipar sal, tropogra-accustorito, rigar, s. to grande
	Name:
	The
	The definite article.
	Forms
	Singular Case Masculine Ferminine Neuter Mominative 6 /t of Genitive to 0 trift; to 0 Dative to 0 trif
	This day if Air Histories or Naswers
22	278 occurrences in the New Testament.
	Objaces', is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6-26Matthew 34-26Matthew 54 voiplages-autocolity_default players and the second of the seco
	greak
	Maning
	And * Alox * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" fylivtro outror, volege disklar fri indexployin-autototicity bignits
	greak
	Meaning
	*All *Excep**The whole
	Asjective.
	Usage in the New Testament
	The sense of tide depends on whether it modifies a singular or plural moun, and whether that nour is countable or uncountable.
	With singular countable nouns = "every" john 19john 3156comans 512Matthew 28 15Coloscans 1156comans 3236cmans 3236cmans 3236comans 3
	Meaning:
	* Soil or ground (e.g. Matthew 135) * Land (e.g. Luike 45) * Country * Earth (e.g. Matthew 55)
	Feminine nous. Connected to the English words "ground", "geometry" and "spectory".
	K occur of two-planed that LUS and the laws: Technismori (approximately 200 times in the laws Technismori (approximately 200 times in t
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ok silke volkel; triuphugin-autotoolity_default plugin-autotoolity_for the connects single words or terms or sentences. IT is most frequently translated as "and" ok silke volkel; triuphugin-autotoolity_for the connects single words or terms or sentences. IT is most frequently translated as "and" ok silke volkel; triuphugin-autotoolity_for the connects single words or terms or sentences. IT is most frequently translated as "and" ok silke volkel; triuphugin-autotoolity_for the connects single words or terms or sentences. IT is most frequently translated as "and" ok silke volkel; triuphugin-autotoolity_for the connects single words or terms or sentences. IT is most frequently translated as "and" ok silke volkel; triuphugin-autotoolity_for the connects single words or th
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	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Ferminine Neuter Nominative δ ή τό Genitive τού τής το Dative τή τή διελφίν αίντο βρίος» autotoolity, <u>default plugin autotoolity</u> , <u>default plugin autotoolity</u> , <u>default plugin autotoolity</u> .
	greek
	Meaning
	+ No, the, it + Hinnost (horself, itself = Same
	Personal gronoum (reflexive). Occurs more than 5,000 times in the New Testament.
	Core user Function English Equivalent Typical Translation Example (Greek) Example (English) yolds quiply-autotootip_debut plugin-autotootip_bignal
	greek
	Meaning
	*Add * Alica * Both * Even * Too * So
	is a conjunction that connects single words or farms or sentences. IT is most thequently translated as "and" olic it; or trigologin-autotooblip_default playin-autotooblip_bigd, it, tri
	greak
	Meaning:
	r The
	The definite article.
	Farms
	Singular Case Macculine Ferminine Neuter Nominative 8 () it Genitive to ¹ () to Genitive to ² () to Genitive to
	grank
	Meaning
	Na., pha.; z + Hinssall, Passall Samo
	Personal proxons (Inflavior). Cocurs most than 5,000 times in the New Textament.
	Core user Function English Equivalent Typical Translation Example (Cores) Example (English) Typic (utures related to pulse) automotive. Dispits
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	Manarony Ali Essay Tha Mandas
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	Cusegor cur liver reconstitute. The reconstruct of the control of the cuse of
	With resignate Constitution in
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	we was the construction that can mean "feat" or "sand" or "said" or "miscover". It is a word that is used very frequently in the New Testament, and is often unsuppressed and not translated in English. Totigologies autotoology. distant plugies autotoology. (i) to the New Testament and the construction of t
	greak
	Meaning:
	• The
	The distincts activities.
	Forms
	Singular Case Macculine Ferminine Neuter Nomination 40 ft of Genitore 100 11th 100 Case United to 10 th 10 Genitore 100 11th 100 Case United States (100 Case United States) and the Case United States (100 Case United States) a
	greak
	riqui is the first person singular work for "to be" (films (the infinitive form) = "to be").
	e an irregular verb, and, like English, changes significantly between person and tense. For example signi is the word for wax, e.g., quick sybulgin-audotoolity, default plugin-audotoolity, bight
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	Preposition meaning "in": tabosphagin-autocoticp_default plugin-autocoticp_default plugin-autocoticp_default plugin-autocoticp_default
	greak
	Mauring
	- All = Exery = Tho whole
	Aspetria.
	Usage in the New Testament
	The sense of this depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.
	With singular countable mounts = "tweety" juhn 1 19jehn 3 19Homanes 5 12Mutthew 28 15Coloscians 1 14Homanes 3 22Homanes 3 2
	greek
	Maaning:
	* Who * Which * What

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greek
prive. (It is a conjunction that can mean "but" or "and" or "allor" or "innoverer". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English, signer, thypologic automotify beful, if to
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Meaning:
*The
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Meaning
* And * Also * Both * Even * Too * So
is a conjunction that connects single words or terms or sentences. If is most frequently translated as "and" obs. (\$poul/fits (@mort/like altrox/plugis-autotootity default plugis-autotootity biggirtic)
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*** He data it * Hinsellit, herself, itself * Same
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full plays a various region regions (system in the plays of the plays
greek
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* And * Also * Both * Even * Too * So
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greek
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· To
The definite article.
Forms
Singular Case Masculine Ferminina Neuter Nominative 6 () 11 of Genitive 100 11/5 (1 to Genitive 10 11/5 (1 to Geni
greak
Meaning:
*Who *Wilch *What
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
It is distinct from this ("that," introducing indirect speech) and from the as an interrogative in older Greek (meaning Oplugin-autotoolity_bight
grook
of its a conjunction that can mean "but" or "and" or "alors" or "alors" or "alors or "alors" or "alors or
Acyrs Edpugin-austocolitip_ Earland Epugin-austocolitip_ Eight
75 great
66 is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. Museolly, signyes; colucts opposition on six polonumous

KJV

- And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:
- And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.
- And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.
- 4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:
- And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:
- And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.
- And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?
- And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go?
- And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD.
- And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.
- Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.
- And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.
- And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.
- And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

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- For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.
- Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.
- Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.
- 18 And he went out from Pharaoh, and intreated the LORD.
- And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.
- 20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.
- And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.
- And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:
- They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.
- And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.
- And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.
- Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.
- 27 But the LORD hardened Pharaoh's heart, and he would not let them go.
- And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.
- 29 And Moses said, Thou hast spoken well, I will see thy face again no more.

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