

EXODUS 10

Written and compiled by Gary Kukis

Exodus 10:1–29

The Plagues of Locusts and Darkness

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: This chapter covers the 8th and 9th judgments, the plague of the locusts and the plague of darkness. Pharaoh appears to give in, but, at the end, his resolve is strengthened once again.

The Bible Summary of Exodus 10 (in 140 characters or less): *The LORD sent a plague of locusts. Pharaoh begged for relief but then his heart was hardened. The LORD sent darkness for three days.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 10, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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¹ From <http://www.biblesummary.info/exodus> accessed October 1, 2020.

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www.kukis.org		Exegetical Studies in Exodus	

Doctrines Covered or Alluded To			

Doctrines Covered or Alluded To

Additional doctrines and links are found in [Definition of Terms](#) below.

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

The Cross; the Cross of Christ ; the Roman Cross

The phrases *the cross* and *the cross of Christ* are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as *the blood of Christ*. This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a *T*. The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
Divine Decree, Divine Decrees	<p>The Divine Decree of God refers to his eternal, holy, wise and sovereign purpose. God simultaneously comprehended all things that ever were or ever would be. He comprehended every event that would ever take place, along with its causes and interaction with other events, and he knew in eternity past every decision mankind would ever make.</p> <p>The Decree of God is His eternal and immutable will with regard to all future events, and the precise manner and order of their occurrence (Ephesians 1:11: Also we have obtained an inheritance, having been predestined according to His purpose Who works all things after the counsel of His will). The word 'Decree' refers to the eternal plan by which God has rendered all of the events of the universe as certain. This includes past, present and future angelic and human history. The Decree of God is the chosen and adopted plan of God for all of His works. It is His eternal purpose according to the counsels of His own will whereby, for His own glory, He has foreordained all that will ever come to pass.</p> <p>The classic definition comes from R.B. Thieme, Jr.: "The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurity."</p> <p>Grace Notes on the Divine Decree (HTML) (PDF); L. G. Merritt (Divine Decree); Joe Griffin the Divine Decree; Grace Bible Church (R. McLaughlin) (Divine Decree); Brettell (HTML) (PDF) (WPD).</p>
Eternity Past	<p><i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i>, if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).</p>
Fellowship (with God)	<p>Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i>; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i>. See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).</p>
Frantic Search for Happiness	<p>The believer or unbeliever, after rejecting the truth (the truth of the gospel or the truth of Bible doctrine), then tries to find happiness through a variety of things which are not connect to the truth (like asceticism, religion, political activism, drugs, drinking, chasing, eating).</p>
Gen X	<p>This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.</p>
Negative Volition	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>

Definition of Terms	
Old Sin Nature; Sin Nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Passover	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover : (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel ; Maranatha Church Doctrine of the Passover .
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Redemption	Redemption is the purchase of something. In the Bible, this generally refers to Jesus purchasing us with His blood (i.e., by means of His spiritual death on the cross). Doctrine of Redemption : (Jack Ballinger) (Ken Reed) (Wenstrom)
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>

² You will have to do a search on this page.

Definition of Terms	
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Spiritual gift; spiritual gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Type, Antitype, Typical, Typology, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).³</i> <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See the Doctrine of Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

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An Introduction to Exodus 10

Introduction: Exodus 10 contains the eighth and ninth plagues: the plague of the locusts, which receives a great deal of coverage; and the far more interesting curse of darkness, where darkness will cover the land. Despite the unusual nature of the ninth plague, Moses will only devote 9 verses to it.

The chapter divisions seem to be nearly arbitrary. It seems like, once enough verses have been accumulated, a new chapter is begun. The 8th and 9th plagues will be found in this chapter. There is nothing which naturally separates the 7th and 8th plagues, to place them in separate chapters. However, the 10th plague (which is threatened in Exodus 11) needs to be considered apart from the others.

Chapter 10 begins with what could have been a problem for some. However, we have covered the hardening of Pharaoh's heart, so we can breeze through this translation. This chapter begins by God saying that "I have hardened [made heavy or dull] Pharaoh's heart." and this corresponds to our concept of **scar tissue**, which we

³ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

have studied extensively. However, what has occurred is that God has given Pharaoh the opportunity to express his **negative volition** as well as the strength to do so. God has made it possible for Pharaoh to completely reveal his negative volition. By expressing his negative volition so many times, Pharaoh further built up scar tissue on his own **soul**. This is not too different from building up muscles on your arms. The more weight that you lift and the more often that you lift it, the stronger and larger your muscles will become.

So, to some, it may appear that God has caused Pharaoh to be negative toward His plan and that Pharaoh is nothing but a pawn which God will sacrifice for the benefit of many others who would believe in Him. However, we know that God is not the author of sin; He is **not willing that any should perish but that all should come to the point of a changed mental attitude** (2Peter 3:9b). So we cannot misinterpret what is being said here.

Titles and/or Brief Descriptions of Exodus 10 (by various commentators)

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 10 (various commentators)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 10

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It is important to understand what has gone before.

The Prequel of Exodus 10

Exodus 10 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Exodus 10

Characters

Commentary

Characters	Commentary

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We need to know where this chapter takes place.

The Places of Exodus 10

Place

Description

Place	Description

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By the Numbers

Item

Duration; size

Item	Duration; size

Timeline for Exodus 10

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD).	
The entire Patriarchal Timeline (HTML) (PDF) (WPD).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmoese reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

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Here is what to expect from Exodus 10:

A Synopsis of Exodus 10

A Synopsis of Exodus 10

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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Outlines of Exodus 10 (Various Commentators)

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A Synopsis of Exodus 10 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Exodus 10.

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 7–14)

Scripture	Text/Commentary
7	The first sign/plague, where God will turn the Nile River into blood.
8	The 2 nd plague of frogs.
	The 3 rd plague of gnats.
	The 4 th plague of swarms of insects.
9	Plagues 5 (killing of the Egyptian cattle), 6 (the boils); and 7 (hail).

The Big Picture (Exodus 7–14)

Scripture	Text/Commentary
10	<p>Plagues 8 (locusts) and 9 (darkness).</p> <p>With the threat of the plague of the locusts, even Pharaoh's officials argued that he should send the Israelites into the desert-wilderness to worship their God. Pharaoh was about to give in, but he would only allow the men to go and worship God, as he believes Moses to have an evil plan in mind. Because of this, God sends the locusts, who were so thick that it was like darkness over the land. Pharaoh gave in, called Moses and Aaron to implore God to remove the locusts, but, after God does, God also strengthens Pharaoh's heart and he relents again.</p> <p>The plague of darkness followed, where there were 3 days of darkness, where no one could see anyone else. Pharaoh agrees that all of Israel may go and worship their God, but their flocks must remain behind. God strengthens Pharaoh's heart (or, resolve), and he refuses; and warns Moses, "If you see my face again, you will die!"</p>
11	<p>The final plague (#10), the death of the firstborn, part I. Pharaoh is warned, and God makes his heart strong, to refuse to let the sons of Jacob go.</p>
12	<p>The final plague, the death of the firstborn, part II.</p> <p>The Passover is instituted. Blood from a lamb would be applied to top and sides of the front door; and the Angel of God would pass over that house with the blood and pass over it (He would not take their firstborn).</p> <p>God also institutes the celebration of the Passover and the Feast of the Unleavened Bread, which would be continued throughout Israel's history.</p>
13	<p>In the first half of the chapter, Moses tells the people about the consecration of the firstborn and the regulations for the Festival of the Unleavened Bread.</p> <p>At the end of the chapter, God is guiding the sons of Israel through the desert.</p>
14	<p>God brings the Israelites to the Sea of Reeds and warns Moses that He has made Pharaoh's heart stubborn.</p> <p>Meantime, Pharaoh decides that he has made a horrible mistake to let the Israelites go and he organizes his people to pursue the Hebrew people. As they approach the Hebrew people, the Hebrew people call out to God, not for deliverance, but to complain that He brought them out to the desert to die.</p> <p>Moses upbraids the Hebrews, tells them to move forward toward the Sea of Reeds, where they will cross on dry land, between the waters.</p> <p>The Egyptians follow after the Hebrews, and God allows the waters to come together, and they drown the Egyptians.</p>

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions. When it comes to the plagues, virtually every Bible translation did the same thing.

Paragraph Divisions of Modern Translations for Exodus 10				
Amplified Bible	Tree of Life Version	NET Bible	Common English B.	Modern English V.
The Plague of Locusts	Parashat Bo Locusts, Darkness	The Eighth Blow: Locusts	Invasion of locusts	The Eighth Plague: Locusts
vv. 1–2	vv. 1–2	vv. 1–2	vv. 1–2	vv. 1–2
	vv. 3–6	vv. 3–6	vv. 3–6	vv. 3–6
	v. 7	v. 7	v. 7	v. 7
vv. 3–11	v. 8	Vv. 8-9	v. 8	v. 8
	v. 9		v. 9	v. 9
	vv.10–11	vv. 10-11	vv.10–11	vv.10–11
vv. 12–20	vv. 12–15	vv. 12–15	vv. 12–15	v. 12
				vv. 13–15
	vv. 16–17		vv. 16–17	vv. 16–17
	vv. 18–20	vv. 16–20	vv. 18–20	vv. 18–20
Darkness over the Land		The Ninth Blow: Darkness	Darkness covers Egypt	The Ninth Plague: Darkness
	v. 21	v. 21	vv. 21–23	vv. 21–23
	vv. 22–23	vv. 22–23		
	v. 24	v. 24	v. 24	v. 24
vv. 21–29	vv. 25–26	vv. 25–26	vv. 25–26	vv. 25–26
	vv. 27–28	vv. 27–29	vv. 27–28	vv. 27–28
	v. 29		v. 29	v. 29

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 10): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to skip 2 lines after each portion that is translated before going into the commentary.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The Doctrinal Dictionary now allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

There is going to be an interesting change in this middle of this chapter, and it may be so subtle that you may not catch it simply by reading over the text. In the 8th plague, in Ex. 10:16, Pharaoh calls quickly for Moses and Aaron; and he speaks to both of them throughout (notice the use of the plural in all of v. 17). However, at the 9th plague, Pharaoh only interfaces with Moses (even though Aaron is probably there). Pharaoh seems to have caught on that, even though Aaron appeared to be the spokesman (and therefore the person to talk to), it has become increasingly clear that Moses is the clear representative of God. So, in v. 24, Pharaoh calls specifically for Moses (it is likely that Aaron came with him) and at the end of this chapter, Pharaoh is making threats on Moses' life in particular (v. 28).

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The Eighth Judgment: Locusts Warnings Before the Judgment

Let's take this in points, because this information cannot be overemphasized:

God and the Negative Volition of Pharaoh

1. God is not the author of sin. Romans 6:1,15 7:7 1Corinthians 6:18-20 Galatians 2:17
2. God is not the author of negative volition, nor will He change our positive volition into negative volition under any circumstance. 2Peter 3:9
3. God has continually given Pharaoh the opportunity to change his mind. Exodus 8:10,29 9:5,18
4. Pharaoh has, at best, acted as though he had changed his mind about God's plan. It is very likely that he is sincerely upset over what transpired (Exodus 9:27–28); however, as the more modern characterizing proverb goes, *he never said nothing that he couldn't take back* (from Daniel Jenkins).
5. Pharaoh's attitude did not change and Moses recognized that. Exodus 9:29,30
6. God gave Pharaoh the opportunity to express his negative volition (Exodus 9:15–16). This is not the same as causing Pharaoh's negative volition.
7. God gave Pharaoh the strength to express his negative volition (Exodus 9:12 10:20, 27). This is not the same as causing Pharaoh to be negative.
8. God permitted Pharaoh to express his negative volition. Exodus 9:29-30
9. When Pharaoh expressed his negative volition, scar tissue continued to accumulate on his soul; just as muscle accumulates when you lift weights; just as addiction becomes stronger with each cigarette that you smoke. Pharaoh, by his continued negative volition and by the way that God designed man, resulted in him developing greater and greater strength to act against the dictates of God.

Let me suggest that the pharaoh was ready to shut down; on several occasions, he had gotten to a point where he could not make a decision. We have had a president like that—President Barack Obama—who had a very difficult time making decisions about foreign policy and would spend days, weeks and even months pondering decisions which should have been made in hours, if not minutes (interestingly enough, the press carried on as if this were a great thing).

So, on several occasions, Pharaoh had reached a point where he could not render a decision; he was just not strong enough to go out there and tell Moses *no*. God strengthened him enough to be able to do this. God did not make Pharaoh say *no*; God gave Pharaoh the strength to say *no*.

[Chapter Outline](#)

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As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite

article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so says Y^ehowah unto Moses, “Go in unto Pharaoh, for I [even I] have hardened his heart and the heart of his servants so that My placing of My signs these in their midst. And, in order that you will recall in ears of your son and a son of your son, how I have satisfied My mind in Egypt and My signs which I have placed in them, and you [all] have known that I [am] Y^ehowah.”

Exodus
10:1–2

Kukis moderately literal:

Y^ehowah said to Moses, “Go in to Pharaoh, for I have hardened his heart and [I have hardened] the hearts of his servants, with the intent that these, My signs, will be placed in their midst. Also, [I do this] with the intent that you will recall [these events] to your son and to your son’s sons—[and] how I have done [all that is in My mind] in Egypt along with these signs which I have done among them, so that [all of] you know that I [am] Y^ehowah.”

Kukis not-so-literal paraphrase:

Jehovah said to Moses, “Go back to Pharaoh, for I have hardened his heart and the hearts of his servants, with the intent that My signs would be done in their midst. I also have done this so that you will later tell your sons and grandsons about these events—how I have done exactly what I have chosen to do in Egypt, along with these signs that I have done there, so that everyone will know that I am Jehovah.”

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁴; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And so says Y^ehowah unto Moses, “Go in unto Pharaoh, for I [even I] have hardened his heart and the heart of his servants so that My placing of My signs these in their midst. And, in order that you will recall in ears of your son and a son of your son, how I have satisfied My mind in Egypt and My signs which I have placed in them, and you [all] have known that I [am] Y^ehowah.”

Dead Sea Scrolls	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	Section XV. Bo El Pharaoh AND the Lord spake to Mosheh, Go in unto Pharaoh; for I have made strong the design of his heart, and the design of the heart of his servants, to set these My signs among them; and that in the hearing of thy sons and of thy children's children may be told the wonders I have done in Mizraim, and the signs that I set among them, that ye may know that I am the Lord. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Jerusalem targum	.
Revised Douay-Rheims	And the Lord said to Moses: Go in to Pharaoh; for I have hardened his heart, and the heart of his servants: that I may work these my signs in him. And you may tell in the ears of your sons, and of they grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord:.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Go in to Pharaoh, for I have hardened his heart, and the heart of his servants, that I may show these my signs in the midst of them, and that you may tell in the hearing of your son, and of your son's son, what things I have done to Egypt, and my signs which I have done among them; that you may know that I am Mar-Yah."
Lamsa's Peshitta (Syriac)	AND the LORD said to Moses, Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may perform these signs among them, That you may relate in the presence of your son and of your sons son the things which I have done to the Egyptians and the signs which I have performed among them, that you may know that I am the LORD.
V. Alexander's Aramaic T. Updated Brenton (Greek)	.
	And the Lord spoke to Moses, saying, Go in to Pharaoh; for I have hardened his heart and the heart of his servants, that these signs may come upon them; in order that you may relate in the ears of your children, and to your children's children, in how many things I have mocked the Egyptians, and My wonders which I wrought among them; and you shall know that I am the Lord.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses, Go in to Pharaoh: for I have made his heart and the hearts of his servants hard, so that I may let my signs be seen among them: And so that you may be able to give to your son and to your son's son the story of my wonders in Egypt, and the signs which I have done among them; so that you may see that I am the Lord.
Easy English	God sends locusts to Egypt Then the Lord said to Moses: 'Go in to Pharaoh. I have caused him not to listen to me. And I have caused his servants also not to listen to me. I have done this so that I can show my signs among them. You can tell your sons and your grandsons how I punished the Egyptians. You can tell them about the signs that I have done among them. In this way, you will know that I am the Lord.'
Easy-to-Read Version–2006	The Locusts The LORD said to Moses, "Go to Pharaoh. I have made him and his officials stubborn. I did this so that I could show them my powerful miracles. I also did this

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

so that you could tell your children and your grandchildren about the miracles and other wonderful things that I have done in Egypt. Then all of you will know that I am the LORD.”

The Message

Strike Eight: Locusts

GOD said to Moses: “Go to Pharaoh. I’ve made him stubborn, him and his servants, so that I can force him to look at these signs and so you’ll be able to tell your children and grandchildren how I toyed with the Egyptians, like a cat with a mouse; you’ll tell them the stories of the signs that I brought down on them, so that you’ll all know that I am GOD.”

Names of God Bible .
NIRV .
New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible

Invasion of locusts

Then the LORD said to Moses, “Go to Pharaoh. I’ve made him and his officials stubborn so that I can show them my signs and so that you can tell your children and grandchildren how I overpowered the Egyptians with the signs I did among them. You will know that I am the LORD.”

Contemporary English V.

The LORD said to Moses: Go back to the king. I have made him and his officials stubborn, so that I could work these miracles. I did this because I want you to tell your children and your grandchildren about my miracles and about my harsh treatment of the Egyptians. Then all of you will know that I am the LORD.

The Living Bible

Then the Lord said to Moses, “Go back again and make your demand upon Pharaoh; but I have hardened him and his officials, so that I can do more miracles demonstrating my power. What stories you can tell your children and grandchildren about the incredible things I am doing in Egypt! Tell them what fools I made of the Egyptians, and how I proved to you that I am Jehovah.”

New Berkeley Version

.

New Life Version

Locusts Come

Then the Lord said to Moses, “Go to Pharaoh. For I have made his heart and the heart of his servants hard, so that I may do My powerful works among them. You may tell your son and your grandson how I made it very hard for the Egyptians and how I did My powerful works among them. So you may know that I am the Lord.”

New Living Translation

A Plague of Locusts

Then the LORD said to Moses, “Return to Pharaoh and make your demands again. I have made him and his officials stubborn [Hebrew *have made his heart and his officials’ hearts heavy*] 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.”

Unlocked Dynamic Bible

Then Yahweh said to Moses, “Go to the king again. I have made him and his officials stubborn. I have done so in order that I may have a good reason to do all these miracles among them. I have also done so in order that you would be able to tell your children and your grandchildren how I caused the Egyptians to act very foolishly when I performed all these miracles. Then all of you will know that I am Yahweh Almighty.”

Partially literal and partially paraphrased translations:

American English Bible

Then the Lord spoke to Moses and said:

'Go to Pharaoh [again], because I've hardened the hearts of him and his servants so I could bring these signs upon them. [I did this] so you could tell your children and your children's children of the many ways I've mocked the Egyptians through the wonders I've brought upon them, so that they would know that I am the Lord.'

Beck's American Translation
New Advent (Knox) Bible

So the Lord said to Moses, Gain admission, now, to Pharaoh's presence; I have hardened both his own heart and the hearts of his servants, so that he shall be a signal proof of my power. It is a story thou shalt repeat in the hearing of thy children and thy children's children, how I crushed the Egyptians, what portents I did amongst them, and you shall know, all of you, what manner of God you serve.

Translation for Translators

Yahweh sent locusts to destroy the rest of the Egyptians' crops

Then Yahweh said to Moses/me, "Go to the king *again*. I have made him and his officials stubborn [IDI]. I have done that in order that I would *have a good reason to* perform all these miracles among them, and also in order that you would *be able to* tell to your children and your grandchildren how I caused the Egyptians to act very foolishly *when* I performed all these miracles. Then all of you will know that I am Yahweh, *the all-powerful God.*"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Jehovah was to say to Moses: Be going to Pharaoh, for I am to have made the sensibility of his heart heavy, also the heart of his servants, to set my signs in their midst; even was you to recount it in the ears of your sons, and your son's sons, that I am to have thrust upon Egypt, and the signs I have placed on them, even are they to have learned that I am Jehovah.

Conservapedia

The LORD said to Moses, "Go in to see Pharaoh. I have made him obstinate, he and his staff both, so that I might set My signs in front of him, and so that you, too, can tell your son, and your son's son, the things I did in Egypt, and my signs that I gave among them, so that you may know that I am the LORD." Pharaoh = Neferhotep

Ferrar-Fenton Bible

Therefore the EVER-LIVING said to Go to Pharaoh, for I will strike his heart, and the heart of his ministers, with two other evidences in their midst, that you can record for the ears of your sons and your sons' sons, how I brought you up from the Mitzeraim, and the evidences that I produced among them, that they might know that I am the EVER-LIVING.

God's Truth (Tyndale)

The Lord said unto Moses: go unto Pharaoh: nevertheless I have hardened his heart and the hearts of his servants, that I might show these my signs amongst them, and that you tell in the audience of your son and of your sons son, the pageants which I have played in Egypt, and the miracles which I have done among them: that you may know how that I am the Lord.

HCSB

Lexham English Bible

Plague Eight: Locusts

And Yahweh said to Moses, "Go to Pharaoh, for I have made his heart {insensitive} and the heart of his servants in order to put these signs of mine in his midst, so that you will tell in the ears of your child and {your grandchild} that I dealt harshly with [the] Egyptians and [so that you will tell about] my signs that I have done among them, and so you will know that I [am] Yahweh."

NIV, ©2011

The Plague of Locusts

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 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."

Tree of Life Version

Parashat Bo

Locusts, Darkness

Then *ADONAI* said to Moses, "Go to Pharaoh, because I have hardened his heart and the heart of his servants, so that I might show these My signs in their midst, and so you may tell your son and your grandchildren what I have done in Egypt, as well as My signs that I did among them, so you may know that I am *ADONAI*."

Urim-Thummim Version

YHWH spoke to Moses, Go in to Pharaoh for I have hardened his heart and the heart of his slaves that I might show my miraculous signs before him. And so that you may tell in the ears of your son, and of your grandchildren, what things I have severely dealt on Egypt and My miraculous signs that I have done among them so that you may know how that I am YHWH.

Wikipedia Bible Project

And Yahweh said to Moses:

Come to Pharaoh, because I have hardened his heart, and his servants' hearts, so that I can spread forth these signs onto him. And so that you will tell in your sons' and grandsons' ears that how I tormented Egypt, and my signs, which I put to them. And you would know that I am Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh said to Moses, "Go to Pharaoh for I have made him stubborn and his ministers as well, in order to show my signs among them, and that you may tell your grandchildren how I dealt harshly with the Egyptians and about the signs I worked among them, and that you may know that I am Yahweh."

The Heritage Bible

And Jehovah said to Moses, Go in to Pharaoh, because I have made his heart heavy and the heart of his servants that I might place these my signs in his midst, And that you may tally up in the ears of your son and of your son's son what I have gleaned in Egypt, and my signs which I have put among them, that you may know by seeing that I am Jehovah.

New American Bible (2011)⁶ *Eighth Plague: The Locusts.*

Then the LORD said to Moses: Go to Pharaoh, for I have made him and his servants obstinate in order that I may perform these signs of mine among them and that you may recount to your son and grandson how I made a fool of the Egyptians and what signs I did among them, so that you may know that I am the LORD. Dt 6:20–25.

New English Bible–1970

The plagues - locusts.

Then the LORD said to Moses, 'Go into Pharaoh's presence. I have made him and his courtiers obdurate, so that I may show these my signs among them, and so that you can tell your children and grandchildren the story: how I made sport of the Egyptians, and what signs I showed among them. Thus you will know that I am the LORD.'

New Jerusalem Bible

Yahweh then said to Moses, 'Go to Pharaoh, for I have made him and his officials stubborn, to display these signs of mine among them; so that you can tell your sons and your grandsons how I made fools of the Egyptians and what signs I performed among them, so that you would know that I am Yahweh.'

Revised English Bible–1989

The LORD said to Moses, "Go in to Pharaoh. I have made him and his courtiers obdurate, so that I may show these signs among them, and so that you can tell your children and grandchildren the story: how I toyed with the Egyptians, and what signs I showed among them. Thus you will know that I am the LORD."

Jewish/Hebrew Names Bibles:

⁶ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Complete Jewish Bible

Parashah 15: Bo (Go) 10:1–13:16

ADONAI said to Moshe, “Go to Pharaoh, for I have made him and his servants hardhearted, so that I can demonstrate these signs of mine among them, so that you can tell your son and grandson about what I did to Egypt and about my signs that I demonstrated among them, and so that you will all know that I am *ADONAI*.” The Lord said to Moses: “Come to Pharaoh, for I have hardened his heart and the heart of his servants, in order that I may place these signs of Mine in his midst,...

The Complete Tanach⁷

The Lord said to Moses: Come to Pharaoh: and warn him.

that I may place: Heb. וַיִּתֵּן, lit., My placing, that I may place. — [after the targumim]

...and in order that you tell into the ears of your son and your son's son how I made a mockery of the Egyptians, and [that you tell of] My signs that I placed in them, and you will know that I am the Lord.”

I made a mockery: Heb. וַיִּלְלֵם, I mocked, like “Because you mocked (וַיִּלְלֵם) me” (Num. 22:29); “Will it not be just as He mocked (וַיִּלְלֵם) them” (I Sam. 6:6), stated in regard to Egypt. It is not an expression meaning a “deed and acts (מַעֲשֵׂים),” however, for were that so, He would have written וַיִּלְלֵם, like “and deal (וַיִּלְלֵם) with them as You have dealt (וַיִּלְלֵם) with me” (Lam. 1:22); “which has been dealt (וַיִּלְלֵם) to me” (Lam. 1:12).

exeGesés companion Bible

And Yah Veh says to Mosheh, Go in to Paroh:
for I callous his heart and the heart of his servants
so as to set these my signs in his midst:
and that you describe
in the ears of your son and of the son of your son
what I exploited in Misrayim
and the signs I set among them;
that you know I - Yah Veh.

Hebraic Roots Bible

And YAHWEH said to Moses, Go in to Pharaoh, for I have made his heart heavy and the heart of his servants, so that I may set these signs of Mine in their midst; and so that you may recount in the ears of your son and the son of your son what I exerted Myself to do against Egypt, and My signs which I have done among them, and you may know that I am YAHWEH.

Israeli Authorized Version

JPS (Tanakh—1985)

Judaica Press Complete T.

Kaplan Translation

Warning

God said to Moses, 'Go to Pharaoh. I have made him and his advisors stubborn, so that I will be able to demonstrate these miraculous signs among them. You will then be able to confide to your children and grandchildren how I made fools of the Egyptians, and how I performed miraculous signs among them. You will then fully realize that I am God.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Go

See note on Exodus 6:11.

confide

Literally, 'place in the ear of.' See note on Genesis 20:8.

made fools of

Or, 'amused Myself with' (Rashi); 'dealt wantonly with' (Ibn Ezra); or 'did fearsome acts with' (Radak, Sherashim; Targum).

Orthodox Jewish Bible

[BO]

⁷ Also know as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

And Hashem said unto Moshe, Go in unto Pharaoh; for I have hardened his lev, and the Leviticus of his avadim, that I might show these My otot before him; And that thou mayest tell in the ears of thy ben, and of thy ben's ben, what things I have wrought in Mitzrayim, and My otot which I have done among them; that ye may have da'as that I am Hashem.

The Scriptures 1998

And הוה said to Mosheh, "Go in to Pharaoh, for I have hardened his heart and the hearts of his servants, so that I show these signs of Mine before him, and that you relate in the hearing of your son and your son's son what I have done in Mitsrayim, and My signs which I have done among them. And you shall know that I am הוה."

Expanded/Embellished Bibles:

The Amplified Bible

The Plague of Locusts

Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants [making them determined and unresponsive], so that I may exhibit My signs [of divine power] among them [Lit *in his midst*], and that you may recount and explain in the hearing of your son, and your grandson, what I have done [repeatedly] to make a mockery of the Egyptians—My signs [of divine power] which I have done among them—so that you may know [without any doubt] and recognize [clearly] that I am the LORD."

The Expanded Bible

The Locusts

The LORD said to Moses, "Go to the king of Egypt [Pharaoh]. I have made him and his officers stubborn [hardened his heart and the hearts of his officers] so I could show them my powerful miracles [these signs of mine]. I also did this so you could tell [recount to] your children and your grandchildren how I was hard on [or made sport of] the Egyptians. Tell [Recount to] them about the miracles [signs] I did among them so that all of you will know that I am the LORD."

Kretzmann's Commentary

Verses 1-11

The Locusts Threatened

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 show 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. Since Pharaoh had hardened his heart in the first place, the Lord now gave him up to the doom which he had chosen for himself, and the last plagues had the purpose of completing his obduracy. of this fact Moses was informed, lest he become discouraged. At the same time the Lord had His own glorification in view; for the children of Israel, throughout their generations, should preserve the memory of the Egyptian plagues, in order to keep the fear of the Lord before them all the time.

NET Bible®

The Eighth Blow: Locusts

¹ The Lord said² to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, in order to display³ these signs of mine before him,⁴ and in order that in the hearing of your son and your grandson you may tell⁵ how I made fools⁶ of the Egyptians⁷ and about⁸ my signs that I displayed⁹ among them, so that you may know¹⁰ that I am the Lord." After trying many different approaches, I found it best to list NET Bible footnotes directly below, as they do online. Occasionally, some footnotes will quoted elsewhere in this document.

^{1sn} The Egyptians dreaded locusts like every other ancient civilization. They had particular gods to whom they looked for help in such catastrophes. The locust-scaring deities of Greece and Asia were probably looked to in Egypt as well (especially in view of the origins in Egypt of so many of those religious ideas). The announcement of the plague falls into the now-familiar pattern. God tells Moses to go and speak to Pharaoh but reminds Moses that he has hardened his heart. Yahweh explains that he has done this so that he might show his power, so that in turn they might declare his name from generation to generation. This point

is stressed so often that it must not be minimized. God was laying the foundation of the faith for Israel – the sovereignty of Yahweh.

^{2^{tn}} Hebrews “and Yahweh said.”

^{3^{tn}} The verb is שִׁיתִי (shiti, “I have put”); it is used here as a synonym for the verb שִׁמַּ (sim). Yahweh placed the signs in his midst, where they will be obvious.

^{4^{tn}} Hebrews “in his midst.”

^{5^{tn}} The expression is unusual: יְגַאֵב רִפְסֹתַי (tk'sapper bk'ozne, “[that] you may declare in the ears of”). The clause explains an additional reason for God’s hardening the heart of Pharaoh, namely, so that the Israelites can tell their children of God’s great wonders. The expression is highly poetic and intense – like Psalm 44:1, which says, “we have heard with our ears.” The emphasis would be on the clear teaching, orally, from one generation to another.

^{6^{tn}} The verb הִתְלַלְעֵתָה (hit'allalti) is a bold anthropomorphism. The word means to occupy oneself at another’s expense, to toy with someone, which may be paraphrased with “mock.” The whole point is that God is shaming and disgracing Egypt, making them look foolish in their arrogance and stubbornness (W. C. Kaiser, Jr., “Exodus,” EBC 2:366-67). Some prefer to translate it as “I have dealt ruthlessly” with Egypt (see U. Cassuto, Exodus, 123).

^{7^{tn}} Hebrews “of Egypt.” The place is put by metonymy for the inhabitants.

^{8^{tn}} The word “about” is supplied to clarify this as another object of the verb “declare.”

^{9^{tn}} Hebrews “put” or “placed.”

^{10^{tn}} The form is the perfect tense with vav consecutive, וַיְדַעְתִּי (vida'tem, “and that you might know”). This provides another purpose for God’s dealings with Egypt in the way that he was doing. The form is equal to the imperfect tense with vav (י) prefixed; it thus parallels the imperfect that began v. 2 – “that you might tell.”

The Voice

Eternal One (to Moses): Go pay Pharaoh another visit. I have made his heart and his servants’ hearts as hard as stone, so that I can perform My wondrous signs among them and reveal My power. I have done all these things so that you can tell your children and grandchildren stories of how I treated the cruel Egyptians with contempt and performed My signs among them. I have done all this so that you may believe I am the Eternal.

Literal, almost word-for-word, renderings:

- Brenner’s Mechanical Trans. ...and "YHWH He Is" said to "Mosheh ^{Plucked out^{tn}}, come to "Paroh ^{Great house^{tn}} given that I made his heart heavy, and the heart of his servants, (so) that I can set down these, my signs, within him, and (so) that you will [recount] in the ears of your son and the son of your son, (that) I [abused] "Mits'rayim ^{Two straits^{tn}} (with) my signs which I placed in them, (then) you will know that I am "YHWH ^{He Is^{tn}} ,...
- C. Thompson LXX (updated) ...then the Lord spoke to Moses saying, Go to Pharaoh, for I have suffered the heart of him and his attendants to continue stubborn that these my signs might come upon them in succession, that you may tell in the hearing of your children even to your children’s children, with what contempt I have treated the Egyptians, even these my signs which I have done among them, and you will know that I am the Lord.
- Concordant Literal Version Yahweh said to Moses: Enter to Pharaoh, for I have made his heart glory and the hearts of his servants that I may set these My signs among them, and that you may relate in the ears of your son, and your son's son, that which I set in action in Egypt, and My signs which I placed among them, that you will know that I am Yahweh.
- Context Group Version And YHWH said to Moses, Go in to Pharaoh: for I have hardened his heart, and the heart of his slaves, that I may show these signs of mine in his midst, and that you may tell in the ears of your son, and of your son's son, what things I have produced on Egypt, and my signs which I have done among them; that you (pl) may know that I am YHWH.
- Emphasized Bible* Then said Yahweh unto Moses, Go in unto Pharaoh,—for, I, have suffered his heart to be dull and the heart of his servants, that I may show these my signs, in their midst; and that thou mayest recount in the ears of thy son and thy sons’ son, what I did in derision of the Egyptians, and my signs which I displayed among them,—so shall ye know that I, am Yahweh.

NASB

The Plague of Locusts

Then the LORD said to Moses, “Go to Pharaoh, for I have ^[a]hardened his heart and the heart of his servants, that I may ^[b]perform these signs of Mine ^[c]among them, and that you may tell in the ^[d]hearing of your son, and of your grandson, how I made a mockery of the Egyptians and how I ^[e]performed My signs among them, that you may know that I am the LORD.”

[a] Exodus 10:1 Lit made heavy

[b] Exodus 10:1 Lit put

[c] [Exodus 10:1 Lit in his midst

[d] Exodus 10:2 Lit ears

[e] Exodus 10:2 Lit put

New European Version

The Plague of Locusts

Yahweh said to Moses, Go in to Pharaoh, for I have hardened his heart, and the heart of his servants, that I may show these My signs in their midst, and that you may tell in the hearing of your son, and of your son’s son, what things I have done to Egypt, and My signs which I have done among them; that you may know that I am Yahweh.

New King James Version

The Eighth Plague: Locusts

Now the LORD said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him, and that you may tell in the hearing of your son and your son’s son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the LORD.”

Young’s Updated LT

And Jehovah says unto Moses, “Go in unto Pharaoh, for I have declared hard his heart, and the heart of his servants, so that I set these My signs in their midst, and so that you recount in the ears of your son, and of your son’s son, that which I have done in Egypt, and My signs which I have set among them, and you [all] have known that I am Jehovah.”

The gist of this passage:

God tells Moses that these signs were done that they might be told to the next generations of Israelites; that they will all know that God is Y^ehowah.

1-2

So now we come to the eighth plague, but God prefaces it by speaking of Pharaoh’s hardened heart.

Exodus 10:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217

Exodus 10:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
bôw' (אוּב) [pronounced boh]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine singular, Qal imperative	Strong's #935 BDB #97
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Y^ehowah said to Moses, “Go in to Pharaoh,...

At this point, we begin the 8th plague, the plague of the locusts. Recall that Pharaoh was willing to let the people go at the last plague (the plague of hail); but once the hail and thunder of the previous chapter stopped, he changed his mind, hardening his own heart.

God tells Moses, “Go in to Pharaoh...” Even though Moses and Aaron had been going in to speak to Pharaoh, you may recall on several occasions in the previous chapter, Moses spoke directly to Pharaoh, something he originally considered himself incapable of.

God knows that Moses will go back to Pharaoh with Aaron; but God's orders are for Moses in particular, as He uses the 2nd person masculine singular, Qal imperative.

You may notice that, God does not rub it in. He does not sit Moses down and say, “Look, you have spoken to the Pharaoh face to face; you were able to deal directly with him. Did I not tell you that you could do this in the first place?” God simply allows for the decisions of Moses, Aaron and Pharaoh to all play out.

Previously, when the Bible spoke of God *hardening* Pharaoh's heart, God merely strengthened his heart, giving him the strength and power to resist God. But here, we have a different word, which does not mean *to strengthen*, but means, *to make dull, to harden*. It is my opinion that we can reject the idea that God steps in and changes Pharaoh's mind. Why do we know this? Back in Exodus 9:34–35 **But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and hardened his heart, he and his servants. So the heart of Pharaoh was hardened, and he did not let the people of Israel go, just as the LORD had spoken through Moses.** (ESV) So, if Pharaoh hardened his heart back at the end of the previous chapter, then we cannot, at the beginning of this chapter, understand that God hardened Pharaoh's heart, in the sense of changing his mind. Pharaoh did not first want to send the Hebrews out of Egypt, but God sneaked into his heart and changed it. Pharaoh *already* made that decision, and God is not changing it.

So, how do we understand this? The Hiphil perfect tense is used here, which is the causative stem which views the action of the verb as a completed event; or the action or the verb is not considered a future or a progressive

event. So, we should understand that, in **eternity past**, God placed this act into the **divine decrees**. His *causing* this to happen does not mean that God stepped into Pharaoh's volition and turned it from positive to negative; but that God's plan called for Pharaoh to turn negative towards God—but it is Pharaoh who actually made the decision from his own volition. God simply worked within the boundaries of Pharaoh's free will choices.

All of this falls within the divine decrees because God will now explain *why* He did all of this (10 judgments against Egypt, instead of simply destroying every Egyptian and letting the people of Israel walk out of Egypt—which they would not have done, by the way). This is the focus of what God tells Moses.

Exodus 10:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אני) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
kâbêd (כבד) [pronounced <i>kaw^b-VADE</i>]	<i>to make heavy, to be oppressive; make dull, make unresponsive; to cause to be honoured, to increase with honors; to acquire honor (glory) for oneself; to make dull, to harden [the heart]</i>	1 st person singular, Hiphil perfect	Strong's #3513 BDB #457
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524

BDB gives the following definitions: *inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.*

The NET Bible: *Hebrews "heart." The noun לב (lev, "heart") often functions metonymically for wisdom, understanding, discernment.*⁸

Translation: ...for I have hardened his heart...

The Hebrew word used here is the Hiphil perfect of *kâbad* (כבד) [pronounced *kaw-BAD*] and it means *to make heavy, to burden, to weigh down*. The Hiphil is the causative stem; however, in the Hebrew, the Hiphil does not necessarily refer to compulsion but also is a permissive stem⁹. The perfect tense refers to God's decrees from eternity past to allow Pharaoh to make these choices against Himself; and to bolster Pharaoh up when his strength begins to wain. God also gave a similar strength of conviction to those under Pharaoh. What Pharaoh needs in his time of trouble to give him the strength to continue to defy God is some *yes-men* who will agree with Pharaoh's opposition to the Lord. This had been determined In eternity past, so that the lands throughout the middle east

⁸ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

⁹ Zodhiates, *The Complete Word Study of the Old Testament* p. 2274

and eastern world could be evangelized, God saw to it that Pharaoh would surround himself with loyal yes-men, who would agree heartily with his every decision and applaud, when necessary, these decisions (however, there will be some disagreeable things said by those under Pharaoh near the very end).

Pharaoh's negative volition is strictly his responsibility; however, God has taken his negative volition and has used it for His Own ends. This is what God has caused.

To set up an analogy, perhaps you as a parent have tried to convince a skeptical young son (say, age 12–16) about something he would probably enjoy doing. Now, his immediate reaction to anything is, "I don't wanna do that." So with enthusiasm and some reasoning, you convince him. You are working with his negative volition and you are working around his negative volition. This analogy is different inasmuch as, the end game, is to change your son's negative volition to positive; but you work things out within the confines of his personality (another approach is, "Dammit, kid, this is what you are going to do!"). God is working His will within the confines of the Pharaoh's negative volition.

Another analogy: in sports, you occasionally look at the weaknesses of your opponent (s) and determine how to take advantage of that. Your plan is to beat the other team; and you will take advantage of one player's weakness in order to make your plan work. Mohammed Ali often trained specifically for each fighter, and designed a strategy which took advantage of whatever weakness that fighter might have (Ali would also train for the other fighter's strengths). God is simply using Pharaoh's negative volition to God's Own advantage.

Exodus 10:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
^e bâdîym (עַבְדֵי) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...and [I have hardened] the hearts of his servants,...

The same verb from v. 1b applies to this phrase, because we find the untranslated sign of the direct object. So, whatever verb applied at the previous sign of the direct object applies here as well. All of the commentary of that portion of v. 1b belongs here as well.

Exodus 10:1b-c ...for I have hardened his heart and the hearts of his servants,...

Pharaoh is not the only person operating on negative signals; his cabinet—his servants—have also changed their minds as well. Very often, people with negative volition support one another. When a person has rejected God as a part of his reality, then he often will seek out others who have done the same. There are web pages and fb pages dedicated to such things, where people who choose not to believe in God gather with others of the same persuasion and encourage one another not to.

Exodus 10:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] indicating result, see 2Kings 22:17 Jeremiah 27:15 Amos 2:7.			
shiyth (שִׁיט) [pronounced sheeth]	<i>having put, being set, having been placed; being appointed; having been arranged, being set in order; being found; being stationed</i>	Qal passive participle with the 1 st person singular suffix	Strong's #7896 BDB #1011
Owens has this as a Qal passive participle; two other sources ¹⁰ list this verb as a Qal infinitive with the 1 st person singular suffix. This does make sense, as the preposition above would likely be found with an infinitive.			
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i>			
'owth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine plural noun with the 1 st person singular suffix	Strong's #226 BDB #16
'elleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qereb (קֶרֶב) [pronounced KEH-re ^{bv}]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7130 BDB #899

¹⁰ Biblia Hebraica Stuttgartensia (for sword) and Bible Hub's [Interlinear Bible](#).

Exodus 10:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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With the bêyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

Translation: ...with the intent that these, My signs, will be placed in their midst.

Why is this a part of the divine decrees? So that God can place His signs in their midst. Everything that God does, Pharaoh and his cabinet are acutely aware of. At no point should we understand this to mean that God changed their volition; but that they are completely responsible for their own volition.

This verb is followed by l^ema'an (למען) [pronounced l^e-MAH-ġahn], a word denoting purpose or intent. This could be translated *for the sake of, on account of, to the intent of, or in order that*. It is also quite reasonable to render this word and its preposition with a simple *that*. The following verb reveals God's purpose here: the Qal infinitive¹¹ (with the 1st person singular suffix) of shîyth (שִׁיחַ) [pronounced sheeth] which normally means *to set, to place, to put*. Even though, strictly speaking, God is not the subject of this verb, it is often translated this way (in fact, even Benner's mechanical translation renders this *(so) that I can set down these, my signs, within him*). More literally, this could be rendered *with the intent of My placing these, My signs in his midst*. Although the final set of words, *in his midst* can refer to one's inner being (compare with Exodus 9:14's words *upon your heart*); it can also refer to one's inner circle—in this particular case, Pharaoh and his cabinet (called *his servants*). This is the second passage where Pharaoh and his inner circle of associates are said to be particularly affected by these judgments of God, but without specifying exactly how (see Exodus 9:14).

The fact that Pharaoh's cabinet is mentioned here is quite important; and there will be more references to these men during this narrative. These plagues have hit Egypt so hard that even some of Pharaoh's servants will attempt to set him straight in this chapter: *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?"* (Exodus 10:7).

In eternity past, God determined a vast number of things in order to evangelize the earth. He saw to it that a Pharaoh would ascend to the throne of Egypt who was particularly negative toward God's plan. God surrounded that Pharaoh with yes-men (most of the time). When Pharaoh became weak from opposing God, God gave him more strength to continue in his opposition to God.

Exodus 10:1 Y^ehowah said to Moses, "Go in to Pharaoh, for I have hardened his heart and [I have hardened] the hearts of his servants, with the intent that these, My signs, will be placed in their midst. (Kukis mostly literal translation)

An important point often left out of a study of these chapters of Exodus: any time that God drastically changes His program (that is, a new dispensation is begun or a new portion of a dispensation is begun); God accompanies this change with a great many signs and wonders. Because our knowledge of things Biblical is sorely lacking, many people think that there are great and tremendous miracles found on every page of God's Word because they know a few stories about Moses, David and the first advent of our Lord. When it comes to great signs and wonders and miracles, there have actually been very few of them in the past several thousand years; most of them came to introduce a new wrinkle in God's plan. Here, God was beginning nation Israel and was identifying the Hebrews as His people. Therefore, He needed to do something spectacular to the entire world would know that God's hand was with the Hebrews. As a result of this, men from all over the world realized that God was with the Hebrews, that God had given them the land of Palestine, and that anyone who opposed the Hebrews would find themselves up against unsurmountable odds.

¹¹ Owens has the Qal passive participle and I spent a very long time trying to determine who was right, exploring even conjugations of this verb, but without a clear resolution.

Exodus 10:1 Now the Lord said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him,... (NKJV)

This statement is interesting. It appears that Pharaoh hardened his own heart in Gen. 9:34. It reads: *But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and hardened his heart, he and his servants.* (ESV) However, for the exact same experience, God says, “I have hardened his heart and the hearts of his servants.” This is slightly more difficult to sort out. Now, we could certainly understand *he* (as in *he strengthened*) to mean *He*, referring to God. However, generally speaking, when a subject is not specified, usually there are clues as to whom that pronoun refers to, and the nearest noun and verb are *when Pharaoh saw...he sinned yet again and he hardened his heart...* Obviously, the subject of *sinned* has to be Pharaoh, as his title is right there; and God does not sin. Logically and linguistically, Pharaoh is the subject of, *he hardened his heart*.

Now, if Pharaoh observes that the hailstorm has stopped, and then he sins, which sin is hardening his heart, then God cannot be blamed for this. We cannot understand God to have come in and switched his volition, because then Pharaoh would be committing a sin against his own will. That makes little sense to say that Pharaoh sinned, and yet, at the same time, indicate that God hardened his heart which makes Pharaoh sin against God. This both defies logic and grammar.

Since God does this, this forces us to understand that Pharaoh strengthens his own negative volition against God, but, at the same time, God has a hand in this process as well. How exactly does God figure into Pharaoh’s negative volition?

We have the same verb in the Hiphil imperfect in Exodus 9:34; and the Hiphil perfect in Exodus 10:1. Pharaoh is the subject in Exodus 9:34; God in Exodus 10:1. The difference in tenses simply means, it is a process for Pharaoh, but God speaks of it as a completed action. As a matter of some interest, there is a slightly different verb used in Exodus 9:35. Nevertheless, it still means *to strengthen*; and the Qal imperfect is used in v. 35.

We might understand this very much like we understand election—we have free will in our lives and make free will choices, either for or against Christ. God, with His perfect foreknowledge, makes that a part of His plan. God knew what we would do, and He incorporates it as a part of His perfect plan. Recall that God chose Pharaoh to be a part of His plan. God knew exactly what Pharaoh would do. God uses the powerful negative volition of Pharaoh in order to further His Own plan.

Application: Now, we can sin until the cows come home, and God’s plan will include your sins and their effects as a part of His plan. However, in time, He will also discipline you for those sins. On the other hand, if you are in **fellowship** and act according to doctrine, we may receive blessing in time and blessing in eternity.

In v. 2, we see how God uses Pharaoh’s negative volition to further His plan.

Exodus 10:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong’s # BDB #251
l ^e ma’an (לְמַעַן) [pronounced l ^e -MAH- <i>gahn</i>]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong’s #4616 BDB #775

Exodus 10:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is the substantive ma'an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	2 nd person masculine singular, Piel imperfect	Strong's #5608 BDB #707
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ôzen (אָזְנִי) [pronounced OH-zen]	<i>ears; metaphorically for hearing</i>	feminine plural construct	Strong's #241 BDB #23
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person singular suffix	Strong's #1121 BDB #119

Translation: Also, [I do this] with the intent that you will recall [these events] to your son and to your son's sons—...

God is speaking to Moses, so *you* and *your* refer to Moses. God is speaking to Moses about what is happening here in Egypt—God's great signs and the negative volition of Pharaoh—this is to be told to Moses' sons and to their sons.

Moses here is a metonym for every father among the Hebrews. God is not speaking to Moses in specific, but to all fathers among the Hebrews. They are to tell their sons; and their sons are to tell their own sons.

Therefore, even though the grammar is directed towards Moses, speaking specifically of his sons and his sons' sons, this is really directed towards the next several generations of Israelites. It is personalized with Moses, but its application is to the next generation coming up and the generation after that, and, for many generations after that.

Exodus 10:2a ...and that you may tell in the hearing of your son and your son's son... (NKJV)

God has also done all of this so that Moses will tell these things to his sons and to his grandchildren (along with the rest of the Hebrews). What God is doing here is unique in human history.

If you have studied the book of Genesis, you will recall that God isolated the people of Jacob (they did not, for instance, intermarry with any random family). God also isolated them from the Canaanites, whose horrendous sins would result in their own destruction.

At the same time, God protected and prospered the Hebrew people, moving them to Egypt. In Egypt, they were isolated, protected and prospered (despite being made slaves). All of this information is a part of what a Hebrew father tells his sons.

Exodus 10:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever</i> . Possibly <i>when, whenever</i> .			
'âlal (אָלַל) [pronounced <i>gaw-LAHL</i>]	<i>to satisfy thirst [akin to satisfying lust]; to satisfy one's mind [by doing what is in one's mind, including causing pain to someone or by making sport of them]; to act wantonly towards, to satisfy [sexual] thirst</i>	1 st person singular, Hithpael perfect	Strong's #5953 BDB #759
The original meaning was to have a great thirst and then <i>to satisfy this thirst</i> . It had come to mean <i>to have a great desire or lust and then to satisfy that lust</i> . When used of man, it means <i>to satisfy one's lust [by causing pain to or making sport of another]</i> ; when used of God, it means <i>to satisfy all that is in His mind by doing something</i> . Gesenius adds the definitions <i>to put forth all one's power; to expend one's power [in destroying another]</i> ; but I don't know that these are really accurate. They also suggest <i>to act severely towards, to deal ruthlessly with</i> , but these definitions really come more from the original meaning <i>to satisfy one's thirst [lust, desire, thinking]</i> and then doing whatever one wants to do.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation:...[and] how I have done [all that is in My mind] in Egypt...

God accomplished His full and complete purpose in the land of Egypt with His people. As we have studied, some of His people were hard-headed and needed guidance and discipline (or, *guidance through discipline*). We have seen those of the Hebrew family who completely rebelled against God's plan here or there. Nevertheless, regardless of Moses' faithfulness and the disobedience of many in Gen-X (those who are adults when they leave Egypt), what God wanted to happen, happened. What God decreed took place, despite having people who disobeyed Him.

Pharaoh did not slow down God's plan; Pharaoh's negative volition was God's plan. The grumbling Hebrew adults who left Egypt were a difficult generation for God. In the both Testaments, we read, *I loathed that generation*. Yet, God brought all Israel out of Egypt, He gave them the Law, and He took them into the land of promise for them to take it. Everything which God had planned for Israel took place, despite the scar tissue of Pharaoh and the negative volition of **Gen X** (= the adults who left Egypt in the exodus).

Exodus 10:2a-b *...and that you may tell in the hearing of your son and your son's son the mighty things I have done in Egypt,...*" (NKJV)

What God is telling Moses here is continued even until today.

The final judgment of God against Egypt will be the death of the firstborn, which can be avoided by participating in the **Passover**. For a very long time, parents have taught the Passover story to their children; and they have told them all that happened. I would suggest to you that, at the first, the entire narrative was read (probably memorized and spoken aloud), one generation teaching the next. However, at some point—we don't know when—the narrative was compressed. These chapters of Exodus probably would take 1–2 hours to read aloud. Having observed one Seder (admittedly, on television), it appears to be much more common today for the person giving the Seder to do a very abbreviated version of the Biblical text (it appeared to be a personal summation done by one of the characters¹²). Ideally speaking, those attending the Seder are aware of the entire Exodus narrative.

There are multiple witnesses to various events in Scripture. We have the Scriptures themselves, but then we have the actions of the Hebrew people as well in their obedience to the Scriptures.

Exodus 10:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ôwth (אִוֶּת) [pronounced <i>oath</i>]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine plural noun with the 1 st person singular suffix	Strong's #226 BDB #16
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sūwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	1 st person singular, Qal perfect	Strong's #7760 BDB #962

All of the BDB meanings: *to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give*. Gesenius adds: *to direct, to turn [in any direction]; to make, to prepare*. I have used the translation *to designate, to designate*.

¹² Meaning, I don't believe that there is an abbreviated text prepared and read by all Jews at Seder.

Exodus 10:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...along with these signs which I have done among them,...

V.2 continues with the prepositional purpose clause from v. 1 (lamed + ma'an). And I was expecting the same construction and the same verb used in v. 1 repeated here, but there is another word which means *to place, to set* and it is the word *sûwm* (שׂוּם) [pronounced *soom*]. This time the verb is in the Qal perfect, 1st person singular, meaning that God is the subject of this verb (since God is speaking at this point in the narrative).

The signs here are the judgments or the plagues done by God in Egypt among the people.

Exodus 10:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine plural, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...so that [all of] you know that I [am] Y^ehowah."

This next phrase is the 2nd person singular, Qal perfect of *yâda'* (יָדָעַ) [pronounced *yaw-DAHĠ*], a verb which means *to know, to see*. Strong's #3045 BDB #393.

The end result is, all of Egypt and all of the people of Israel would know Who God is. They would understand His relationship to Israel. They would understand His great power, against which Egypt was powerless.

God clearly points out His purpose here, as He did previously in Exodus 9:15–16; these signs will evangelize the world and they evangelized Israel as well. Various people in other national entities around the world would hear about the God of the Hebrews Who defeated the Egyptians, and they would exercise faith in the **Revealed God**.

Exodus 10:2d ...that you may know that I am the Lord.” (NKJV)

One of the few advantages of the KJV, besides being an excellent but dated translation, is that they distinguish between the singular and plural second person. We simply use the word *you* to represent both the singular and the plural. The south has tried to clear up this little problem, adding the descriptor *all* to the plural sense of *you*, however, this has never caught on outside of the south. V. 2 begins with *you* in the singular. Each individual Jew (represented here by Moses, as God is speaking directly to Moses) will tell his son in the future about the exodus and the great signs and wonders which God performed. However, at the end of v. 2, when God says "...that you may know...", you is in the plural—speaking to all of Israel. The significance of this is emphasis. When we move from the singular to the plural, it is a way of the speaker, in this case our Lord, grabbing us by the collar and shaking us. It is a way to grab one's attention linguistically.

Exodus 10:2 Also, [I do this] with the intent that you will recall [these events] to your son and to your son's sons—[and] how I have done [all that is in My mind] in Egypt along with these signs which I have done among them, so that [all of] you know that I [am] Y^ehowah.” (Kukis mostly literal translation)

These judgments are to be told to the next generation and the generation after that. At that point in time, there was no widely distributed Bible; at best, Moses had documents which had been added to over the years at the writing of Exodus, which could have occurred at this time and could have occurred during the 40 years wandering in the desert. Moses did not write the first books of the Bible (the books of Job and Genesis probably predated Moses; and we do not know if these books were in written form at this time; if they were, there would have been very few copies). Furthermore, the primary method of passing on spiritual information is the oral tradition of a father teaching his son about Y^ehowah, the God of Israel and he in turn will teach his son. There were various events which took place to act as training aids, such as the bones of Joseph, to give parents the opportunity to express to their children what has occurred up until their slavery in Egypt. *Whose bones are those? Why are we carrying them?* This allowed for the parents to tell their children who Joseph was and what he did; and how Israel ended up in Egypt.

Application: We as parents should do the same; we should teach our children about Who Jesus Christ is and why He came to earth in the form of a man. There is no substitute for parental training, starting at a very early age. So many parents teach their children about Santa Claus; and too few teach them about Jesus.

The exodus, the carving out of one people out of a nation, the judgments—all of this is a unique event in human history. Nothing like this has ever happened before or since. Furthermore, these things took place in Egypt, one of the strongest nations in the ancient world. Fully armed military forces from most countries would not be able to take on the people of Egypt; and certainly not an army of weaponless slaves. But God, on the other hand, can bring any nation down.

Application: This is why the believer should not worry about Russia, China, Iran or North Korea. We should be concerned with our own nation, and we show this concern by growing spiritually. No matter what the circumstances, the believer cannot lose by growing spiritually.

Exodus 10:2 ...and that you may tell in the hearing of your son and your son's son the mighty things I have done in Egypt, and My signs which I have done among them, that you [all] may know that I am the Lord.” (NKJV)

As we will find out, the most solemn and important worship cycle for the Hebrew people will be the Passover, which is closely tied to God's great works in Egypt.

There are theological *experts* who claim that the books of Moses were written long after the time of Moses. If nation Israel did not practice the Passover from the beginning—which celebration included a recounting of this historical narrative that we are studying—at what point did Israel begin to celebrate it?

Based upon what we read in the Scriptures, the feast days of Israel are very well-defined and practiced from the beginning. How could these feast days—which are based upon historical events—all of a sudden appear as

celebrations in Israel's culture hundreds of years later, but without the corresponding historical events? After all, logically, if a celebration is based upon an historical event, this would mostly like mean that the traditions would have begun soon after the actual historical events. It is very illogical to believe that these historical events never occurred, yet, somehow, someone fooled an entire nation, a thousand years later, into keeping a tradition which is not based on anything and had not been kept before. It is also illogical to think that some historical event occurred, but no historical records of it are preserved; and, 1000 years later, someone writes about it. These theories that the books of Moses were written up to 1000 years after the fact are illogical.

This is what we have studied so far:

Exodus 10:1–2 Y^ehowah said to Moses, “Go in to Pharaoh, for I have hardened his heart and [I have hardened] the hearts of his servants, with the intent that these, My signs, will be placed in their midst. Also, [I do this] with the intent that you will recall [these events] to your son and to your son's sons—[and] how I have done [all that is in My mind] in Egypt along with these signs which I have done among them, so that [all of] you know that I [am] Y^ehowah.” (Kukis mostly literal translation)

Exodus 10:1–2 Jehovah said to Moses, “Go back to Pharaoh, for I have hardened his heart and the hearts of his servants, with the intent that My signs would be done in their midst. I also have done this so that you will later tell your sons and grandsons about these events—how I have done exactly what I have chosen to do in Egypt, along with these signs that I have done there, so that everyone will know that I am Jehovah.” (Kukis paraphrase)

There are a lot of traditions which occur in churches which are very influential. Joel Osteen, before he teaches, says a few things about the Bible (“This is my Bible, it says who I am, it says what I have...”). Joel is a very influential **pastor** in the 20th and 21st centuries; but do you think that every church will, at some point in time, repeat the words that he says at the beginning of a sermon? Not going to happen. R. B. Thieme, Jr. and his successor, R. B. Thieme, III read off the same set of verses before a Bible class, and several pastors who came out of that church do the same. Do you think that, at some point in time, every church is going to start reading those verses before giving a sermon? Not going to happen.

My point being, no matter how influential you are, no one is going to pick up a tradition which you started for no other reason than, it seemed to be a good idea. Some will; but most will not. On the other hand, if you have a tradition which is based upon an historic event, then the near universal observation of that tradition (within a nation) is much more likely to occur (like the establishment of national holidays).

The point I am trying to make is, these events that we are studying are either true, partially true, or they are false. Let's assume that these events did not take place; that the Scriptures are false. Then, how does a culture begin to observe a series of feasts—all of which are tied directly to historical events—but without the historical events actually occurring? This would mean that, in one generation, these things are not celebrated at all (since they never occurred); but, in the next generation, they are celebrated, using Scriptures which speak of the events as occurring, as if they had been observed from the very beginning (several generations would know this to be false). On top of all this, these events are supposed to be taught by one generation to the next. If they never occurred, when does one generation start telling the next generation, knowing that these things did not actually occur? If these events never occurred and if Moses never recorded this information, then a sudden nation-wide observation of these events seems like a lot to have a people swallow.

There are theories developed around the 18th century which claim that Moses did not write the books of Moses (specifically, Exodus, Leviticus, Numbers and Deuteronomy); and that the final product was written hundreds of years later. This is illogical, because it implies that the historical events and subsequent traditions may have never occurred; yet, somehow, were fabricated hundreds of years later; followed by an obedient population who, suddenly decided to believe Scriptures that had not existed before and to follow traditions which had never been traditions before.

It is well accepted in many seminaries today that Moses did not write the books of Moses, but that they were written by several different men, long after the fact, and then assembled and intertwined at a much later date.

And, somehow, these Scriptures, which sort of show up out of nowhere, with both historical incidents and traditions being established in the text of these Scriptures; and somehow, the entire nation of Israel buys into them. Does that sound logical? Do you think that happened?

Let me give a more modern illustration that most of us know about. On occasion, a book or two might be added to the Bible, and actually be received by a very limited number of people (the Mormons added two books to the Bible and they understand these books to be legitimate additions). Yet, even though a small and enthusiastic group of people accept 2 new books into the Bible, the vast majority of Christians will never accept those books. How many churches embrace *Doctrines and Covenants* or *The Book of Mormon*? None! Only a small, cultic group has ever accepted these two books. The Mormon cult has grown considerably; but they will always be just a small percentage of people who call themselves Christians; and they will always be a cult.

So how likely would it have been for someone or some group among the Hebrews to suddenly introduce a whole group of books suddenly (the Old Testament is not made up of a single book), and somehow force this upon the Hebrew people? And, at the same time, do you think that this same individual or group was then able to convince the people that there are a complex set of traditions and rites which they need to follow. These traditions and rites are very complex—not difficult to follow if developed as we will study. But to be introduced hundreds of years after the fact; or to be followed, but without any written material or explanation as to what they are doing—that is patently absurd. Traditions which are followed because of historical events are rather difficult to simply fabricate hundreds of years later, based upon fabricated historical events.

I know that I am going on and on about this; but this is what many seminaries teach (possibly most of them). It is claimed to be some sort of a spiritual breakthrough to think that Moses did not write the books of Moses. This is the claim of some Bible critics, that the books of Moses were written much, much later, and are the composite writings of several individuals or groups.

Now, a very charismatic leader might get a small percentage to go along with holy books that suddenly materialize, 1000 years after the fact; but all Israel? Highly unlikely, if not impossible. Furthermore, that charismatic leader would like be known as a man who changed the Hebrew **religious** culture; but nothing like that appears to have happened. If this actually happened—it did not—then we would know the man's name responsible for changing Israel's religious practices.

There are so many weird theories about the Bible, most of which contradict what the Bible says of itself; and such theories are often very illogical when carefully examined and logically followed out.

It makes much more sense that all of this takes place together: the historical event of God's plagues on Egypt; the writing and preserving of the Scriptures; the celebration of the events; and one generation telling the next generation about what they experienced (and imploring them to do the same with their sons and daughters). (1) People actually witness these events themselves; (2) they tell their children about what they saw; (3) Moses documents these events in Scripture (which Scriptures are not in dispute) and (4) traditions and celebrations look back on these events (3 or 4 witnesses, depending upon how you look at this).

Such traditions are logically established from the very beginning, and they take place every year, and they continue as a tradition from generation to generation. If all of this begins with a tri-fold witness (of the event—or parents telling their children about the event, of the Scriptures and of the celebrations), then Israel's history and celebrations all make perfect sense. Leaving just one of those witnesses out of the mix makes much less sense. Change the timing of any one of those witnesses, and the worship system of Israel no longer makes logical sense.

What I am saying is, the people of Israel really and truly observed these events; they told their own sons and daughters about the events; Moses wrote down an historical narrative documenting these events (in a timely fashion); and there are traditional observations (or, celebrations) which take place which look back on the historical events. This is what happened. Any other explanation is logically bereft.

Back to our narrative:

Moses, in his recording of this narrative, changes things up again. You may recall in the previous plague that most of the discussion took place within the confines of God speaking to Moses. This time, our narrative places Moses and Aaron before Pharaoh almost from the start (that will begin in v. 3):

Exodus 10:1–2 Now the Lord said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him, and that you may tell in the hearing of your son and your son’s son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the Lord.” (NKJV)

What is quite amazing throughout the book of Genesis is how God can take all of these very imperfect people, who are surrounded by other imperfect people, and still He is able to accomplish His purposes and His plan. Everything was determined in eternity past. This same dynamic continues in the book of Exodus. Moses is not a perfect person; nor are the Egyptians and certainly not the Hebrew people. However, God, even with such imperfection before Him, can work all things out to accomplish His plan and purpose.

And so goes in Moses (and Aaron) unto Pharaoh, and so they say unto him, “Thus spoke Y^ehowah, Elohim of the Hebrew, ‘Until when will you refuse to be humbled from My faces? Send My people out and they will serve Me.

Exodus
10:3

Moses and Aaron went in [to speak] to Pharaoh, and they said, “Thus has spoken Y^ehowah, the Elohim of the Hebrews: ‘How long will you refuse to be humbled before Me? Send My people out so that they may serve Me.

Therefore, Moses and Aaron went in to speak to Pharaoh, saying, “These are the words of Jehovah, God of the Hebrews, ‘How long will you refuse to bow before Me? Send My people out of Egypt so that they may serve Me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes in Moses (and Aaron) unto Pharaoh, and so they say unto him, “Thus spoke Y ^e howah, Elohim of the Hebrew, ‘Until when will you refuse to be humbled from My faces? Send My people out and they will serve Me.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Mosheh and Aharon went in unto Pharaoh, and said to him, Thus saith the Lord, the God of Israel, How long wilt thou refuse to humble thyself before Me? Let My people go, that they may worship before Me.
Revised Douay-Rheims	Therefore Moses and Aaron went in to Pharaoh, and said to him: Thus said the Lord God of the Hebrews: How long refuse you to submit to me? let my people go, to sacrifice to me.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha and Aaron went in to Pharaoh, and said to him, "This is what Mar-Yah, God of the Hebrews, says: 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me.
Lamsa’s Peshitta (Syriac)	And Moses and Aaron came to Pharaoh, and said to him, Thus says the LORD God of the Hebrews, How long will you refuse to fear me? Let my people go that they may serve me.
Updated Brenton (Greek)	And Moses and Aaron went in before Pharaoh, and they said to him, Thus says the Lord God of the Hebrews: How long do you refuse to reverence Me? Let My people go, that they may serve Me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses and Aaron went in to Pharaoh, and said to him, This is what the Lord, the God of the Hebrews, says: How long will you be lifted up in your pride before me? let my people go so that they may give me worship.
Easy English	So Moses and Aaron went to Pharaoh. They said to him: 'The Lord, the God of the Israelites says: "You still refuse to obey me. Let my people go. Let them worship me.
Easy-to-Read Version–2001	So Moses and Aaron went to Pharaoh. They told him, "The Lord, the God of the Hebrew people, says, 'How long will you refuse to obey me? Let my people go to worship me!
<i>The Message</i>	Moses and Aaron went to Pharaoh and said to him, "GOD, the God of the Hebrews, says, 'How long are you going to refuse to knuckle under? Release my people so that they can worship me.
Names of God Bible	So Moses and Aaron went to Pharaoh and said to him, "This is what Yahweh Elohim of the Hebrews says: How long will you refuse to humble yourself in my presence? Let my people go to worship me.
NIRV	So Moses and Aaron went to Pharaoh. They said to him, "The LORD, the God of the Hebrews, says, 'How long will you refuse to obey me? Let my people go. Then they will be able to worship me.

Thought-for-thought translations; paraphrases:

Common English Bible	So Moses and Aaron went to Pharaoh and said to him, "This is what the LORD, the Hebrews' God, says: How long will you refuse to respect me? Let my people go so that they can worship me.
Contemporary English V.	Moses and Aaron went to the king and told him that the LORD God of the Hebrews had said: How long will you stubbornly refuse to obey? Release my people so they can worship me.
The Living Bible	So Moses and Aaron requested another audience with Pharaoh and told him: "Jehovah, the God of the Hebrews, asks, 'How long will you refuse to submit to me? Let my people go so they can worship me.
New Berkeley Version	.
New Life Version	Moses and Aaron went to Pharaoh. They said to him, "The Lord, the God of the Hebrews, says this: 'How long will you hold your pride before Me? Let My people go, so they may worship Me.
New Living Translation	.
Unlocked Dynamic Bible	So Aaron and Moses went to the king and said to him, "Yahweh God, the one whom we Hebrews worship, says this, 'How long will you stubbornly refuse to do what I tell you? Let my people go in order that they may worship me in the wilderness!

Partially literal and partially paraphrased translations:

American English Bible	Then Moses and Aaron went before Pharaoh and said to him: 'This is what Jehovah, the God of the Hebrews, says: <i>How much longer will you refuse to respect Me? Send My people away, so they can serve Me!</i>
Beck's American Translation	.
New Advent (Knox) Bible	So Moses and Aaron gained Pharaoh's audience, and brought him this message from the Lord, the God of the Hebrews, Wilt thou never learn to bow to my will?
Translation for Translators	So Aaron and Moses/I went into the king's <i>palace</i> , and said to him, "Yahweh God, the one we Hebrews <i>worship</i> , says this: 'How long will you stubbornly refuse to do

what I tell you [MTY]? Let my people go, in order that they may worship me *in the desert!*

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses and Aaron was to come in to Pharaoh, and was to say: Jehovah, he of mighty ones of the Hebrews, is to have said: To what extent is you to have refused to be of a down looked face? You was to let loose my people, even were they to serve me.
Ferrar-Fenton Bible	Moses and Aaron consequently went to Pharaoh and said to him, ' Thus says the EVER-LIVING Goo of the Hebrews; ' Until when will you refuse? resisting to My face to release My people to serve Me?
Lexham English Bible	And Moses and Aaron came to Pharaoh, and they said to him, "Thus says Yahweh, the God of the Hebrews, 'Until when will you refuse to submit before me? Release my people so that they may serve me.
Urim-Thummim Version	Then Moses and Aaron came to Pharaoh and said to him, This is what YHWH Elohim of the Hebrews declares, How long will you refuse to humble yourself before me? Let My people go so that they may serve Me.
Wikipedia Bible Project	And Moses and Aaron came to Pharaoh, and said to him: Thus said Yahweh the God of the Hebrews, "Til when will you keep from answer to my presence? Send my people, and they will serve me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses went with Aaron and said to Pharaoh, "This is the word of Yahweh, the God of the Hebrews: How much longer will you refuse to submit to me? Let my people go and worship me.
The Heritage Bible	And Moses and Aaron came in to Pharaoh, and said to him, Thus says Jehovah God of the Hebrews, How long will you refuse to look down upon yourself with harshness before my face? Send my people out that they may serve me.
New Jerusalem Bible	Moses and Aaron then went to Pharaoh and said to him, 'Yahweh, God of the Hebrews, says this, "How much longer will you refuse to submit to me? Let my people go and worship me.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe and Aharon went in to Pharaoh and said to him, "Here is what Adonai, God of the Hebrews, says: 'How much longer will you refuse to submit to me? Let my people go, so that they can worship me.
The Complete Tanach	So Moses and Aaron came to Pharaoh and said to him, "So said the Lord, the God of the Hebrews, How long will you refuse to humble yourself before Me? Let My people go, and they will worship Me.
exeGesés companion Bible	And Mosheh and Aharon come in to Paroh and say to him, Thus says Yah Veh Elohim of the Hebrews: Until when refuse you to humble yourself at my face? Send my people away to serve me:...
Kaplan Translation	Moses and Aaron came to Pharaoh. In the name of God, Lord of the Hebrews, they said to him, 'How long will you refuse to submit to Me? Let My people leave and serve Me.

to humble yourself: Heb. תִּנְעַל, as the Targum [Onkelos] renders, אֲעַנְיָא, and it is derived from נָעַ. You have refused to be humble and meek before Me.

Orthodox Jewish Bible	And Moshe and Aharon came in unto Pharaoh, and said unto him, Thus saith Hashem Elohei Halvrim, How long wilt thou refuse to humble thyself before Me? Let My people go, that they may serve Me.
The Scriptures 1998	And Mosheh and Aharon came in to Pharaoh and said to him, "Thus said יהוה Elohim of the Hebrews, 'Till when shall you refuse to humble yourself before Me? Let My people go, so that they serve Me.

Expanded/Embellished Bibles:

The Expanded Bible	So Moses and Aaron went to the king [L Pharaoh] and told him, "This is what the Lord, the God of the Hebrews, says: 'How long will you refuse to be sorry for what you have done [L humble yourself before me]? Let my people go to worship [serve] me.
Kretzmann's Commentary	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. It is the same formula, but preceded by a threatening question, spoken in a much severer tone than heretofore. Would Pharaoh never learn to humble himself before the almighty power of the true God?.
NET Bible®	So Moses and Aaron came to Pharaoh and told him, "Thus says the Lord, the God of the Hebrews: 'How long do you refuse ¹¹ to humble yourself before me?' ¹² Release my people so that they may serve me! ¹¹ tn The verb is מָאַתָּ (me'anta), a Piel perfect. After "how long," the form may be classified as present perfect ("how long have you refused), for it describes actions begun previously but with the effects continuing. (See GKC 311 §106.g-h). The use of a verb describing a state or condition may also call for a present translation ("how long do you refuse") that includes past, present, and potentially future, in keeping with the question "how long." ¹² tn The clause is built on the use of the infinitive construct to express the direct object of the verb – it answers the question of what Pharaoh was refusing to do. The Niphal infinitive construct (note the elision of the ה [hey] prefix after the preposition [see GKC 139 §51.I]) is from the verb אָנַח ('anah). The verb in this stem would mean "humble oneself." The question is somewhat rhetorical, since God was not yet through humbling Pharaoh, who would not humble himself. The issue between Yahweh and Pharaoh is deeper than simply whether or not Pharaoh will let the Israelites leave Egypt.
The Voice	So <i>once again</i> Moses and Aaron went to see Pharaoh. Moses and Aaron: The Eternal, the God of the Hebrews, has a message for you: "How long do you plan to <i>resist Me and</i> refuse to humble yourself before Me? Release My people, so that they can go and serve Me <i>in the desert</i> ."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} , and "Aharon ^{Light bringer} , came to "Paroh ^{Great house} and they said to him, in this way "YHWH ^{He Is} the "Elohiym ^{Powers} of the ones of "Ever ^{Otherside} said, (for) how long will you refuse to afflict yourself (at) my face? send my people and they will serve me,...
Charles Thompson OT	Then Moses and Aaron went in before Pharaoh and said to him, Thus saith the Lord the God of the Hebrews. How long wilt thou refuse to reverence me? Send away my people that they may serve me.
Concordant Literal Version	So Moses and Aaron entered to Pharaoh and said to him: Thus says Yahweh, Elohim of the Hebrews, How long will you refuse to be humbled because of My presence? Dismiss My people that they may serve Me!"
English Standard Version	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.

Green's Literal Translation And Moses and Aaron went in to Pharaoh and said to him, So says Jehovah the God of the Hebrews, Until when will you refuse to humble yourself before Me? Send away My people so that they may serve Me.

Stuart Wolf's Translation
Young's Updated LT

.
And Moses comes in—Aaron also—unto Pharaoh, and they say unto him, “Thus said Jehovah, God of the Hebrews, ‘Until when have you refused to be humbled at My presence? Send My people away, and they serve Me.

The gist of this passage: Moses and Aaron both go in to Pharaoh, and demand the release of God's people.

Exodus 10:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced pah ^e -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Moses and Aaron went in [to speak] to Pharaoh,...

The first verb, *to come, to go*, is a masculine singular, Qal imperfect. It looks like it should be a masculine plural, but not the way that the Hebrew is written. The Hebrew literally reads, *And so goes in Moses (and Aaron)...* There are no parentheses in the Hebrew, but the masculine singular verb followed by the masculine singular noun *Moses* essentially places Aaron into parentheses. He is there, he goes along with Moses; but Moses has taken the lead in all respects.

God commanded Moses to go before Pharaoh; he takes Aaron along with him. Moses also appears to have completely lost his shyness when it comes to speaking before Pharaoh, as he does all or most of the speaking.

Exodus 10:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
kōh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
'Ēber (עִבְרִי) [pronounced GAY ^B -ver]	<i>one from beyond, the other side, across, region on the other side; and is transliterated Eber, Heber, Hebrew, Eberite</i>	masculine singular, adjective gentis with the definite article	Strong's #5677 BDB #720

The name denotes a person who came *from the other side of the river* (the Euphrates River).

Translation: ...and they said, “Thus has spoken Y^ehowah, the Elohim of the Hebrews:...

The second verb, *to say*, is the 3rd person plural, Qal imperfect. So, both men have something to say here. Moses is not standing to the side of Aaron and whispering to him what should be said. Like many Biblical conversations, we are probably getting just the gist of what is being said.

Exodus 10:3a-b So Moses and Aaron came in to Pharaoh and said to him, “Thus says the Lord God of the Hebrews:... (NKJV)

As Moses and Aaron had said many times to Pharaoh, they tell him that these are the words of God. These words would have seemed impertinent to be coming directly from Moses.

Exodus 10:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
mâthay (מתי) [pronounced <i>maw-THAH-ee</i>]	<i>when, at which time; when?</i>	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
Together, ‘ad + mâthay mean <i>until when, how long?</i>			
mâ’ên (מאין) [pronounced <i>maw-AIN</i>]	<i>to refuse, to be unwilling; to cease, to leave off</i>	2 nd person masculine singular, Piel imperfect	Strong's #3985 BDB #549
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘ânâh (אנח) [pronounced <i>gaw-NAW</i>]	<i>to be afflicted [humbled, humiliated]; to humble oneself, to bow down, to submit [oneself to another]</i>	Niphal infinitive construct	Strong's #6031 BDB #776
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix; pausal form	Strong's #6440 BDB #815
Together, min pânîym and a suffix mean <i>from before my face, out from before my face, from me, from my presence, before me</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of me, by me</i> . Literally, this means <i>from my faces</i> .			

Translation: ...‘How long will you refuse to be humbled before Me?

Pharaoh is refusing to humble himself before God and do what God has ordered him to do. Now, if God reached into his volition and switched it from positive to negative, then these words would make very little sense. His answer would logically be, “Well, as soon as You allow me to obey You, then I will.”

If we understand Pharaoh to be making his own decisions, then these words make perfect sense.

You may ask, *how can a man witness so many signs and yet be negative?* The simple answer is, Pharaoh has free will and he is negative towards God and towards the Hebrew people. In fact, let me suggest that Pharaoh was concerned about his economy, and that the removal of his slaves, the Hebrew people, would, in his mind, destroy his economy. Quite obviously, his negative volition towards God has destroyed the Egyptian economy. Despite the many signs, Pharaoh misjudged the situation.

Application: There are many events which take place, which are outside of our control. No matter what we say or do, we are unable to bring them under our control. So, what do we do? We just roll with the punches; we go along with it.

Application: Let me give you a current example of this: right now, the United States and the rest of the world is dealing with the COVID19 pandemic; and, even though there is a possible vaccination on the horizon, that is probably 6 months to a year away. As a result, some states which have re-opened (like my state of Texas) and we have seen an increase in numbers testing positive for the virus. As a result, some country official, whom I did not vote for, has issued an order for us to wear masks in public places—or be fined. Now, as an individual, I do not really like this; I don't care for the face mask. But, what do I do? I wear a face mask in public venues (stores, etc.). That is the current requirement, and we should obey public officials (at least, up to the point where they interfere with evangelism or with Bible teaching). I have my own opinions, but this is outside of my personal control, so I live with it. I may not want to wear a mask, but I do. [Additional restrictions have been added since I wrote those words.]

Application: As a believer, for me to disobey county officials and refuse to wear a mask and defy anyone to tell me different would be to misread the situation—which is what Pharaoh appears to be doing.

Exodus 10:3a-c [So Moses and Aaron came in to Pharaoh and said to him, “Thus says the Lord God of the Hebrews: ‘How long will you refuse to humble yourself before Me? \(NKJV\)](#)

They speak here, again, on behalf of the God of the Hebrews, the Creator God, the God of the Universe.

Moses and Aaron simply repeat what God has said to Moses.

Pharaoh has continued to defy God. Every time the pressure is off, Pharaoh strengthens his own heart and turns against God once again. At no time is Pharaoh willing to recognize God for Who He is. When God removes a plague, then Pharaoh's arrogance emerges. He is still alive, the plague is gone, and he is not going to give in to this God of the Hebrews.

Each and every time, God gives Pharaoh the chance to consider all that has happened and to make the right decision. Each and every time, Pharaoh has the chance to humble himself before God and to submit to Him. Each and every time, Pharaoh rejects God.

Application: How many times have you known what was right, and yet you did just the opposite? I would not want to publically recount the number of times for myself. Such disobedience is negative volition. If you are reading this, you no doubt have a number of correct concepts from Scripture about, say, giving. Not just giving to the church but giving to individuals who are in need (I am *not* speaking of myself here). How many times have you had the substance, but not the willingness to give it? This is not a weakness that all believers have; nor am I suggesting that you give so much money away, that you have nothing left to live on. I am just speaking of giving as God has prospered you. Have there been times when you have fallen short of that? I know that certainly have.

Exodus 10:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>send, send off, send away [back], dismiss, give over, cast out, let go, set free, shoot forth [branches], shoot [an arrow]</i>	2 nd person masculine singular, Piel imperative	Strong's #7971 BDB #1018

Exodus 10:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine plural, Qal imperfect with the 1 st person singular suffix	Strong's #5647 BDB #712

Translation: Send My people out so that they may serve Me.

Moses repeats to Pharaoh what God has demanded on many occasions prior to this: “Send My people out of Egypt so that they may serve Me.”

Serving God means that the people of Israel will offer up animal sacrifices to Him.

In the midst of all these signs, God is very careful to let Pharaoh know that He is the God of the Hebrews. Since so many countries had their own pantheon of gods, God has to distinguish Himself from them and show that He is the true God of the Universe. All of the judgments which God brings against Egypt confirms again and again that He is the True God, the most powerful Being in the universe.

A short review of Exodus 10:1–3:

Exodus 10:1–2 Now the Lord said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him, and that you may tell in the hearing of your son and your son’s son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the Lord.” (NKJV)

God speaks to Moses about Pharaoh’s hardened heart and the signs which God has done in Egypt to convince them all that He is sovereign.

Exodus 10:3 So Moses and Aaron came in to Pharaoh and said to him, “Thus says the Lord God of the Hebrews: ‘How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me. (NKJV)

Moses and Aaron come before Pharaoh and confront him with the words of God.

There is a slight difference in the narrative approach of this, the eighth judgment: only two verses are given over to God speaking to Moses and Aaron; and vv. 3–6 have Moses and Aaron standing before Pharaoh and warning him, repeating what God spoke to them (we are not hearing the same information repeated, but what Moses and Aaron are saying were first spoken by God to them).

Exodus 10:3 Moses and Aaron went in [to speak] to Pharaoh, and they said, “Thus has spoken Y^ehowah, the Elohim of the Hebrews: ‘How long will you refuse to be humbled before Me? Send My people out so that they may serve Me. (Kukis mostly literal translation)

Exodus 10:3 Therefore, Moses and Aaron went in to speak to Pharaoh, saying, “These are the words of Jehovah, God of the Hebrews, ‘How long will you refuse to bow before Me? Send My people out of Egypt so that they may serve Me. (Kukis paraphrase)

They continue with God’s words:

For if a refusal you to send out My people, behold Me bringing tomorrow locust in your border. And he has covered an eye of the land and he is unable to see the land. And he has eaten a remainder of the remnant, the remaining [land] to you [all] from the hail. And he has eaten all of the tree, the growing one to you [all] from the field. And they have filled your houses and houses of your servants and houses of every Egyptian which has not seen your fathers and fathers of your fathers from a day of their coming upon the ground upon the day the this.’ ” And so he turns and so he goes out from with Pharaoh.

Exodus
10:4–6

If you refuse to send My people out, observe [that] I will bring locusts within your borders tomorrow. They will cover the face of the land so that no one can see the land. The locusts will eat up the remainder of the remnant [of greenery], anything [that might] be remaining to you [all] after the hail. The locusts [lit., *he*] will eat all of the trees, those still growing in your fields. They will fill up your houses, and the houses of your servants, as well as the houses of every Egyptian—[something] which your fathers and their fathers have not seen from they day that they came to [this] land to this day.’ ” Then Moses [lit., *he*] turned around and he went out from being with Pharaoh.

Listen, if you do not sent My people out, know that I will bring locusts within your borders tomorrow. They will cover the face of the land so that you will be unable to see he land. Whatever remains to you after the hail, they will eat; and they will eat whatever trees might still remain in your fields. These locusts will fill up your houses and the houses of your servants and all Egyptians. This is something which none of your fathers have seen or could even imagine seeing, from the moment that they set foot in this land to this day.’” Then Moses turned around and walked out.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

For if a refusal you to send out My people, behold Me bringing tomorrow locust in your border. And he has covered an eye of the land and he is unable to see the land. And he has eaten a remainder of the remnant, the remaining [land] to you [all] from the hail. And he has eaten all of the tree, the growing one to you [all] from the field. And they have filled your houses and houses of your servants and houses of every Egyptian which has not seen your fathers and fathers of your fathers from a day of their coming upon the ground upon the day the this.’ ” And so he turns and so he goes out from with Pharaoh.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

But if thou refuse to let My people go, behold, to-morrow I bring the locust upon thy borders, and they shall cover the face of the ground, so that it will be impossible to see the ground, and shall destroy the remainder that was spared to you from the hail, and destroy every tree which groweth for you out of the field. And they shall fill thy house, and the houses of all thy servants, and the houses of the Mizraee, (the

Revised Douay-Rheims	like of) which neither thy fathers nor thy forefathers have seen since the day that they were upon the earth unto this day. And he turned and went out from Pharaoh. But if you resist, and will not let them go, behold I will bring in to morrow the locust into your coasts: To cover the face of the earth that nothing thereof may appear, but that which the hail has left may be eaten: for they shall feed upon all the trees that spring in the fields. And they shall fill your houses, and the houses of your servants, and of all the Egyptians: such a number as your fathers have not seen, nor your grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharaoh.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	Or else, if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, and they shall cover the surface of the earth, so that one will not be able to see the earth. They shall eat the residue of that which has escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field. Your houses shall be filled, and the houses of all your servants, and the houses of all the Egyptians; as neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day." He turned, and went out from Pharaoh.
Lamsa's Peshitta (Syriac)	Else, if you refuse to let my people go, behold, tomorrow I will bring locusts upon all Four domain; And they shall cover the face of the land so that men cannot see the ground; and they shall eat the residue of that which is left to you from the hail and shall eat all the trees which have budded for you in the field; And they shall fill your houses and the houses of your servants and the houses of all the Egyptians such as neither your fathers nor your grand fathers have seen, from the day that they were upon the earth even to this day. And they turned, and went out from the presence of Pharaoh.
Updated Brenton (Greek)	But if you will not send My people away, behold, at this hour tomorrow I will bring an abundance of locusts upon all your coasts. And they shall cover the face of the earth, and you shall not be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail has left you, and shall devour every tree that grows for you on the land. And your houses shall be filled, and the houses of your servants, and all the houses in all the land of the Egyptians; things which your fathers have never seen, nor their forefathers, from the day that they were upon the earth until this day. And Moses turned away and departed from Pharaoh.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For if you will not let my people go, tomorrow I will send locusts into your land: And the face of the earth will be covered with them, so that you will not be able to see the earth: and they will be the destruction of everything which up to now has not been damaged, everything which was not crushed by the ice-storm, and every tree still living in your fields. And your houses will be full of them, and the houses of your servants and of all the Egyptians; it will be worse than anything your fathers have seen or their fathers, from the day when they were living on the earth till this day. And so he went out from Pharaoh.
Easy English	If you refuse to let them go, I will bring locusts into your country tomorrow. And they will cover the whole country. Nobody will be able to see the ground. They will eat everything that the ice has not destroyed. This will include every tree that is still growing in your fields. They will fill your houses. They will fill your servants' houses. And they will fill the Egyptians' houses. It will be like nothing your father or your grandfather have ever seen. It has never happened before." ' Then Moses turned and left Pharaoh.

Easy-to-Read Version–2006 If you refuse to let my people go, then tomorrow I will bring locusts into your country. The locusts will cover the land. There will be so many locusts that you will not be able to see the ground. Anything that was left from the hailstorm will be eaten by the locusts. The locusts will eat all the leaves from every tree in the field. They will fill all your houses, and all your officials' houses, and all the houses in Egypt. There will be more locusts than your fathers or your grandfathers have ever seen. There will be more locusts than there have ever been since people began living in Egypt.” Then Moses turned and left Pharaoh.

God's Word™ If you refuse to let my people go, tomorrow I will bring locusts into your country. They will cover the land so that the ground can't be seen. They will eat everything left by the hail, including every tree still standing in the fields. They will fill your houses and the houses of all your officials and those of all the Egyptians. Your parents and ancestors never saw anything like this from the time they first came here until now.” Moses turned and left Pharaoh.

Good News Bible (TEV) If you keep on refusing, then I will bring locusts into your country tomorrow. There will be so many that they will completely cover the ground. They will eat everything that the hail did not destroy, even the trees that are left. They will fill your palaces and the houses of all your officials and all your people. They will be worse than anything your ancestors ever saw.” Then Moses turned and left.

The Message If you refuse to release my people, watch out; tomorrow I'm bringing locusts into your country. They'll cover every square inch of ground; no one will be able to see the ground. They'll devour everything left over from the hailstorm, even the saplings out in the fields—they'll clear-cut the trees. And they'll invade your houses, filling the houses of your servants, filling every house in Egypt. Nobody will have ever seen anything like this, from the time your ancestors first set foot on this soil until today.” Then he turned on his heel and left Pharaoh.

Names of God Bible
NIRV .
If you refuse to let them go, I will bring locusts into your country tomorrow. They will cover the ground so that it can't be seen. They will eat what little you have left after the hail. That includes every tree growing in your fields. They will fill your houses. They will be in the homes of all your officials and your people. Your parents and your people before them have never seen anything like it as long as they have lived here.’ ” Then Moses turned around and left Pharaoh.

Thought-for-thought translations; paraphrases:

Common English Bible Otherwise, if you refuse to let my people go, I'm going to bring locusts into your country tomorrow. They will cover the landscape so that you won't be able to see the ground. They will eat the last bit of vegetation that was left after the hail. They will eat all your trees growing in the fields. The locusts will fill your houses and all your officials' houses and all the Egyptians' houses. Your parents and even your grandparents have never seen anything like it during their entire lifetimes in this fertile land.” Then Moses turned and left Pharaoh.

Contemporary English V. Do this by tomorrow, or I will cover your country with so many locusts that you won't be able to see the ground. Most of your crops were ruined by the hailstones, but these locusts will destroy what little is left, including the trees. Your palace, the homes of your officials, and all other houses in Egypt will overflow with more locusts than have ever been seen in this country. After Moses left the palace,...

The Living Bible If you refuse, tomorrow I will cover the entire nation with a thick layer of locusts so that you won't even be able to see the ground, and they will finish destroying everything that escaped the hail. They will fill your palace, and the homes of your officials, and all the houses of Egypt. Never in the history of Egypt has there been a plague like this will be!” Then Moses stalked out.

New Berkeley Version .

New Living Translation 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.

Unlocked Dynamic Bible If you do not let them go, I warn you that tomorrow I will bring locusts into your country. They will cover the ground so that you will not even be able to see it. They will eat everything that the ice storm did not destroy. They will eat everything that is left on the trees that is still growing. They will fill your houses and the houses of all your officials and of all the rest of the Egyptians. There will be more locusts than you or your parents or your grandparents have ever seen from the time your ancestors first came to this land until now!" Then Moses, along with Aaron, turned and left the king.

Partially literal and partially paraphrased translations:

American English Bible *But if you won't send My people away; {Look!} at this same time tomorrow, I will bring huge amounts of locusts to all your borders. 5 They will cover the entire land, so that you won't be able to see the ground. They will eat everything that the hail has left for you, and chew up every tree that you still have growing in the land. 6 Your houses, the houses of your servants, and all the houses throughout the land of Egypt will be filled with them. It will be something that neither your fathers nor their ancestors have seen from their time until this day.'*
Then Moses turned and left Pharaoh.

Beck's American Translation .

New Advent (Knox) Bible If thou dost refuse to let them go, then to-morrow I am sending the locust to invade thy territory, covering the face of the ground till it is lost to sight, devouring all that the hail has left, eating away all the trees that grow in the countryside. Locusts shall lie thick in all the houses that belong to thee, and thy servants, and all the Egyptians; such a swarm as father or grandfather of thine has never seen in all their time. With that, Moses turned away, and left Pharaoh's presence.

Translation for Translators If you *keep* refusing to let them go, I warn you that tomorrow I will bring ◀locusts/ large flying insects called locusts▶ into your country. *They will completely cover the ground so that you will not even be able to see the ground. They will eat everything that the hail did not destroy. They will eat everything that is left on the trees that are still growing. They will fill your houses, and the houses of all your officials, and the houses of all the rest of the Egyptians. There will be more locusts than you or your parents or your grandparents have ever seen, from the time your ancestors first came to this land until the present time! "* Then he/I turned and left the king, *along with Aaron.*

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Since, in refusing my people to be let loose, tomorrow, I am to bring locust up to your borders. They are to have covered the eye of these solid grounds - was their he able to see the solid grounds? - even are they to have eaten that left over, that escaped remaining behind from the hail, and they are to have eaten the trees growing in the field. They are to have filled your houses, the houses of your servants and the houses of Egypt - are your fathers or your fathers' fathers to have seen it, in their days in the land, even today? - He was to turn away and go out from Pharaoh.

Conservapedia If you refuse to dismiss My people, then watch this! Tomorrow I will bring locusts to your border. They will cover the face of the land, and no one will be able even to

Ferrar-Fenton Bible	<p>see the ground. They will eat everything that's left, that the hail did not destroy, and will eat every seedling that sprouts in the field. They will fill your houses, and all your servants' quarters, and the homes of all the Egyptians, in a way that neither your fathers, nor your fathers' fathers have ever seen, from the day they walked this ground until today." And he turned his face around and walked away from Pharaoh. However if you continue refusing to release My people, I will bring locusts shortly into your dominions, and they shall hide the sight of the ground, so that you shall not be able to see the ground ; and they shall eat the remains of the fragments of what has been left to you from the hail; and shall eat all your fruit trees from the field; and shall fill your palace, and the palaces of your ministers, and the houses of all the Mitzrites, in such a way as you have never seen, or your fathers, or the fathers of your fathers from the day they lived upon the earth to this day." Then he ceased and went away from Pharaoh.</p>
God's Truth (Tyndale)	<p>Then Moses and Aaron went in unto Pharaoh, and said unto him: Thus says the Lord God of the Hebrews: how long shall it be or you will submit yourself unto me? Let my people go that they may serve me. If you will not let my people go: behold, tomorrow will I bring grasshoppers into your land, and they shall cover the face of the earth that it cannot be seen, and they shall eat the residue which remains unto you and escaped the hail: and they shall eat all your green trees upon the field, and they shall fill your houses and all your servants houses, and the houses of all the Egyptians after such a manner: as neither your fathers nor your fathers fathers have seen, since the time they were upon the earth unto this day. And he turned himself about, and went out from Pharaoh.</p>
HCSB	<p>But if you refuse to let My people go, then tomorrow I will bring locusts into your territory. They will cover the surface of the land so that no one will be able to see the land. They will eat the remainder left to you that escaped the hail; they will eat every tree you have growing in the fields. They will fill your houses, all your officials' houses, and the houses of all the Egyptians—something your fathers and ancestors never saw since the time they occupied the land until today." Then he turned and left Pharaoh's presence.</p>
Urim-Thummim Version	<p>Or if you refuse to let My people go then tomorrow I will bring the locusts swarms into your region. And they will cover the face of the land so that no one is able to see the land. Then they will devour the remainder of what has escaped that was left for you from the hail, and will eat every tree that grows for you out of the field. They will also fill your houses and the houses of all your slaves, and the houses of all the Egyptians such as your fathers, and your fathers' fathers have never seen, from the day that they came to this land until now. And he turned himself away and went out from Pharaoh.</p>
Wikipedia Bible Project	<p>Because if you keep from this, from sending my people, here I will bring locusts on your borders tomorrow. And it will cover the face of the land, and the land will not be visible, and it will eat the harvest left over, what remains to you after the hail, and it will eat every tree that grows on the field for you. And they will fill your houses and the houses of all your servants, and the houses of all of Egypt, the likes of which your fathers and your fathers' fathers did not see, from the first day they were on the land, to this day." And he turned and exited from Pharaoh's company.</p>

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>Because, if you are unwilling to send my people out, behold, tomorrow I will bring the multiplying locusts into your boundaries; And they shall cover the eye of the earth, and one will not be able to see the earth; and they shall eat what is left of that which escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field; And they shall fill your houses, and the houses of all</p>
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your servants, and the houses of all the Egyptians, which neither your fathers, nor your fathers' fathers have seen, since the day that they were upon the soil to this day; and he faced about, and went out from Pharaoh.

New American Bible (2002) If you refuse to let my people go, I warn you, tomorrow I will bring locusts into your country. They shall cover the ground, so that the ground itself will not be visible. They shall eat up the remnant you saved unhurt from the hail, as well as all the foliage that has since sprouted in your fields. They shall fill your houses and the houses of your servants and of all the Egyptians; such a sight your fathers or grandfathers have not seen from the day they first settled on this soil up to the present day." With that he turned and left Pharaoh.

New American Bible (2011) For if you refuse to let my people go, tomorrow I will bring locusts into your territory. They will cover the surface of the earth, so that the earth itself will not be visible. They will eat up the remnant you saved undamaged from the hail, as well as all the trees that are growing in your fields. They will fill your houses and the houses of your servants and of all the Egyptians—something your parents and your grandparents have not seen from the day they appeared on this soil until today." With that he turned and left Pharaoh.

New Jerusalem Bible Or, if you refuse to let my people go, tomorrow I shall send locusts into your country. They will cover the surface of the soil so that the soil cannot be seen. They will devour the remainder of what has escaped, of what you have been left after the hail; they will devour all your trees growing in the fields; they will fill your houses, all your officials' houses and all the Egyptians' houses -- something your ancestors and your ancestors' ancestors have never seen from the day they first appeared on earth until now." ' Then he turned on his heel and left Pharaoh's presence.

Revised English Bible—1989 If you refuse to let them go, tomorrow I am going to bring locusts into your country. They will cover the face of the land so that it cannot be seen. They will eat up the last remnant left you by the hail. They will devour every tree that grows in your countryside. Your houses and your courtiers' houses, every house in Egypt, will be full of them; your fathers never saw the like, nor their fathers before them; such a thing has not happened from their time until now." With that he turned and left Pharaoh's presence.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Otherwise, if you refuse to let my people go, tomorrow I will bring locusts into your territory. One won't be able to see the ground, so completely will the locusts cover it. They will eat anything you still have that escaped the hail, including every tree you have growing in the field. They will fill your houses and those of your servants and of all the Egyptians. It will be like nothing your fathers or their fathers have ever seen since the day they were born until today." Then he turned his back and left.

The Complete Tanach For if you refuse to let [them] go, behold, tomorrow I am going to bring locusts into your borders. And they will obscure the view of the earth, and no one will be able to see the earth, and they will eat the surviving remnant, which remains for you from the hail, and they will eat all your trees that grow out of the field.

the view of the earth: Heb. וַיִּכְסֶה אֶת-הָאָרֶץ, the view of the earth.

and no one will be able: Heb. וְאֵין יָכוֹן lit., and will not be able. The seer [will not be able] to see the earth, but [the text] speaks briefly.

And your houses and the houses of all your servants and the houses of all the Egyptians will be filled, which your fathers and your fathers' fathers did not see since the day they were on the earth until this day.' " [Therewith,] he turned and left Pharaoh.

exeGeses companion Bible for if you refuse to send my people away, behold, tomorrow I bring the locusts into your borders:

and they cover the eye of the earth,
 that no one can see the earth:
 and they eat the remainder which escaped
 - which survives to you from the hail;
 and eat every tree
 which sprouts for you from the field:
 and they fill your houses
 and the houses of all your servants
 and the houses of all the Misrayim;
 which neither your fathers
 nor the fathers of your fathers have ever seen
 since the day they became on the soil, to this day.
 - and he turns his face and goes out from Paroh.

Kaplan Translation

If you refuse to let My people leave, I will bring locusts to your territories tomorrow. They will cover every visible speck of land, so that you will not be able to see the ground, and they will eat all that was spared for you by the hail, devouring every tree growing in the field. They will fill your palaces, as well as the houses of your officials and of all Egypt. It will be something that your fathers and your fathers' fathers have never seen, since the day they were in the land.'

Orthodox Jewish Bible

With that, [Moses] turned his back and left Pharaoh.

Else, if thou refuse to let My people go, hineni, tomorrow will I bring the arbeh into thy border;

And they shall cover the face of ha'aretz, that one cannot be able to see ha'aretz; and they shall devour the remnant of that which is escaped, which remaineth unto you from the barad, and shall eat kol haetz which groweth for you out of the sadeh; And they shall fill thy batim (houses), and the batim (houses) of all thy avadim, and the batim (houses) of kol Mitzrayim; which neither thy avot, nor the avot of thy avot have seen, since the day that they were upon ha'aretz unto this day. And he turned himself, and went out from Pharaoh.

The Scriptures 1998

'Or else, if you refuse to let My people go, see, tomorrow I am bringing locusts within your borders. 'And they shall cover the surface of the land, so that no one is able to see the land. And they shall eat the rest of what has escaped, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field. 'And they shall fill your houses, and the houses of all your servants, and the houses of all the Mitsrites, which neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.' " Then he turned and went out from Pharaoh.

Expanded/Embellished Bibles:

The Amplified Bible

For if you refuse to let My people go, then hear this: tomorrow I will bring [migratory] locusts into your country. They shall cover the [visible] surface of the land, so that no one will be able to see the ground, and they will eat the rest of what has remained—that is, the vegetation left after the hail—and they will eat every one of your trees that grows in the field; your houses and those of all your servants and of all the Egyptians shall be filled with locusts, as neither your fathers nor your grandfathers have seen, from their birth until this day." Then Moses turned and left Pharaoh.

The Expanded Bible

If you refuse to let my people go, tomorrow I will bring locusts into your ·country [land]. They will cover the [·surface of the] land so that no one will be able to see the ·ground [land]. They will eat ·anything that was [·the last remains] left from the hailstorm and the leaves from every tree growing in the field. They will fill your ·palaces [·houses] and all your officers' houses, as well as the houses of all the Egyptians. There will be more locusts than your fathers or ·ancestors [·the fathers

Kretzmann's Commentary

of your fathers] have ever seen—more than there have been since people began living in Egypt [or the day they came on the earth until now].” Then Moses turned and walked away from the king [^L Pharaoh].

Else, if thou refuse to let My people go, behold, tomorrow will I bring the locusts into thy coast. It is again a definite prediction, which marks the plague as a miracle.

And they shall cover the face of the earth, literally, the eye of the earth, which is pictured as looking upon man in the ornament of its rich vegetation, 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, all the plants whose foliage had been stripped, but which had recovered from the plague of the hail, and shall eat every tree which groweth for you out of the field, the foliage and the fruit of the trees, down to the very bark.

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. Besides working utter devastation in the land, the locusts would, in addition, fill all the dwellings with their nauseating presence, thus proving themselves a pest upon men as well as upon vegetation. And he (Moses) turned himself and went out from Pharaoh. He added no appeal to his announcement, the simple statement of the fact coming with crushing force.

NET Bible®

But if you refuse to release my people, I am going to bring¹³ locusts¹⁴ into your territory¹⁵ tomorrow. They will cover¹⁶ the surface¹⁷ of the earth, so that you¹⁸ will be unable to see the ground. They will eat the remainder of what escaped¹⁹ – what is left over²⁰ for you – from the hail, and they will eat every tree that grows for you from the field. They will fill your houses, the houses of your servants, and all the houses of Egypt, such as²¹ neither²² your fathers nor your grandfathers have seen since they have been²³ in the land until this day!” Then Moses²⁴ turned and went out from Pharaoh.

¹³tn הֵבִי (hinni) before the active participle אֵיבַמְ (mevi') is the imminent future construction: “I am about to bring” or “I am going to bring” – precisely, “here I am bringing.”

¹⁴tn One of the words for “locusts” in the Bible is אֲרֵבָה (‘arbeh), which comes from רָבַח (ravah, “to be much, many”). It was used for locusts because of their immense numbers.

¹⁵tn Hebrews “within your border.”

¹⁶tn The verbs describing the locusts are singular because it is a swarm or plague of locusts. This verb (הִסְכִּיחַ, vakhissah, “cover”) is a Piel perfect with a vav consecutive; it carries the same future nuance as the participle before it.

¹⁷tn Hebrews “eye,” an unusual expression (see v. 15; Numbers 22:5, 11).

¹⁸tn The text has לֹא יִרְאוּ (lo' yukhal lir'ot, “and he will not be able to see”). The verb has no expressed subjects. The clause might, therefore, be given a passive translation: “so that [it] cannot be seen.” The whole clause is the result of the previous statement.

¹⁹sn As the next phrase explains “what escaped” refers to what the previous plague did not destroy. The locusts will devour everything, because there will not be much left from the other plagues for them to eat.

²⁰tn תְּרָאָשִׁיחַ (hannish'eret) parallels (by apposition) and adds further emphasis to the preceding two words; it is the Niphal participle, meaning “that which is left over.”

²¹tn The relative pronoun אֲשֶׁר (‘asher) is occasionally used as a comparative conjunction (see GKC 499 §161.b).

²²tn Hebrews “which your fathers have not seen, nor your fathers' fathers.”

²³tn The Hebrew construction כִּתְּנֵיהֶם מִיּוֹם הַיּוֹם (miyyom heyotam, “from the day of their being”). The statement essentially says that no one, even the elderly, could remember seeing a plague of locusts like this. In addition, see B. Childs, “A Study of the Formula, ‘Until This Day,’” JBL 82 (1963).

²⁴tn Hebrews “he”; the referent (Moses) has been specified in the translation for clarity.

The Voice

Moses and Aaron: If you refuse to release My people, tomorrow I will fill your land with locusts, and they will blanket the ground. There will be so many that you will not be able to see the ground! The locusts will devour every crop the hail did not destroy, and their horde will strip every tree that grows in your fields! They will fill

every corner of your houses, your servants' houses, and all the Egyptians' houses. This will be a spectacle that none of your ancestors have ever seen—never from the day that they were born until this present day.”

Starvation for the majority of Egyptians is becoming a real possibility. How far they have come from Joseph's day when Egypt fed the world!

Moses then turned and left Pharaoh.

Literal, almost word-for-word, renderings:

- Brenner's Mechanical Trans. ...<instead> you are refusing to send my people, look at me, tomorrow I am [bring]ing locust in your borders, and he will cover over the eye of the land, and he will not be able to see the land, and he will eat the remainder of the ones escaping, the ones remaining to you from the hailstones, and he will eat all the springing up trees that belong to you from the field, and they will fill your houses and the houses of all your servants and the houses of all "Mits'rayim ^{Two straits}, which your fathers, and the fathers of your fathers, did not see, from the day you existed upon the ground until this day, and he turned and he went out <away from> "Paroh ^{Great house}....
- Concordant Literal Version For if you refuse to dismiss My people, behold Me bringing the locusts swarm tomorrow into your boundary, and it will cover the eye of the land, so that none can see the land, and it will eat the delivered leavings, whatever remained for you from the hail. It will eat every tree which is sprouting for you from the field. Your houses will be full and the houses of all your servants and the houses of all the Egyptians, such as your fathers and your fathers' fathers had not seen, from the day they came to be on the ground until this day. Then he turned around and went forth from Pharaoh.
- Context Group Version For if you refuse to let my people go, look, tomorrow I will bring locusts into your border: and they shall cover the face of the land, so that one shall not be able to see the land: and they shall eat the residue of that which has escaped, which remains to you (pl) from the hail, and shall eat every tree which grows for you (pl) out of the field: and your houses shall be filled, and the houses of all your slaves, and the houses of all the Egyptians; as neither your fathers nor your fathers' fathers have seen, since the day that they were on the land to this day. And he turned, and went out from Pharaoh.
- Emphasized Bible* But if, refusing, thou art to let my people go, behold me bringing in tomorrow a locust within thy bounds; and it shall cover the eye of the land, so that one shall not be able to see the land,—and it shall eat the residue that hath escaped, that is left you from the hail, and shall eat up all the trees that sprout 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, such as thy fathers and thy fathers' fathers have never seen, from the day they came to be on the ground, until this day. And he turned away, and came out from the presence of Pharaoh.
- NASB For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. They shall cover the surface of the land, so that no one will be able to see the land. They will also eat the rest of what has escaped—what is left to you from the hail—and they will eat every tree which sprouts for you out of the field. Then your houses shall be filled and the houses of all your servants and the houses of all the Egyptians, something which neither your fathers nor your grandfathers have seen, from the day that they came [Lit were] upon the earth until this day.” And he turned and went out from Pharaoh.
- New King James Version Or else, if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. And they shall cover the face of the earth, so that no one will be able to see the earth; and they shall eat the residue of what is left, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field.

They shall fill your houses, the houses of all your servants, and the houses of all the Egyptians—which neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.' " And he turned and went out from Pharaoh.

Stuart Wolf's Translation
Young's Updated LT

For if you are refusing to send My people away, lo, I am bringing in tomorrow the locust into your border, and it has covered the eye of the land, and none is able to see the land, and it has eaten the remnant of that which is escaped, which is left to you from the hail, and it has eaten every tree which is springing for you out of the field; and they have filled your houses, and the houses of all your servants, and the houses of all the Egyptians, which neither your fathers nor your father's fathers have seen, since the day of their being on the ground unto this day," —and he turns and goes out from Pharaoh.

The gist of this passage: God warns, through Moses, if Pharaoh does not send the people away, then He will send them a plague of locusts, to further ravage their ravaged country.

4-6

Exodus 10:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (אם כי) [pronounced <i>kee-eem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, except [that], unless, but</i> .			
mâʾên (מאן) [pronounced <i>maw-ANE</i>]	<i>refuse, refusing, unwilling to obey</i>	masculine singular, adjective/verb	Strong's #3986 BDB #549
ʾattâh (אתה) [pronounced <i>ahT-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâlach (שלח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct	Strong's #7971 BDB #1018
ʾêth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84

Exodus 10:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766

Translation: *If you refuse to send My people out,...*

Moses and Aaron are speaking to Pharaoh and giving him a warning. We do not know which man said what; but it is clear that Moses appears to be doing most of the speaking before Pharaoh.

God knew that Pharaoh would not send the people out of Egypt; Moses, guided by God, began to realize that Pharaoh would continue to be negative.

Exodus 10:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
With the 1 st person singular suffix, hinnêh literally means <i>behold me</i> ; however, it is an idiom which seems to mean, <i>here I am, right here, yes sir</i> . This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1 st person as the subject of the next verb.			
bôw' (אוֹב) [pronounced <i>boh</i>]	<i>taking in, bringing [near, against, upon], coming in with, carrying, causing to come [in], gathering, bringing to pass</i>	Hiphil participle	Strong's #935 BDB #97
mâchâr (מָחָר) [pronounced <i>maw-KHAWR</i>]	literally, <i>tomorrow</i> ; but figuratively it can mean <i>afterwards, in time to come, in the future, in a future time; later on, down the road</i> (chronologically speaking)	adverb of time	Strong's #4279 BDB #563
'ar ^e beh (אֲרֵבֶה) [pronounced <i>ahr-BEH</i>]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun	Strong's #697 BDB #916
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 10:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
g ^e bûwl (גְּבוּל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory</i> [<i>within a border</i>], <i>region, territory</i> [<i>of darkness</i>]; <i>edge</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1366 BDB #147

Translation: ...observe [that] I will bring locusts within your borders tomorrow.

The plague or judgment would be locusts. They would descend upon the land the next day after the warning. God allows Pharaoh some time to think about this and to exercise positive volition towards His requirement, if he wanted to stop this judgment. But Pharaoh remained negative.

The locust was known to Egypt, however, never in such huge numbers have they been seen before.

God Sends the Locusts Against Egypt (a graphic); from [WordPress](#); accessed May 5, 2020.



Exodus 10:4 *If you refuse to send My people out, observe [that] I will bring locusts within your borders tomorrow.* (Kukis mostly literal translation)

There are 10 plagues or judgments; the plague of the locusts is #8.

Exodus 10:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel perfect	Strong's #3680 BDB #491
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ayin (עַיִן) [pronounced <i>GAH-yin</i>]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular construct	Strong's #5869 (and #5871) BDB #744

All BDB definitions: *eye; of physical eye; as showing mental qualities; of mental and spiritual faculties (figuratively); spring, fountain.* Gesenius adds the meaning *face*. Neither source offers *well* as a translation (and there are words for *well* in the Hebrew).

Exodus 10:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: They will cover the face of the land...

In v. 5, there is some figurative language which is rarely translated literally yet the figure of speech is easily understood. The locust will cover the 'ayin (עַיִן) [pronounced GAH-yim] of the land. 'Ayim means eyes. Too often this is ignored or translated *face*.

There is a play on words here, generally lost in the English. The literal translation is, *they will cover the eyes of the land*; and some understand this to mean, *cover the face of the land*. It is the next phrase which explain the play on words.

The picture being painted here is, the land of Egypt cannot see out, as it is so covered with locusts.

Exodus 10:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכוֹל) [also yâkôwl (יֹכוֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84

Exodus 10:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...so that no one can see the land.

The locusts will cover the face of the land with such thickness, so that the land itself cannot be seen. The land cannot see out; and no one can see the land.

No doubt Egypt has been attacked by mass swarms of locusts before; but never like this before. I have provided some photographs, but none of them really approximate the invasion which we see here.

Exodus 10:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal perfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
yether (יֶתֶר) [pronounced YEH-ther]	<i>residue, remainder, remnant, [the] rest [of]; other part; excess; abundantly (adverb); abundance, affluence; superiority, preeminence, excellency</i>	masculine singular construct	#3499 (#3498) BDB #451
pelêyṭâh (פֶּלִיטָה) [pronounced pehl-ay-TAW] (there is an alternate spelling)	<i>escape; deliverance; escaped remnant; who or what has escaped</i>	feminine singular noun with the definite article	Strong's #6413 BDB #812
shâ'ar (שָׂרִיט) [pronounced shaw-AHR]	<i>the remaining one, the one that is left over; the leftover, the surviving</i>	feminine singular, Niphal participle with the definite article	Strong's #7604 BDB #983
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Exodus 10:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The entire list of BDB meanings for min (מִן) [pronounced <i>mihn</i>] are: 1) <i>from, out of, on account of, off, on the side of, since, above, than, so that not, more than (preposition)</i> ; 1a) <i>from (expressing separation), off, on the side of</i> ; 1b) <i>out of</i> ; 1b1) <i>(with verbs of proceeding, removing, expelling)</i> ; 1b2) <i>(of material from which something is made)</i> ; 1b3) <i>(of source or origin)</i> ; 1c) <i>out of, some of, from (partitively)</i> ; 1d) <i>from, since, after (of time)</i> ; 1e) <i>than, more than (in comparison)</i> ; 1f) <i>from...even to, both...and, either...or</i> ; 1g) <i>than, more than, too much for (in comparisons)</i> ; 1h) <i>from, on account of, through, because (with infinitive)</i> ; 2) <i>that (conjunction)</i> .			
bârâd (בָּרָד) [pronounced <i>baw-RAWD</i>]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun with the definite article	Strong's #1259 BDB #135

Translation: The locusts will eat up the remainder of the remnant [of greenery], anything [that might] be remaining to you [all] after the hail.

The residue of what is left is actually 3 Hebrew words. The first is the masculine singular construct of yether (יֶתֶר) [pronounced *YEH-ther*], which means, *residue, remainder, remnant, [the] rest [of]; other part; excess*. #3499 (#3498) BDB #451. It is affixed to the feminine singular noun pelêyṭâh (פְּלֵיטָה) [pronounced *pehl-ay-TAW*], which means, *escape; deliverance; escaped remnant; who or what has escaped*. Strong's #6413 BDB #812. These two words are then followed by the feminine singular Niphal (passive) participle of shâ'ar (שָׂאָר) [pronounced *shaw-AHR*], which means, *the remaining one, the one that is left over; the leftover, the surviving*. Strong's #7604 BDB #983. Using 3 words to describe what remains, emphasizes that there is not very much remaining.

The hail destroyed all of the men and animals that were left out; and most of the plants and trees. What was not destroyed by the hail would be eaten up by the locusts. Whatever sprouted up would be eaten by the locusts.

A person who would look over the landscape of Egypt would not see any ground or any plants, but just this massive undulating covering of locusts.

All of this is a warning to Pharaoh, given by Moses.

Exodus 10:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal perfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Exodus 10:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êts (עץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
tsâmach (צמח) [pronounced <i>tsaw-MAHKH</i>]	<i>the one sprouted, the one springing up, the one springing forth</i>	Qal active participle with the definite article	Strong's #6779 BDB #855
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
min (מ) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sâdeh (שדה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: *The locusts [lit., he] will eat all of the trees, those still growing in your fields.*

Some translations have the locust eating up the trees which *grow* in the field. This leaves us with some confusion—locusts do not generally eat entire trees, to the best of my knowledge (which is quite limited in the realm of locusts). Furthermore, we have just seen a devastating hail storm which likely destroyed the trees of the field. The word which helps to explain this is *tsâmach* (צמח) [pronounced *tsaw-MAKH*], and this means *to sprout up*. So, anything sprouting up after the hail was eaten by the locusts.

I grew up in a fairly rural area, so I have, on several occasions, witnessed a field burn down; but, after the first rain, I would see sprouts of various things coming up, including trees.

Some trees survived or partially survived and the locusts would descend upon those trees and eat them up. There would be no foliage remaining in the land.

Throughout this narrative, the word *locust* is in the singular. The text treats the locusts as though they were a singular organism. It is one miracle and they act in one accord; to ravage the land of Egypt. The language is beautiful; the eye of the land is covered so that the one in the land cannot see out and those above the land cannot see in; and the locusts are so thick as to appear to act against the land as a single entity.

What remains in the land after the hail is sprouts of plants returning from the ground; some of them seedlings, some of them the same plants which had been beaten down by the hail. And the locusts will devour these plants. The locusts devour anything that is attempting to grow from the land.

Exodus 10:5 *They will cover the face of the land so that no one can see the land. The locusts will eat up the remainder of the remnant [of greenery], anything [that might] be remaining to you [all] after the hail. The locusts [lit., he] will eat all of the trees, those still growing in your fields.* (Kukis mostly literal translation)

Although the hail destroyed the flax and barley crops, what remained of it in the field and whatever has sprouted would be eaten by the locusts. They also ate the soft seedlings of any trees which were beginning to sprout.

Exodus 10:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person plural, Qal perfect	Strong's #4390 BDB #569
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural construct	Strong's #1004 BDB #108
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
^e bâdiym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural construct	Strong's #1004 BDB #108
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: They will fill up your houses, and the houses of your servants, as well as the houses of every Egyptian—...

It is locusts which would fill up the houses of everyone in Egypt, including Pharaoh and his personal servants (*servants* also means *citizens* in this context).

Out in the field, as they observe, it will look as one great undulating locust; eating the entire field. However, when these locusts move indoors, there will be thousands upon thousands of locusts, everywhere the inhabitants look.

There is a lot happening in the Hebrew which we are not really aware of when reading the English. So far, this is what we have in the NKJV (which is typical): Exodus 10:4–6a **Or else, if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. And they shall cover the face of the earth, so that no one will be able to see the earth; and they shall eat the residue of what is left, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field. They shall fill your houses, the houses of all your servants, and the houses of all the Egyptians...**

I have bolded the words which are not exactly what they seem. *Locusts* is actually a singular noun; and the first 3 *theys* are actually masculine singular verbs (which refer back to *locust*); and the 4th *they* is a masculine plural. Now, given the consistency of the masculine singular verbs referring back to *locust*; that would suggest that this verb does not. Therefore, how v. 6a should read is: **And your houses will be full, and the houses of all your servants, and the houses of the Egyptians...** (Green's Literal translation). Green has it right with his translation, despite that last verb being a Qal stem (the normal form of the verb) as opposed to the Niphal stem (the passive form of the verb). The verb itself is generally understood to be passive in meaning and usage.

The majority of translations follow the NKJV and the KJV¹³ here, even though that is not completely correct. The general sense of the text is not dramatically changed by using the literal approach or by taking a more relaxed approach to the original Hebrew. I mention this because these are decisions which translators must constantly make. Many of them know what is happening in the Hebrew, and yet, they may slightly alter the text, as it is more English-friendly (there is a nice flow of verbs). I say this not by way of criticism, but just to be informative.

Exodus 10:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person plural, Qal perfect	Strong's #7200 BDB #906
ʾâbôwth (אֲבוֹתָ) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâbôwth (אֲבוֹתָ) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural construct	Strong's #1 BDB #3

¹³ The KJV, produced in the 1600's, still has influence over many modern translations.

Exodus 10:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âbôwth (אָבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors</i> , both as the heads of households, clans or tribes; <i>founders, civil leaders, military leaders</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	masculine singular construct	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #1961 BDB #224
BDB breaks the meaning of this verb down into 3 categories (1) <i>to fall out, to come to pass, to become, to be</i> ; (2) <i>to come into being, to become</i> ; (3) <i>to be</i> . Under the second category, BDB lists to meanings <i>to come, to go, to follow</i> . ¹⁴			
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
'adâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

The 'ad (עַד) [pronounced gahd] preposition, yôwm and hûw (with definite articles) literally mean *as far as this day*; and translated *even to this day, to this day, until this day; until this time, even to this day, even today*.

Translation:...[something] which your fathers and their fathers have not seen from they day that they came to [this] land to this day.' ”

Nothing like this has ever been seen before. This is a great historic occurrence. And, again, what God will do in Egypt is very theatric.

¹⁴ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 225.

Although we began with Moses and Aaron in v. 3, here, God does not say that they both walked out; but that Moses walked out. Aaron was not God's chosen man for the job of going to speak to Pharaoh. He just happened to be there at the beginning to hold Moses' hand throughout the initial proceedings, which was not God's original intention.

God has a plan for Aaron's life; but speaking to Pharaoh in His behalf was not it; that is God's plan for Moses.

Application: This is analogous to our **spiritual gifts** in the church age; we all have spiritual gifts and we cannot behave as though our spiritual gifts are different than those which we have received. There are some people who are **pastor-teachers** who ought not be (I sound like J. Vernon McGee here). Thieme once related the story of Billy Graham who originally pastored a church and in a meeting with the deacons said that his gift was one of evangelism, not pastoring a church and they agreed and that was the direction that he took. In retrospect, it is obvious that is his place in God's plan. Isn't it amazing the various types of application that we can get from the Old Testament? Just the use of a singular here instead of a plural introduces a New Testament concept.

Application: We can even remove the spiritual aspect of this and consider individuals. Everything in your life is dependent upon hundreds, if not thousands of other individuals, most of whom you will never see. I am a milk drinker. Someone had to raise that cow on some farm. In order to raise that cow, there was feed involved, and that feed had to be made somewhere and then moved from point A to point B and, finally, to the farm. The dairy cow is hooked up to a machine in order to milk it, and that machine was designed and produced, often using materials which may have come from all over the world; including parts which may have been manufactured in a dozen or more different places (all of which had to be transported, some from other countries). In just the things I have mentioned, there may have been hundreds of people involved, and that only takes us to the point where the milk is harvested. In order for me to have that milk, thousands of people had to be performing a variety of tasks to get that milk from the cow into my refrigerator. The ones who fed the cows are completely separate from those who made the machines to milk the cows; they are not interchangeable.

Application: You may or may not have ever looked at the engine of your vehicle (and if you have not, you have thousands of people to thank for that); but you cannot take headlight and somehow rig that so that it will act as a spark plug. Every part of your vehicle has a specific function and it was manufactured often within thousandths of an inch in order to perform its own very particular function.

Here is how Paul applied this concept to the spiritual body of believers: **Some of us are Jews, and others are Gentiles. Some of us are slaves, and others are free. But God's Spirit baptized each of us and made us part of the body of Christ. Now we each drink from that same Spirit. Our bodies don't have just one part. They have many parts. Suppose a foot says, "I'm not a hand, and so I'm not part of the body." Wouldn't the foot still belong to the body? Or suppose an ear says, "I'm not an eye, and so I'm not part of the body." Wouldn't the ear still belong to the body? If our bodies were only an eye, we couldn't hear a thing. And if they were only an ear, we couldn't smell a thing. But God has put all parts of our body together in the way that he decided is best. A body isn't really a body, unless there is more than one part. It takes many parts to make a single body. That's why the eyes cannot say they don't need the hands. That's also why the head cannot say it doesn't need the feet. (12:13–21; CEV)**

Forgive my detour; we will return to the narrative next time.

A review of Exodus 10:1–6b:

Exodus 10:1–5 Now the Lord said to Moses, "Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him, and that you may tell in the hearing of your son and your son's son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the Lord." So Moses and Aaron came in to Pharaoh and said to him, "Thus says the Lord God of the Hebrews: 'How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me. Or else, if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. And they shall cover the face of the earth, so that no one will be able to see the earth; and they shall eat the residue of what is

left, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field. (NKJV)

Moses and Aaron go into Pharaoh and warn him of the next judgment, which is a massive invasion of locusts. At this point, the judgment has not yet fallen upon Egypt. Moses will graphically describe what is about to happen, and allow Pharaoh and his cabinet time to consider their response before the actual judgment.

Exodus 10:6a-b They shall fill your houses, the houses of all your servants, and the houses of all the Egyptians—which neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.” (NKJV)

This invasion will be something that is unparalleled in Egypt's history.

Exodus 10:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pânâh (פָּנָה) [pronounced <i>paw-NAWH</i>]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i>	3 rd person masculine singular, Qal imperfect	Strong's #6437 BDB #815
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Then Moses [lit., *he*] turned around and he went out from being with Pharaoh.

Moses and Aaron are both with Pharaoh, but Pharaoh's eyes appear to be on Moses. From Moses' point of view, he is recording what he is doing. However, from the view of God the Holy Spirit, this is what Pharaoh sees. Moses turns around and exits.

Exodus 10:6 They will fill up your houses, and the houses of your servants, as well as the houses of every Egyptian—[something] which your fathers and their fathers have not seen from the day that they came to [this] land to this day.' ” Then Moses [lit., he] turned around and he went out from being with Pharaoh. (Kukis mostly literal translation)



There was to be no escaping these locusts; they would be on everyone and everything. Anything that was edible would be eaten. The locusts would leave nothing behind for the people.

This is interesting—Moses and Aaron come to Pharaoh, deliver the message and then they leave. What will follow is an impromptu cabinet meeting.

Locust Invasion in Sokoro State (a photograph); from [Gourmet Guide](#); accessed December 11, 2019.

From this page: *Quelea birds and grasshoppers have reportedly destroyed farm produce worth millions of naira in twelve villages of Illela Local Government Area of Sokoto State.*¹⁵

Exodus 10:4–6 If you refuse to send My people out, observe [that] I will bring locusts within your borders tomorrow. They will cover the face of the land so that no one can see the land. The locusts will eat up the remainder of the remnant [of greenery], anything [that might] be remaining to you [all] after the hail. The locusts [lit., he] will eat all of the trees, those still growing in your fields. They will fill up your houses, and the houses of your servants, as well as the houses of every Egyptian—[something] which your fathers and their fathers have not seen from the day that they came to [this] land to this day.' ” Then Moses [lit., he] turned around and he went out from being with Pharaoh. (Kukis mostly literal translation)

Exodus 10:4–6 Listen, if you do not send My people out, know that I will bring locusts within your borders tomorrow. They will cover the face of the land so that you will be unable to see the land. Whatever remains to you after the hail, they will eat; and they will eat whatever trees might still remain in your fields. These locusts will fill up your houses and the houses of your servants and all Egyptians. This is something which none of your fathers have seen or could even imagine seeing, from the moment that they set foot in this land to this day.' ” Then Moses turned around and walked out. (Kukis paraphrase)

Negotiations Before the Judgment

¹⁵ From [Gourmet Guide](#); accessed December 11, 2019.

And so say servants of Pharaoh unto him, “As far as when will this [man] be to us a snare? Send out the men and they will serve Y^ehowah their Elohim. Not yet do you know that was ruined Egypt?”

Exodus
10:7

The servants of Pharaoh said to him, “How long will this [man] be a snare to us? Send out the [Hebrew] men so they can serve Y^ehowah their Elohim. Do you not know that Egypt is ruined?”

The servants of Pharaoh spoke to him, saying, “How long will this man be a problem to us? Send the Hebrew men out of Egypt so that they can serve Jehovah their God. Can you not see that Egypt is ruined?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so say servants of Pharaoh unto him, “As far as when will this [man] be to us a snare? Send out the men and they will serve Y ^e howah their Elohim. Not yet do you know that was ruined Egypt?”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the servants of Pharaoh said, How long shall this man be a stumbling-block to us? Let the men be released, that they may worship before the Lord their God. Art thou not aware that by His hand it will be that the land of Mizraim shall be destroyed?
Revised Douay-Rheims	And Pharaoh's servants said to him: How long shall we endure this scandal? let the men go to sacrifice to the Lord their God. do you not see that Egypt is undone?
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve Mar-Yah, their God. Do you not yet know that Egypt is destroyed?"
Lamsa's Peshitta (Syriac)	And Pharaoh's servants said to him: 'How much longer are you going to allow them to be a snare to us? Send those people away so they can serve their God! Don't you realize that Egypt is [being] destroyed?'
Updated Brenton (Greek)	And Pharaoh's servants said to him, How long shall this be a snare to us? Send the men away, that they may serve their God; don't you know that Egypt is destroyed?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh's servants said to him, How long is this man to be the cause of evil to us? let the men go so that they may give worship to the Lord their God: are you not awake to Egypt's danger?
Easy English	Pharaoh's servants said to him: 'Stop keeping this man with us, to cause problems. Let the people go, to worship the Lord their God. Surely you know now that they have destroyed Egypt!'
Easy-to-Read Version–2006	Then the officials asked Pharaoh, “How long will we be trapped by these people? Let the men go to worship the Lord their God. If you don't let them go, before you know it, Egypt will be destroyed!”
<i>The Message</i>	Pharaoh's servants said to him, “How long are you going to let this man harass us? Let these people go and worship their GOD. Can't you see that Egypt is on its last legs?”
Names of God Bible	Then Pharaoh's officials asked him, “How long will this man hold us in his grip? Let the Israelite men go to worship Yahweh their Elohim . When will you realize that Egypt is ruined?”

NIRV Pharaoh's officials said to him, "How long will this man be a trap for us? Let the people go. Then they'll be able to worship the LORD their God. After everything that's happened, don't you realize that Egypt is destroyed?"

Thought-for-thought translations; paraphrases:

Common English Bible Pharaoh's officials said to him, "How long will this man trap us in a corner like this? Let the people go so that they can worship the LORD their God. Don't you get it? Egypt is being destroyed!"

Contemporary English V. After Moses left the palace, the king's officials asked, "Your Majesty, how much longer is this man going to be a troublemaker? Why don't you let the people leave, so they can worship the LORD their God? Don't you know that Egypt is a disaster?" A portion of v. 6 is included for context.

The Living Bible The court officials now came to Pharaoh and asked him, "Are you going to destroy us completely? Don't you know even yet that all Egypt lies in ruins? Let the men go and serve Jehovah their God!"

New Berkeley Version .

New Life Version Pharaoh's servants said to him, "How long will this man bring trouble to us? Let the men go, so they may worship the Lord their God. Do you not yet understand that Egypt is destroyed?"

New Living Translation 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?"

Unlocked Dynamic Bible The king's officials said to him, "How long is this man going to bring bad things upon us? Let the Israelites go in order that they may worship Yahweh, their god. Do you not yet understand that this man has ruined Egypt?"

Partially literal and partially paraphrased translations:

American English Bible And Pharaoh's servants said to him:
'How much longer are you going to allow them to be a snare to us? Send those people away so they can serve their God! Don't you realize that Egypt is [being] destroyed?'

Beck's American Translation .

New Advent (Knox) Bible And now Pharaoh's servants said to him, Shall we never be rid of this thorn in our sides? Let the men go, and sacrifice to the Lord their God if they will. Canst thou not see for thyself that Egypt is a ruined country?

Translation for Translators The king's officials said to him, "◀How long is this man going to continue to bring disasters on us?/We must not let this man continue to cause trouble for us!▶ [RHQ] Let the *Israeli* men leave, in order that they may worship Yahweh, their god. ◀Do you not yet understand that *this man* has ruined Egypt?/You ought to realize by now that *this man* has ruined Egypt!▶ " [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Pharaoh's servants were to say: This man is a snare, you was to let them loose, even were they to serve Jehovah, he of mighty ones of theirs. Was you not yet to know, that of Egypt is to have been destroyed?

Conservapedia Pharaoh's staff said to him, "How long will this man be a trap for us? Dismiss those people, so that they may serve the LORD their God. Don't you know yet that Egypt is about to be destroyed?"

Ferrar-Fenton Bible Then Pharaoh's ministers said to How long is this thing to go on with us,,to ensnare us? Release these men to serve their EVER-LIVING GOD.—Do you not know that Mitzer is already destroyed ? '

God's Truth (Tyndale)	And Pharaoh's servants said unto him: How long shall we be thus evilly entreated? Let the men go that they may serve the Lord their God, will you not yet know that Egypt is destroyed?
HCSB	Pharaoh's officials asked him, "How long must this man be a snare to us? Let the men go, so that they may worship Yahweh their God. Don't you realize yet that Egypt is devastated?"
Wikipedia Bible Project	And the servants of Pharaoh said to him: "Til when will this thing be a trap for us? Send the people, and they will work Yahweh their God, before you find that Egypt has been lost."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh's ministers said to him, "For how long will this man be a snare to us? Let the men go and worship Yahweh, their God. Don't you realize that Egypt is ruined?"
New American Bible (2002)	But Pharaoh's servants said to him, "How long must he be a menace to us? Let the men go to worship the LORD, their God. Do you not yet realize that Egypt is being destroyed?"
New Jerusalem Bible	At which, Pharaoh's officials said to him, 'How much longer are we to be tricked by this fellow? Let the people go and worship Yahweh their God. Do you not finally realise that Egypt is on the brink of ruin?'
Revised English Bible—1989	Pharaoh's courtiers said to him, "How long must we be caught in this man's toils? Let their menfolk go and worship the LORD their God. Do you not know by now that Egypt is ruined?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh's servants said to him, "How much longer must this fellow be a snare for us? Let the people go and worship <i>ADONAI</i> their God. Don't you understand yet that Egypt is being destroyed?"
The Complete Tanach	Pharaoh's servants said to him, "How long will this one be a stumbling block to us? Let the people go and they will worship their God. Don't you yet know that Egypt is lost?"

Don't you yet know: Heb. עֵדֶת קָרְטָה, do you not know yet that Egypt is lost?-[Rashi and Rashbam from targumim]

exeGesés companion Bible	And the servants of Paroh say to him, How long becomes this man a snare to us? Send the men away to serve Yah Veh their Elohim! Know you not yet that Misrayim is destroyed?
Kaplan Translation	Pharaoh's officials said to him, 'How long will this [man] continue to be a menace to us? Let the men go, and let them serve God their Lord. Don't you yet realize that Egypt is being destroyed?'
Orthodox Jewish Bible	And Pharaoh's avadim said unto him, How long shall this man be a mokesheh (snare) unto us? Let the anashim go, that they may serve Hashem Eloheihem; knowest thou not yet that Mitzrayim is destroyed?
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

The Expanded Bible	·The king's [^L Pharaoh's] officers asked him, "How long will this man ·make trouble for [^L be a snare to] us? Let the ·Israelites [^L men] go to ·worship [serve] the Lord their God. Don't you know [^L yet] that Egypt is ·ruined [destroyed]?"
Kretzmann's Commentary	And Pharaoh's servants said unto him, How long shall this man be a snare unto us? They compared Moses to a trap, or snare, for catching animals and birds, and themselves to his victims. Let the men go that they may serve the Lord, their God.

Knowest thou not yet that Egypt is destroyed? The blind obstinacy of Pharaoh was plunging the entire nation into destruction. Their advice was evidently that the king should grant the request and dismiss the Israelites.

NET Bible®

Pharaoh's servants said to him, "How long²⁵ will this man be a menace²⁶ to us? Release the people so that they may serve the Lord their God. Do you not know²⁷ that Egypt is destroyed?"

^{25sn} The question of Pharaoh's servants echoes the question of Moses – "How long?" Now the servants of Pharaoh are demanding what Moses demanded – "Release the people." They know that the land is destroyed, and they speak of it as Moses' doing. That way they avoid acknowledging Yahweh or blaming Pharaoh.

^{26tn} Hebrews "snare" (שִׁקְוֹן , moqesh), a word used for a trap for catching birds. Here it is a figure for the cause of Egypt's destruction.

^{27tn} With the adverb סָרַט (terem), the imperfect tense receives a present sense: "Do you not know?" (See GKC 481 §152.r).

The Voice

Servants (to Pharaoh): How much longer will *you let* this man trap us? Why don't you just release the people and let them go serve the Eternal their God? *Look around you!* Don't you see that Egypt is in ruins?

Literal, almost word-for-word, renderings:

Bond Slave Version

And Pharaoh's slaves said to him, How long will this man be a snare to us? let the men go, that they may serve the LORD their God: know you not yet that Egypt is destroyed?

Brenner's Mechanical Trans.

...and the servants of "Paroh Great house" said to him, (for) how long will this exist to us (as) a snare? send the men and they will serve "YHWH ^{He Is}" their "Elohiym Powers", do you (not yet) know that "Mits'rayim ^{Two straits}" is perished?

Concordant Literal Version

Now the servants of Pharaoh said to him: How long shall this man become a trap to us? Dismiss the men that they may serve Yahweh their Elohim. Do you not yet know that Egypt perishes?

English Standard Version

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?"

NASB

Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not realize [Lit *know*] that Egypt is destroyed?"

Stuart Wolf's Translation

A Voice in the Wilderness

.
And Pharaoh's servants said to him, How long shall this man be a snare to us? Let the men go, that they may serve Jehovah their God. Do you not yet realize that Egypt has vanished?

World English Bible

Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve Yahweh, their God. Don't you yet know that Egypt is destroyed?"

Young's Updated LT

And the servants of Pharaoh say unto him, "Until when does this one become a snare to us? send the men away, and they serve Jehovah their God; know you not yet that Egypt has perished?"

The gist of this passage:

Pharaoh's servants plead with Pharaoh to let the Hebrew people go. They ask Pharaoh, "Do you not see how Egypt has been destroyed?"

Exodus 10:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'ebādîym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural construct	Strong's #5650 BDB #713
par'ôh (פַּרְוֹה) [pronounced <i>pahr^e-ĠOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (ל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: [The servants of Pharaoh said to him,...](#)

Pharaoh's servants saw everything that he saw; but they had some perspective. Pharaoh, I would guess, took all of this too personally, and was unable to be objective—in part because his soul was covered in scar tissue. His servants appear to be able to be more objective at this point about the Hebrew people.

Exodus 10:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ad (עד) [pronounced <i>ġahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
mâthay (מַתַּי) [pronounced <i>maw-THAH-ee</i>]	<i>when, at which time; when?</i>	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
Together, 'ad + mâthay mean <i>until when, how long?</i>			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Exodus 10:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
môwqêsh (מוֹקֵשׁ) [pronounced moh-KAYSH]	properly <i>the bait or lure</i> for a trap; figuratively <i>trap, snare</i>	masculine singular noun	Strong's #4170 BDB #430

Translation:...“How long will this [man] be a snare to us?”

It is clear, by the previous 7 plagues, that whatever Moses promises that his God would do, this would happen.

The way that this is expressed is fascinating. Pharaoh's servants don't say, “Listen, *you* have to change your mind about the God of Moses. When Moses tells you that he wants something, then just give it to him.” This would be seen as a direct attack upon Pharaoh himself, and it would not have been tolerated.

Instead Moses is portrayed as the problem to Egypt. However, the solution they offer up is to give in to Moses (but they will not express their approach in this way).

Exodus 10:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שְׁלַח) [pronounced shaw-LAKH]	<i>send, send off, send away [back], dismiss, give over, cast out, let go, set free, shoot forth [branches], shoot [an arrow]</i>	2 nd person masculine singular, Piel imperative	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ânâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled 'îyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35

Translation: Send out the [Hebrew] men...

These words represent a break in the ranks. This is the first time that someone on Pharaoh's own staff wanted Moses to be let go with his people (insofar as we know). Since *servants* is in the plural, there is more than one

man speaking up. I would guess that this is not a large majority of them, or we would possibly read, *and all of the servants of Pharaoh said to him...*

Behind the scenes, days before this meeting, a few of these men from Pharaoh's cabinet are no doubt speaking to one another; first commiserating, but then, talking about a way to deal with this great disasters. This is why several men felt comfortable with speaking up; because there would be backup for that position.

Pharaoh's servants give their solution. "Send out the Hebrew people," they tell Pharaoh. "This is the solution to our problem. When they are gone, so is Moses and Aaron." Members of the cabinet express their solution in such a way as to not directly oppose Pharaoh.

This is the first time that we are aware the Pharaoh's underlings actually give him some pushback. Considering that this occurs prior to plague #8 occurring suggests that, it was a rare occasion to disagree with Pharaoh (which is normal for many autocratic governments). Nevertheless, they state their disagreement in very careful terms.

Exodus 10:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine plural, Qal imperfect	Strong's #5647 BDB #712
ʿêth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #430 BDB #43

Translation: ...so they can serve Y^ehowah their Elohim.

Pharaoh's servants are apparently there for most of all of the times that Moses speaks to him. They know what is being requested. "Send these people out so that they may serve Y^ehowah their Elohim," they plead to Pharaoh.

Exodus 10:7a-d 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. (NKJV)

Even Pharaoh's servants, before the plague came to pass, urged Pharaoh to reconsider. You will recall that, after the previous plague, they also strengthened themselves against God; but now they are reconsidering their position. They know what is coming; they know that the God of Moses and Aaron are capable of causing such destruction.

Note how carefully these men make their argument. They portray Moses as the problem, but offer the simple solution that he lead the people of Israel out of Egypt to worship their God. This solution removes Moses, the problem.

This is the first internal weakening which we have seen, where members of Pharaoh's own cabinet are turning against him. I would guess that, each pharaoh is different, and some you could discuss things with, and others you could not. No matter what kind of a pharaoh this man was, even his own staff at this point felt driven to suggest giving in to the God of Moses and Aaron.

Then we have an observation that, perhaps up until now, no one was willing to make and say out loud:

Exodus 10:7e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
ṭerem (טַרַם) [pronounced <i>TEH-rem</i>]	<i>not yet; before, from before, before that, previously; before the beginning</i>	an adverb of time, sometimes used in the negative sense	Strong's #2962 (and #2958) BDB #382
These two words are translated:			
yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âbad (אָבַד) [pronounced <i>aw^b-VAHD</i>]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	3 rd person feminine singular, Qal perfect	Strong's #6 BDB #1
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: [Do you not know that Egypt is ruined?](#)

The Voice inserts the following line: [“Just look around you? Can't you see that Egypt has been destroyed?”](#) This is not an exact quote from the Voice, but it is in the same vein. “Can't you see what has happened all around you?” they seem to be saying to Pharaoh.

Why would Egypt want to keep these Hebrew slaves? They did their building projects; they probably planted and harvested many of their crops. Perhaps Pharaoh thought, “They can stay here and help build up Egypt again.” On the other hand, Pharaoh's soul may be so built up with scar tissue that he is unable to see any of this situation objectively. To this point, Moses and Aaron have warned of 7 judgments, and all of these judgments have come

to pass; each judgment being as devastating as warned. There seems to be no reason to doubt them or their God.

Exodus 10:7 The servants of Pharaoh said to him, “How long will this [man] be a snare to us? Send out the [Hebrew] men so they can serve Y^ehowah their Elohim. Do you not know that Egypt is ruined?” (Kukis mostly literal translation)

Pharaoh’s servants say, “Don’t you see what is right in front of your eyes? Egypt is ruined. Our country is in tatters.” (I suspect that this may have been the consensus opinion of most men who are there.)

Egypt has been destroyed the same as if an army had come through and destroyed them. Pharaoh was convinced. He listened to his servants and he agreed with them. Therefore, he called for Moses and Aaron to return (as per the next verse).

The intervening discussion was spontaneous, beginning immediately at their leaving. The servants of Pharaoh are no longer interested in bolstering up Pharaoh's opinion and standing by him. They are sick of the destruction and personal pain and discomfort that they have had to endure. Most importantly, they believe Moses and Moses' God. In fact, their faith is strong enough that they are even willing to stand against Pharaoh.

All of a sudden there is some dissension among Pharaoh's *yes-men*. This does not mean that Pharaoh's entire court was in favor of letting the Hebrews go; however, it is more than just one man's opinion. The speaker obviously believes God because the plague has not yet come; the plague of the locusts is not until the next day. But they have come to realize that what Moses says God will do, He does. Whether they have believed in Yahweh or not is another matter; but they have come to accept the power and Word of Yahweh. There is no doubt in their minds that this plague will occur as Moses has told them and that Egypt is in veritable economic ruin already. Furthermore, after suffering the lice and the frogs and the stinging flies, these men do not want their households invaded by locusts.

Exodus 10:7 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 know that Egypt is destroyed?” (NKJV)

Here is a question which I have not seen asked before—how do we know about this conversation between Pharaoh and those in his cabinet? I believe that most of the time, the author of Scripture—particularly narrative—has a very normal and natural way of writing about what takes place. In most cases, the author was there; or he knows people who were there. Moses is not there while this is being discussed.

For this conversation, I can suggest two possibilities: (1) some of Pharaoh’s cabinet believe in Israel’s God, are converted, and become a part of the mixed multitude who join the people of God when they leave. They could have informed Moses at some point in time about what happened. I think that this is most likely. (2) When Moses and Aaron are called back in before Pharaoh, some of the men actually express their own opinions in addition to what Pharaoh says. In most situations, this would not have happened. To express an opinion difference from a Pharaoh might result in being summarily executed or being made a slave). However, these are some very unusual circumstances. What we are reading is clearly dissension among the ranks; and they appear to have convinced Pharaoh.

Exodus 10:7 The servants of Pharaoh spoke to him, saying, “How long will this man be a problem to us? Send the Hebrew men out of Egypt so that they can serve Jehovah their God. Can you not see that Egypt is ruined?” (Kukis paraphrase)

And so is brought back Moses (and Aaron) unto Pharaoh. And so he says unto them, “Go [and] serve Y^ehowah your Elohim. Who and who [are] the ones going?”

Exodus
10:8

Therefore, Moses and Aaron are brought back to Pharaoh. Pharaoh [lit., *he*] then said to them, “Go [and] serve Y^ehowah your Elohim. Who and who [are] the ones going?”

Therefore, Moses and Aaron are brought back to Pharaoh; and Pharaoh said to them, “Go and serve Jehovah your God. But first tell me, just exactly who is going?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so is brought back Moses (and Aaron) unto Pharaoh. And so he says unto them, “Go [and] serve Y ^e howah your Elohim. Who and who [are] the ones going?”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And he commanded to bring back Mosheh and Aharon to Pharaoh, and said to them, Go, worship before the Lord your God: but who are they that are to go?
Revised Douay-Rheims	And they called back Moses and Aaron to Pharaoh: and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha and Aaron were brought again to Pharaoh, and he said to them, "Go, serve Mar-Yah your God; but who are those who will go?"
Lamsa's Peshitta (Syriac)	So Moses and Aaron were brought again to Pharaoh; and he said to them, Go, serve before the LORD your God; but who are they that are going?
Updated Brenton (Greek)	And they brought back both Moses and Aaron to Pharaoh; and he said to them, Go and serve the Lord your God; but who are they that are going with you?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses and Aaron came in again before Pharaoh: and he said to them, Go and give worship to the Lord your God: but which of you are going?
Easy English	So Pharaoh commanded Moses and Aaron to come to him again. He said: 'Go, worship the Lord your God. But which of you will go?'
<i>The Message</i>	So Moses and Aaron were brought back to Pharaoh. He said to them, "Go ahead then. Go worship your GOD. But just who exactly is going with you?"
Names of God Bible	.
NIRV	Moses and Aaron were brought back to Pharaoh. "Go. Worship the LORD your God," he said. "But tell me who will be going."

Thought-for-thought translations; paraphrases:

Contemporary English V.	The king had Moses and Aaron brought back, and he said, "All right, you may go and worship the LORD your God. But first tell me who will be going."
The Living Bible	So Moses and Aaron were brought back to Pharaoh. "All right, go and serve Jehovah your God!" he said. "But just who is it you want to go?"
New Berkeley Version	.
New Living Translation	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?"
Unlocked Dynamic Bible	So they brought Aaron and Moses back to the king. He said to them, "All right, you can go and worship Yahweh, your God. But who are the ones who will go?"

Partially literal and partially paraphrased translations:

American English Bible	So they went and brought Moses and Aaron back to Pharaoh, and he said to them: 'You may go and serve Jehovah your God... but, who will be going with you?'
Beck's American Translation	.
New Advent (Knox) Bible	So they brought Moses and Aaron back into the presence of Pharaoh, who said to them, Go and sacrifice to the Lord your God if you will. How many will you take with you?
Translation for Translators	So they brought Aaron and Moses/me back to the king. He said to them/us, " <i>All right</i> , you can go and worship Yahweh your god. But who are the ones who will go?"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses and Aaron were to turn back to Pharaoh, and he was to say: Be going out, be serving Jehovah, he of mighty ones of yours. Even who are to be going?
Ferrar-Fenton Bible	Moses and Aaron were brought back to Pharaoh, and he accordingly Go! Serve the EVER-LIVING, your God—Who, and what do you wish should go with you ? '
God's Truth (Tyndale)	And then Moses and Aaron were brought again unto Pharaoh, and he said unto them: Go and serve the Lord your God, but who are they that shall go?
Wikipedia Bible Project	And Moses and Aaron, were returned to Pharaoh, and he said to them, "Go and serve Yahweh your God. Who with whom are going?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses and Aaron returned to Pharaoh, and he said to them, Walk, serve Jehovah, your God; who are they who shall walk?
New American Bible (2002)	So Moses and Aaron were brought back to Pharaoh, who said to them, "You may go and worship the LORD, your God. But how many of you will go?"
Revised English Bible—1989	So Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, worship the LORD your God; but who exactly is to go?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Moshe and Aharon were brought to Pharaoh again, and he said to them, "Go, worship <i>ADONAI</i> your God. But who exactly is going?"
The Complete Tanach	[Thereupon,] Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, worship the Lord your God. Who and who are going?"
	were brought back: They were brought back by a messenger, whom they [the Egyptians] sent after them, and they returned them to Pharaoh.
exeGeses companion Bible	And Mosheh and Aharon return to Paroh: and he says to them, Go, serve Yah Veh your Elohim! But who and who goes?
Kaplan Translation	Moses and Aaron were brought back to Pharaoh. 'Go serve God your Lord,' he said. 'But exactly who will be going?'
Orthodox Jewish Bible	And Moshe and Aharon were brought again unto Pharaoh; and he said unto them, Go, serve Hashem Eloheichem; but who are they that shall go?
<i>The Scriptures</i> 1998	And Mosheh and Aharon were brought back to Pharaoh, and he said to them, "Go, serve יהוה your Elohim. Who are the ones that are going?"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, serve the LORD your God! Who specifically are the ones that are going?"
The Expanded Bible	So Moses and Aaron were brought back to the king [Pharaoh]. He said to them, "Go and worship [serve] the LORD your God. But tell me, just who is going?"

Kretzmann's Commentary	And Moses and Aaron were brought again unto Pharaoh; and he said unto them, Go, serve the Lord, your God. He acted as though he were ready to accede to their desire. But who are they that shall go? literally, "Who and who else are those going?" He wanted exact information on that point.
NET Bible®	So Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, serve the Lord your God. Exactly who is going with you?" ²⁸ ^{28th} The question is literally "who and who are the ones going?" (מִי וּמִי הֵלֵךְ, mi vami haholkkhim). Pharaoh's answer to Moses includes this rude question, which was intended to say that Pharaoh would control who went. The participle in this clause, then, refers to the future journey.
The Voice	Then Pharaoh had Moses and Aaron brought back to him. Pharaoh: <i>Some of your people may go and serve this God of yours, the Eternal! But not all. Who will be going with you?</i>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} " was turned back, and "Aharon ^{Lightbringer} ", to "Paroh ^{Great house} ", and he said to them, walk, serve "YHWH ^{He Is} " your "Elohiym ^{Powers} ", who and who are the ones walking?
Concordant Literal Version	When Moses and Aaron were brought back to Pharaoh, he said to them: Go! Serve Yahweh your Elohim! Who and who are those going?
Context Group Version	And Moses and Aaron were brought again to Pharaoh: and he said to them, Go, serve YHWH your (pl) God; but who are those that shall go?
English Standard Version	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?"
Stuart Wolf's Translation World English Bible	. Moses and Aaron were brought again to Pharaoh, and he said to them, "Go, serve Yahweh your God; but who are those who will go?"
Young's Updated LT	And Moses is brought back—Aaron also—unto Pharaoh, and he says unto them, "Go, serve Jehovah your God; —who and who are those going?"

The gist of this passage: Moses and Aaron are brought back into the palace, and Pharaoh relents; but then asks them, "Just who are going?"

Exodus 10:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to be brought back; to be restored, to be returned</i>	3 rd person masculine singular, Hophal imperfect	Strong's #7725 BDB #996
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Exodus 10:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'Ahărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-G^OH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Therefore, Moses and Aaron are brought back to Pharaoh.

We do not know the time frame involved here, but let's just say that, in 5–15 minutes, Pharaoh's staff have convinced him to give in to Moses and Aaron.

We have no idea where Moses and Aaron hang out or what they did afterwards. I think that this happened so fast that they had not traveled far. Perhaps they were simply standing outside the palace with the elders of Israel. Wherever they were, Pharaoh's people were able to locate them and bring them back into the royal palace.

A delegation was unnecessary. An individual is sent out to find Moses and Aaron (the verb is a masculine singular). They are found and returned to Pharaoh. No force was necessary.

Exodus 10:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55

Exodus 10:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
'âbad (עבד) [pronounced gaw ^b -VAHD]	<i>work, serve, labor; be a slave to</i>	2 nd person masculine plural, Qal imperative	Strong's #5647 BDB #712
'êth (את) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43

Translation: Pharaoh [lit., *he*] then said to them, “Go [and] serve Y^ehowah your Elohim.

Right up front, Pharaoh tells Moses and Aaron, “Go and serve Y^ehowah your Elohim.” It appears at this point that Pharaoh was finally willing to send the people of God out of Egypt, if just temporarily.

Exodus 10:8a-b **So Moses and Aaron were brought again to Pharaoh, and he said to them, “Go, serve the Lord your God.”** (NKJV)

Moses and Aaron were found; the messenger tells them to return; and they do.

This is the first time that Pharaoh has capitulated prior to the occurrence of the plague. He appears to be weakening. His court of yes-men has begun to hold a variety of opinions, the majority this time favoring to skip this plague and to let the children of Israel go. After a cabinet conference, Moses and Aaron are sent for and are brought back before Pharaoh. It is time to talk capitulation to their God.

We cannot see into the **souls** of Pharaoh's servants. Have they gone so far as to realize that if the God of the Hebrews can do what He has done, then He is the true God of the Universe? Do some cabinet members realize that they ought to believe in Him and to join the Hebrews in this trek into the desert to worship God? That would be my guess.

We have an analogous thing taking place today. We have unbelievers refusing to believe in Jesus Christ because they are worried that it might disrupt their relatively insignificant lives. In their **frantic search for happiness**, they are worried that they might not eek as much of it out if they turn toward God (even though, exactly the opposite is true).

For many unbelievers, they seek various pleasures, whether it be drugs, alcohol, sex; or even unbridled attacks against authority. They know enough about Christianity to know that such things are frowned upon. Some think that, if they give up these pleasures, they will be giving up happiness. But quite the opposite is true.

Believers have a similar problem. Believers tend to attend church once or twice a week and never lead a life the rest of the time which is honoring to God. To be fair, this is sometimes not their fault; if their church does not teach them how to **rebound** (confess their sins to God), then they are out of fellowship from ten minutes after they were first saved to the end of their lives. Once and awhile, during a *re-dedication* service (which is bogus), they, among other things, might confess their sins (putting them back into fellowship for a short time). They have been outside of the power of the Holy Spirit for so long that it is an emotional uplifting and for sometimes as long as 30 minutes, they stay in fellowship. However, when they fall out of it, they behave, at best, like self-righteous, religious unbelievers.

Pharaoh's servants needed to follow through; they needed to gather their families and join with the Hebrews. We need to lead our lives as though God has a true impact on them. We are not going to miss anything worthwhile by doing so.

Exodus 10:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in Deut. 5:28 2Sam. 15:4 or 23:15. ¹⁶ So, it could be translated, <i>o that!</i>			
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
hâlak ^e (הֹלְכִים) [pronounced haw-LAHK ^e]	<i>those walking, those going, those who are departing; walkers, travelers</i>	masculine plural, Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229

This phrase could be an idiom; and this phrase could be Pharaoh speaking in imperfect Hebrew to Moses.

This unusual phrase is translated: The Heritage Bible *...who are they who shall walk?* New American Bible (2002) *But how many of you will go?* Complete Jewish Bible *But who exactly is going?* The Amplified Bible *Who specifically are the ones that are going?* The Expanded Bible *But tell me, just who is going?* Brenner's Mechanical Translation *...who and who are the ones walking?*

Translation: *Who and who [are] the ones going?*

Take note of the Hebrew exegesis above; this is an unusual way of phrasing this question.

Pharaoh has a question, however. "Who exactly is going?"

¹⁶ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 566.

Prior to this, Moses and Aaron have not specifically said who was going. They repeated the words of God, Who said to Pharaoh, “**Let My people go!**” (Exodus 7:16b). I do not recall God, or Moses and Aaron, being any more specific than this. If they were, it was not recorded in Exodus.

Exodus 10:8 **Therefore, Moses and Aaron are brought back to Pharaoh. Pharaoh [lit., he] then said to them, “Go [and] serve Y^ehowah your Elohim. Who and who [are] the ones going?”** (Kukis mostly literal translation)

Pharaoh orders them to go and serve their God. Then he asks, “Just exactly who is going?” With that question, you can almost feel the hardening of Pharaoh’s heart taking place.

A short time has passed between Pharaoh’s staff convincing him to capitulate, and Moses and Aaron returning to the palace. Perhaps only 5 or 10 minutes have gone by, but whatever time passed, this gave Pharaoh some time to reconsider his actions. Therefore, he asks, “Now, who exactly do you think you’re taking with you, Moses?”

Exodus 10:8 **Therefore, Moses and Aaron are brought back to Pharaoh; and Pharaoh said to them, “Go and serve Jehovah your God. But first tell me, just exactly who is going?”** (Kukis paraphrase)

And so says Moses, “In our young ones and in our old ones we will go; in our sons and in our daughters; in our flock and in our herd, we will go; for a feast of Y^ehowah to us.”

Exodus
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Moses then said, “We will go with our young ones and our old ones; with our sons and daughters, with our flocks and our herds we will go; for [this is] a feast to Y^ehowah for us.”

Moses then said, “We will go with our young children and with our elderly people; and we will go with our sons and our daughters; and with our herds and flocks, for we will have a great feast to Jehovah.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, “In our young ones and in our old ones we will go; in our sons and in our daughters; in our flock and in our herd, we will go; for a feast of Y ^e howah to us.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Mosheh said, With our children and with our old men will we go; with our sons and with our daughters we will go; with our sheep and with our oxen we will go; for we have a solemn feast before the Lord.
Revised Douay-Rheims	Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha 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 to Mar-Yah."
Lamsa’s Peshitta (Syriac)	And Moses said to him, 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 it is a festival of the LORD for all of us.
Updated Brenton (Greek)	And Moses said, We will go with the young and the old, with our sons and daughters, and our sheep and oxen; for it is a feast to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, We will go with our young and our old, with our sons and our daughters, with our flocks and our herds; for we are to keep a feast to the Lord.
Easy English	And Moses said: 'We will all go, both young people and old people. We will take our sons and daughters. We will take our animals, because we must have a party for the Lord.'
Easy-to-Read Version–2006	Moses answered, "All of our people, young and old, will go. And we will take our sons and daughters, and our sheep and cattle with us. We will all go because the LORD's festival is for all of us."
<i>The Message</i>	Moses said, "We're taking young and old, sons and daughters, flocks and herds—this is our worship-celebration of GOD."
Names of God Bible NIRV	. Moses answered, "We'll go with our young people and old people. We'll go with our sons and daughters. We'll take our flocks and herds. We are supposed to hold a feast to honor the LORD."

Thought-for-thought translations; paraphrases:

Common English Bible	Moses said, "We'll go with our young and old, with our sons and daughters, and with our flocks and herds, because we all must observe the LORD's festival."
Contemporary English V.	"Everyone, young and old," Moses answered. "We will even take our sheep, goats, and cattle, because we want to hold a celebration in honor of the LORD."
The Living Bible	"We will go with our sons and daughters, flocks and herds," Moses replied. "We will take everything with us; for we must all join in the holy pilgrimage."
New Berkeley Version New Life Version	. Moses said, "We will go with our young and our old, our sons and our daughters, and our flocks and cattle. For we must make a special supper to the Lord."
New Living Translation	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."
Unlocked Dynamic Bible	Moses replied, "We all need to go, everyone, including those who are young and those who are old. We need to take our sons, our daughters, and our flocks of sheep, goats, and herds of livestock because we must have a festival to honor Yahweh."

Partially literal and partially paraphrased translations:

American English Bible	And Moses replied: 'We will be taking the young and the old, along with our sons, daughters, sheep, and bulls, because this is a feast of Jehovah.'
Beck's American Translation	.
New Advent (Knox) Bible	We must take our children with us, answered Moses, and the old as well; our sons and daughters, our flocks and our herds; it is a solemn festival of the Lord our God.
Translation for Translators	Moses/I replied, "We <i>all</i> need to go, everyone, including those who are young and those who are old. We need to take our sons and our daughters and our flocks of <i>sheep and goats</i> and herds of <i>livestock</i> , because we must have a festival to <i>honor</i> Yahweh."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to say: Even was to go the young and old, our sons and daughters, the small cattle and large cattle, they were we to go to feast to Jehovah.
Conservapedia	Moses said, "We will go with our young people and old people, with our sons and daughters, with our flocks and herds, so that we can hold a proper celebration for the LORD."
Ferrar-Fenton Bible	.

God's Truth (Tyndale)	And Moses answered: we will go with young and old: you and with our sons and with our daughters, and with our sheep and oxen must we go. For we must hold a feast unto the Lord.
Jubilee Bible 2000	And Moses replied, We must go with our young and with our old, with our sons and with our daughters, with our sheep and with our cows we must go; for we have a solemn feast unto the LORD.
Lexham English Bible	And Moses said, "With our young and with our old we will go; with our sons and with our daughters, with our sheep and goats and with our cattle we will go because [it is] the feast of Yahweh for us."
Tree of Life Version	Moses answered, "We will go with our young and our elderly, our sons and our daughters. We will go with our flocks and our herds—for we must have <i>ADONAI's</i> feast for Him."
Wikipedia Bible Project	And Moses said: "We will go with our youth and our elders, and with our sons and with our daughters. And with our sheep and with our cattle, we will go. Because it is Yahweh's holiday for us."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses said, "We shall go with our young and our old, with our sons and daughters, with our sheep and our cattle, for it is the great feast of Yahweh that we are to celebrate."
The Heritage Bible	And Moses said, We will walk with our young and with our old, with our sons and with our daughters; we will walk with our flocks and with our herds because we will do a sacred feast to Jehovah.
New American Bible (2002)	"Young and old must go with us," Moses answered, "our sons and daughters as well as our flocks and herds must accompany us. That is what a feast of the LORD means to us."
New American Bible (2011)	Moses answered, "With our young and old we must go; with our sons and daughters, with our flocks and herds we must go. It is a pilgrimage feast of the LORD for us."
New English Bible—1970	'All,' said Moses, 'young and old, boys and girls, sheep and cattle; for we have to keep the LORD's pilgrim-feast.'
New Jerusalem Bible	Moses replied, 'We shall take our young men and our old men, we shall take our sons and daughters, our flocks and our herds, since we are going to hold a feast in Yahweh's honour.'
New RSV	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, because we have the LORD's festival to celebrate.'
Revised English Bible—1989	"Everyone," said Moses, "young and old, boys and girls, sheep and cattle; for we have to keep the LORD's pilgrim-feast."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe answered, "We will go with our young and our old, our sons and our daughters; and we will go with our flocks and herds; for we must celebrate a feast to <i>ADONAI</i> ."
The Complete Tanach exeGesés companion Bible	. And Mosheh says, We go with our lads and with our aged with our sons and with our daughters; we go with our flocks and with our oxen; for we celebrate to Yah Veh.

Kaplan Translation	'Young and old alike will go,' replied Moses. 'We will go with our sons and our daughters, with our sheep and cattle. It is a festival to God for [all of] [(Ibn Ezra)] us.'
Orthodox Jewish Bible	And Moshe said, We will go with ne'areinu and with zekeinu, with baneinu and with benoteinu, with tzoneinu and with bekareinu (our herds) will we go; for Chag Hashem lanu.
<i>The Scriptures</i> 1998	And Mosheh said, "We are going with our young and our old, with our sons and our daughters, with our flocks and our herds we are going, for we have a festival to יהוה."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses said, "We will go with our young and our old, with our sons and our daughters, with our flocks and our herds [all of us and all that we have], for we must hold a feast to the LORD."
The Expanded Bible	Moses answered, "We will go with our young and old people, our sons and daughters, and our flocks and herds, because we are going to ·have a feast [celebrate a festival; or make a pilgrimage] to honor the LORD."
Kretzmann's Commentary	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, literally, "A feast of Jehovah is to us. " It was again a simple statement of fact, for Moses was no longer the humble supplicant.
NET Bible®	Moses said, "We will go with our young and our old, with our sons and our daughters, and with our sheep and our cattle we will go, because we are to hold ²⁹ a pilgrim feast for the Lord." ^{29th} Hebrews "we have a pilgrim feast (נָא, khag) to Yahweh."
The Voice	Moses: No. All of us must go—the young and the old. We will take our sons, daughters, flocks, and herds with us. We are all going <i>into the desert</i> to celebrate a <i>great</i> festival to the Eternal.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} said, (with) our young men and (with) our bearded ones we will walk, (with) our sons and (with) our daughters, (with) our flocks and (with) our cattle we will walk, given that a feast of "YHWH ^{He Is} is (for) us,...
Concordant Literal Version	Moses said: With our youths and with our elders shall we go, with our sons and with our daughters, with our flocks and with our herds shall we go, for it is a celebration of Yahweh for us.
<i>Emphasized Bible</i>	And Moses said, With our young and with our old, will we go,—with our sons and with our daughters with our flocks and with our herds, will we go,—for, the festival of Yahweh, is ours.
English Standard Version	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."
Modern English Version	And Moses said, "We will go with our young and our old, with our sons and our daughters, with our flocks and our herds will we go, for <i>we must hold</i> a feast to the LORD."
Stuart Wolf's Translation Young's Updated LT	. And Moses says, "With our young ones, and with our aged ones, we go, with our sons, and with our daughters, with our flock, and our herd, we go, for we have a festival to Jehovah."

The gist of this passage: Moses answers that they will all leave, all ages, both men and women; and their flocks and herds.

Exodus 10:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (משה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
na'ar (נער) [pronounced NAH-gahr]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine plural noun with the 1 st person plural suffix	Strong's #5288 & #5289 BDB #654
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
z ^e qênîym (זקנים) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; with the 1 st person plural suffix	Strong's #2205 BDB #278
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Translation: Moses then said, "We will go with our young ones and our old ones;..."

Moses continues to do the talking. Pharaoh certainly understands by now who is in charge.

Moses answers Pharaoh's question: everyone goes; all men, women and children; and all of their animals.

Moses, as a communicator of God, has moved to the forefront; and Aaron has taken a back seat. Whereas, Aaron's name is found 7x in Exodus 8; he is mentioned only thrice in this chapter. In fact, in Exodus 10, Moses' name will be found 9x where Aaron is not mentioned along with him.

Aaron plays an important part in Israel's history, but, before Pharaoh, Moses is God's point man. And, it is most interesting that Aaron's descendants will have a prominent place in Israel's future; but Moses' sons will not.

Exodus 10:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine singular noun with the 1 st person plural suffix	Strong's #1323 BDB #123

Translation: ...with our sons and daughters,...

Their sons and daughters of the Israelites would go with them. Everyone was to be a part of this worship. In fact, these sons and daughters will play a more significant part in Israel's future than their parents will.

Exodus 10:9a-b **And Moses said, "We will go with our young and our old; with our sons and our daughters,..."** (NKJV)

Moses clearly lays down God's requirements. This feast would include all the people. It would be for the young and old. All of the Israelites would go out with them.

I do not recall God being specific in this area, but Moses appears to have a ready answer. Let me offer two possible understandings: God did tell Moses and it was not recorded; or, Moses just simply understood that every person should be involved in this first nation-wide worship of Y^ehowah.

There is another minor issue. Most of us know that all of Israel will leave Egypt permanently; they will be ordered to do so by Pharaoh. However, at this time, it does not appear that Moses expects to do anything more than lead his people out of Egypt to worship God, and then return.

Exodus 10:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the 1 st person plural suffix	Strong's #6629 BDB #838

Exodus 10:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the 1 st person plural suffix	Strong's #1241 BDB #133
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Translation: ...with our flocks and our herds we will go;...

They would take their flocks and herds, as there would be animal sacrifices. Obviously, this would appear to Pharaoh as if they are moving completely out of Egypt.

Exodus 10:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun	Strong's #2282 BDB #290
The word חַג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

Translation: ...for [this is] a feast to Y^ehowah for us."

All of these went because this would be a great feast to the God of the Hebrews.

Moses tells Pharaoh exactly who will go and how they will travel. As of this point in time, they are still only to go out to the desert and have a feast to God. Nothing is said about them leaving Egypt for good. This is not a trick engineered by God.

A complete separation from Egypt is on the agenda, but that will be a result of Pharaoh's choice. Pharaoh had earlier expressed his opinions as to these matters (Exodus 8:25–29) but his conditions were not acceptable. Here, Moses tells him what is acceptable.

Exodus 10:9 Moses then said, "We will go with our young ones and our old ones; with our sons and daughters, with our flocks and our herds we will go; for [this is] a feast to Y^ehowah for us." (Kukis mostly literal translation)

Moses and the Israelites would take their livestock for offerings to God. Not all would be offered, but Moses does not know at this time how many sacrifices would be required.

Moses tells Pharaoh that everyone is going. Their sons, daughters, flocks and herds. No one is being left behind. Now, Pharaoh is concerned.

Exodus 10:9 Moses then said, "We will go with our young children and with our elderly people; and we will go with our sons and our daughters; and with our herds and flocks, for we will have a great feast to Jehovah." (Kukis paraphrase)

And so he says unto them, "Let him be thus Y^ehowah [is] with you [all]. As which I will send out you [all] and your little ones. Look, for evil in front of your faces. [It is] not so. Go please the men and serve Y^ehowah, for she you [all] those searching." And so he casts them out from with faces of Pharaoh.

Exodus
10:10–11

He said to them, "Let it be so [that] Y^ehowah [is] with you [all], as if [lit., according as] I will send you [all] out with your little ones. Look, for the evil [which is] before you [all]. [It will] not [be] so. Go now, [you and your] men [only] and serve Y^ehowah, for this [lit., she] [is what] you [all] are desiring." Therefore, he cast them out from the presence of Pharaoh.

He said to them, "Let it be so, as Jehovah is with you. However, I will not send you out with all of your little ones. If you try to take your little ones out of Egypt, you will be the ones facing a disaster. This nonsense about taking your children out with you is not going to happen. Please, leave, but just you and all of your men, and serve Jehovah, for this is what you truly desire." Therefore, Pharaoh cast them out from his presence.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he says unto them, "Let him be thus Y^ehowah [is] with you [all]. As which I will send out you [all] and your little ones. Look, for evil in front of your faces. [It is] not so. Go please the men and serve Y^ehowah, for she you [all] those searching." And so he casts them out from with faces of Pharaoh.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And he said to them, So may the Word of the Lord be a help to you: (but) how can I release (both) you and your children? The evil offence is in the look of your faces: (you think to go onward) in the way that you would walk, till the time that you shall have come to the house of the place of your habitation. (It shall be) not so as ye devise; but the men only shall go and worship before the Lord; for that it was which ye demanded. And he drave them out from before the face of Pharaoh.

Revised Douay-Rheims

And Pharaoh answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil? It shall not be so: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharaoh's presence.

Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	He said to them, "Mar-Yah be with you if I will let you go with your little ones! See, evil is clearly before your faces. Not so! Go now you who are men, and serve Mar-Yah; for that is what you desire!" They were driven out from Pharaoh's presence.
Lamsa's Peshitta (Syriac)	And Pharaoh said to them, Let the LORD be with you, but when I let you and your little ones go, look to it; perhaps you have evil intent. Let it not be so; go now, the older men, and serve before the LORD; for it is the rest that you desire. And they were driven out from Pharaoh's presence.
Updated Brenton (Greek)	And he said to them, So let the Lord be with you. As I <i>will</i> send you away, <i>must I send away</i> your little ones also? Beware, for evil is before you. Not so, but let the men go and serve God, for this you yourselves seek. And they cast them out from the presence of Pharaoh.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, May the Lord be with you, if I will let you and your little ones go! take care, for your purpose clearly is evil. Not so; but let your males go and give worship to the Lord, as your desire is. This he said, driving them out from before him.
Easy English	Pharaoh said to them: 'The Lord will certainly be with you, if ever I let you go with your women and children! I can see that you have decided to do something bad. No! Only the men can go and worship the Lord. That is what you have asked for.' And Pharaoh was angry and he sent Moses and Aaron away from him. Verse 10 'The Lord will certainly be with you'. Pharaoh does not really want the Lord to be with them. If he let the families go, he would be doing a good thing to the Israelites. It would be like God was going with them. But Pharaoh does not want to do this. He does not want to do a good thing for the Israelites.
Easy-to-Read Version—2006	Pharaoh said to them, "The LORD really will have to be with you before I let you and all of your children leave Egypt. Look, you are planning something evil. The men can go worship the LORD. That is what you asked for in the beginning. But all of your people cannot go." Then Pharaoh sent Moses and Aaron away.
Good News Bible (TEV)	The king said, "I swear by the LORD that I will never let you take your women and children! It is clear that you are plotting to revolt. No! Only the men may go and worship the LORD if that is what you want." With that, Moses and Aaron were driven out of the king's presence.
<i>The Message</i>	He said, "I'd sooner send you off with GOD's blessings than let you go with your children. Look, you're up to no good—it's written all over your faces. Nothing doing. Just the men are going—go ahead and worship GOD. That's what you want so badly." And they were thrown out of Pharaoh's presence.
Names of God Bible NIRV	Pharaoh said, "Suppose I ever let you go, along with your women and children. Then the LORD really will be with all of you! Clearly you are planning to do something bad. No! I'll only allow the men to go and worship the LORD. After all, that's what you have been asking for." Then Pharaoh drove Moses and Aaron out of his sight.
New Simplified Bible	He said to them: »May Jehovah be with you, as I send you and your little ones away. Watch out for evil is before you. »Not so! You men go now and serve Jehovah. It is you who desired it.« So they were driven out from Pharaoh's presence.

Thought-for-thought translations; paraphrases:

Common English Bible	Pharaoh said to them, "Yes, the LORD will be with you, all right, especially if I let your children go with you! Obviously, you are plotting some evil scheme. No way! Only your men can go and worship the LORD, because that's what you asked for." Then Pharaoh had them chased out of his presence.
Contemporary English V.	The king replied, "The LORD had better watch over you on the day I let you leave with your families! You're up to no good. Do you want to worship the LORD? All right, take only the men and go." Then Moses and Aaron were chased out of the palace.
The Living Bible	Pharaoh retorted. "I can see your plot! Never! You that are men, go and serve Jehovah, for that is what you asked for." And they were driven out from Pharaoh's presence.
New Berkeley Version Unlocked Dynamic Bible	. So the king replied, "I never want Yahweh to help you, and I myself will never let you take your children and your wives with you! It is clear that you are planning not to return. So, no, I will not let you all go. The Israelite men may go and worship Yahweh if that is what you want." Then the king drove Moses and Aaron from his palace.
New Life Version	Then Pharaoh said to them, "Let the Lord be with you if I ever let you go with your little ones! See, you have something bad in mind. No! You men go and worship the Lord. For that is what you want." And Moses and Aaron were sent away from Pharaoh.
New Living Translation	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.

Partially literal and partially paraphrased translations:

American English Bible	Then [Pharaoh] said to them: 'May Jehovah be with you. But if I send you away, must I also [send away] all that you own? You have an evil [plan], so [I'm] not going to [allow that]! I'll just allow the men to go and serve your God, because that's all you really wanted. Now, throw them out from before the presence of Pharaoh!'
Beck's American Translation New Advent (Knox) Bible	. As you hope for the Lord's mercy, cried Pharaoh, you shall not go thus, taking your children with you. Who can doubt there is mischief brewing here? That will not serve; you that are grown men shall go and sacrifice to the Lord; that is all you asked for. And with that they were driven away from Pharaoh's presence.
Translation for Translators	<i>Moses/I really did not intend that the Israelis would ever return to Egypt, and the king knew that also.</i> So the king replied, " <i>If you all leave, it will be clear that Yahweh has helped you, but I myself will never let you take your children and your wives when you go! It is clear that you are wickedly planning not to return.</i> So, no, <i>I will not let you all go. The Israeli men may go and worship Yahweh, if that is what you want.</i> " And then the king expelled them from <i>his palace</i> . [I disagree strongly with TforT's take on this verse, that Moses was planning all along to get everyone out of there and then make a run for it. No doubt, this is what Pharaoh thought was happening.]

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to say: Was Jehovah to send you with your little ones? - I was to perceive that evil is turned before you. Be going out with the men, even was you to serve Jehovah, as you was to request. They were to drive them out, from being turned before Pharaoh.
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Conservapedia	Pharaoh now said, "Let the LORD act thus toward you, if I dismiss you and your little children. Look: there is evil in front of you Oh, no! You men may go and serve the LORD. That's what you wanted, wasn't it?" And he drove them away from his presence.
Ferrar-Fenton Bible	EVER-LIVING must be with you, then, when I let you go with your children ; look out! for evil is before you! It shall never be so !—But you may go now, and make a pilgrimage, and serve your EVER-LIVING that is what you asked. And they were driven from the presence of Pharaoh.
God's Truth (Tyndale)	And he said unto them: shall it be so? The Lord be with you, should I let you go, and your children also? Take heed, for you have some mischief in hand. No not so: but go you that are men and serve the Lord, for that was your desire. And they thrust them out of Pharaoh's presence.
HCSB	He said to them, "May Yahweh be with you if I ever let you and your families go! [Pharaoh's reply is sarcastic.] Look out—you are planning evil. No, only the men may go and worship Yahweh, for that is what you have been asking for." And they were driven from Pharaoh's presence.
Jubilee Bible 2000	And he said unto them, Even if the LORD be with you, how can I let you go with your little ones; look at the malice which is before your face. <i>It shall not be so: go now ye that are men and serve the LORD; for that is what ye did desire.</i> And they were driven out from Pharaoh's presence.
Lexham English Bible	And he said to them, "Let Yahweh be thus with you [as soon] as I release you and your dependents. See that evil is before your faces. {No indeed}; [just] the men go and serve Yahweh, since this [is what] you [are] seeking." And he drove them out from the presence of Pharaoh.
NIV, ©2011	Pharaoh said, "The LORD be with you—if I let you go, along with your women and children! Clearly you are bent on evil. [Or <i>Be careful, trouble is in store for you!</i>] 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.
Tree of Life Version	But he said to them, "So may <i>ADONAI</i> be with you, if I ever do let you go, with your little ones. See clearly now! Evil is in your face. Not so! Go now—the men—and serve <i>ADONAI</i> ! For that's what you were seeking." Then they were driven out from Pharaoh's presence.
Urim-Thummim Version	Then he said to them, YHWH be with you if I will let you go with your little ones. Clearly you are inclined for the worst. This will not happen! Let the men go and serve YHWH for that is what you were seeking. And then they were cast out of Pharaoh's presence.
Wikipedia Bible Project	And he said to them; "Yahweh will truly be with you, when I send you and your tots! See that it will be an evil in your faces. Not so. But, it will please the men to go, and serve Yahweh, because this is what you are asking" and he evicted them from the Pharaoh's presence.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh said, "May Yahweh help you if ever I let you go with your little ones! Oh no! It's clear you are bent on evil. No! Only the men will offer sacrifice to Yahweh, if that is what you want!" And they were driven away from Pharaoh's presence.
The Heritage Bible	And he said to them, Let Jehovah be thus with you because I will send you out and your little ones; see, because evil is in front of your face. Not so; walk now, you mighty men, and serve Jehovah, because that you sought. And they were driven out from the face of Pharaoh.
New American Bible (2002)	"The LORD help you," Pharaoh replied, "if I ever let your little ones go with you! Clearly, you have some evil in mind. No, no! Just you men can go and worship the LORD. After all, that is what you want." With that they were driven from Pharaoh's presence.

^[10] The LORD help you . . . : literally, "May the LORD be with you in the same way as I let you . . . "; a sarcastic blessing intended as a curse.

^[11] Pharaoh realized that if the men alone went they would have to return to their families. He suspected that the Hebrews had no intention of returning.

New American Bible (2011) "The LORD help you,"* Pharaoh replied, "if I let your little ones go with you! Clearly, you have some evil in mind. By no means! Just you men go and serve the LORD.* After all, that is what you have been asking for." With that they were driven from Pharaoh's presence.

* [10:10] The LORD help you...: lit., "May the Lord be with you in the same way as I let you..."; a sarcastic blessing intended as a curse.

* [10:11] Pharaoh realized that if the men alone went they would have to return to their families. He suspected that the Hebrews had no intention of returning.

New English Bible—1970 Pharaoh replied, 'Very well then; take your dependants with you when you go; and the LORD be with you. But beware, there is trouble in store for you. No, your menfolk may go and worship the LORD, for that is all you asked.' So they were driven out from Pharaoh's presence.

New Jerusalem Bible Pharaoh said, 'So I must let you go with your wives and children! May Yahweh preserve you! Plainly, you are up to no good! Oh no! You men may go and worship Yahweh, since that was your original request.' With that, they were driven from Pharaoh's presence.

Revised English Bible—1989 Pharaoh replied, "The LORD be with you if I let you and your dependants go! You have some sinister purpose in mind. No, your menfolk may go and worship the LORD, for that is what you were asking for." And they were driven from Pharaoh's presence.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Pharaoh said to them, "ADONAI certainly will be with you if I ever let you go with your children! It's clear that you are up to no good. Nothing doing! Just the men among you may go and worship ADONAI. That's what you want, isn't it?" And they were driven out of Pharaoh's presence.

The Complete Tanach So he [Pharaoh] said to them, "So may the Lord be with you, just as I will let you and your young children out. See that evil is before your faces.

just as I will let you... out: and surely I will not let the flocks and the cattle out as you said.

See that evil is before your faces: [Understand this] as the Targum [Onkelos] renders it. I have [also] heard an Aggadic midrash, however [which explains the passage as follows]: There is a star named Ra'ah [i.e., רַעַה meaning evil]. Pharaoh said to them [Moses and Aaron], "With my astrology I see that star ascending toward you in the desert [where you would like to go], and that is a sign of blood and slaughter." When the Israelites sinned with the calf, and the Holy One, blessed be He, sought to kill them, Moses said in his prayer, "Why should the Egyptians say, 'With Ra'ah He took them out...?'" (Exod. 32:12) This is what he [Pharaoh] said to them, "See that Ra'ah [evil] is opposite your faces," [implying that their blood would be shed in the desert]. Immediately, "The Lord repented of the Ra'ah [the sign of the star]" (Exod. 32:14), and He turned the bloodshed [symbolized by this star] into the blood of the circumcision, for Joshua [in fact] circumcised them. This is the meaning of what is said: "This day I have rolled away the reproach of the Egyptians from you" (Josh. 5:9), for they were saying to you, "We see blood over you in the desert." -[from Midrash Shir Hashirim, Wertheimer 1:2]

Not so; let the men go now and worship the Lord, for that is what you request." And he chased them out from before Pharaoh.

Not so: as you have said [that you want] to take the young children with you, but let the men go and worship the Lord. — [from Jonathan]

for that is what you request: ([meaning] that worship) you have requested until now, [telling me,] “Let us offer and sacrifice to our God” (Exod. 5:8), and young children do not usually offer up sacrifices. — [from Exod. Rabbah 13:5]

And he chased them out: This is elliptical, for it does not specify who the chaser was.

exeGesés companion Bible	And he says to them, So be it, Yah Veh be with you, as I send you and your toddlers away: See! For evil is at your face. Not so! Go now, you mighty, and serve Yah Veh; for what you seek. - and they are expelled from the face of Paroh.
Hebraic Roots Bible	And he said to them, May YAHWEH be so with you, as I send you away, and your little ones. Watch! For evil is before your face! Not so! You and the men go now and serve YAHWEH; for you were seeking it. And he drove them out from the face of Pharaoh.
Israeli Authorized Version	And he said unto them, Let YY 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 YY ; for that ye did desire. And they were driven out from Pharaoh's presence.
Kaplan Translation	'May God only be with you just as I will let you leave with your children!' replied Pharaoh. 'You must realize that you will be confronted by evil. But that's not the way it will be. Let the males go and worship God, if that's really what you want!' With that, he had them expelled from his presence. May God only... (Ralbag). Or, 'Even if God is with you when I send you, evil will confront you' (Rashi). you will be confronted (Ibn Ezra). Literally, 'evil is before your face.' Possibly, 'the evil will come back on you' (Ramban), or 'Your intentions are evil' (Rashbam; cf. Targum). See note, this line, 'evil'. evil Ra in Hebrew. According to some, however, this is speaking of Ra, the Egyptian sun god (cf. Rashi; Yalkut Shimoni 392). See Exodus 32:12. Some sources identify this with Baal Tzafon (Exodus 14:2; Lekach Tov).
Orthodox Jewish Bible	And he said unto them, Hashem will indeed be with you, if ever I let you go, and your little ones; look to it, evil [intent] is before you. Not so; go now ye that are gevarim, and serve Hashem; for that ye did request. And they were driven out from Pharaoh's presence.
The Scriptures 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Pharaoh said to them, “The Lord be with you [to help you], if I ever let you go with your children [because you will never return]! Look [be forewarned], you have an evil plan in mind [Lit for evil is in front of your faces.]. No! Go now, you who are men, [without your families] and serve the Lord, if that is what you want.” So Moses and Aaron were driven from Pharaoh's presence. Pharaoh was suspicious that Moses intended to lead Israel away from Egypt for good. He knew that as long as their children remained in Egypt, the Israelites would not attempt an escape to freedom.
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The Expanded Bible

·The king [ˀ He] said to them, “The Lord will really have to be with you if ever I let you and all of your children leave Egypt. See, you are planning something evil! No! Only the men may go and ·worship [serve] the Lord, which is what you have been asking for.” Then ·the king forced Moses and Aaron out of his palace [ˀ he drove them from the presence of Pharaoh].

Kretzmann's Commentary

And he said unto them, Let the Lord be so with you, as I will let you go and your little ones. That was bitter blasphemy, that Jehovah should be their assistance in the same degree as Pharaoh was dismissing them; for he had no such intention, and he defied the Lord. Look to it; for evil is before you. He meant to say that he saw through their design of withdrawing the people from their labors.

Not so; go now, ye that are men, and serve the Lord; for that ye did desire. He intimated that he had understood them as asking only for leave of absence for the men. And they were driven out from Pharaoh's presence. The tyrant acted in a purely arbitrary manner and against better knowledge; for such is the way of unbelievers in waging war against the Lord's people.

NET Bible®

He said to them, “The Lord will need to be with you³⁰ if I release you and your dependents!³¹ Watch out!³² Trouble is right in front of you!³³ No!³⁴ Go, you men³⁵ only, and serve the Lord, for that³⁶ is what you want.”³⁷ Then Moses and Aaron³⁸ were driven³⁹ out of Pharaoh's presence.

^{30sn} Pharaoh is by no means offering a blessing on them in the name of Yahweh. The meaning of his “wish” is connected to the next clause – as he is releasing them, may God help them. S. R. Driver says that in Pharaoh's scornful challenge Yahweh is as likely to protect them as Pharaoh is likely to let them go – not at all (Exodus, 80). He is planning to keep the women and children as hostages to force the men to return. U. Cassuto (Exodus, 125) paraphrases it this way: “May the help of your God be as far from you as I am from giving you permission to go forth with your little ones.” The real irony, Cassuto observes, is that in the final analysis he will let them go, and Yahweh will be with them.

^{31tn} The context of Moses' list of young and old, sons and daughters, and the contrast with the word for strong “men” in v. 11 indicates that טַפְּקָם (tappkkhem), often translated “little ones” or “children,” refers to dependent people, noncombatants in general.

^{32tn} Hebrews “see.”

^{33tn} Hebrews “before your face.”

^{sn} The “trouble” or “evil” that is before them could refer to the evil that they are devising – the attempt to escape from Egypt. But that does not make much sense in the sentence – why would he tell them to take heed or look out about that? U. Cassuto (Exodus, 126) makes a better suggestion. He argues that Pharaoh is saying, “Don't push me too far.” The evil, then, would be what Pharaoh was going to do if these men kept making demands on him. This fits the fact that he had them driven out of his court immediately. There could also be here an allusion to Pharaoh's god Re', the sun-deity and head of the pantheon; he would be saying that the power of his god would confront them.

^{34tn} Hebrews “not thus.”

^{35tn} The word is מִיִּבְגָּה (haggkvarim, “the strong men”), a word different from the more general one that Pharaoh's servants used (v. 7). Pharaoh appears to be conceding, but he is holding hostages. The word “only” has been supplied in the translation to indicate this.

^{36tn} The suffix on the sign of the accusative refers in a general sense to the idea contained in the preceding clause (see GKC 440-41 §135.p).

^{37tn} Hebrews “you are seeking.”

^{38tn} Hebrews “they”; the referent (Moses and Aaron) has been specified in the translation for clarity.

^{39tn} The verb is the Piel preterite, third person masculine singular, meaning “and he drove them out.” But “Pharaoh” cannot be the subject of the sentence, for “Pharaoh” is the object of the preposition. The subject is not specified, and so the verb can be treated as passive.

The Voice

Pharaoh: The Eternal had better be with you if you really think I am going to let you take your little ones with you! Look, I know you have some evil plan. *I can see it in your face.* No! I will allow you to take only the men to go and serve the Eternal One, since that is what you have been asking *for all along.*

Then Pharaoh had Moses and Aaron thrown out.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he said to them, "YHWH ^{He is} " will exist so with you, <just as> I will send you and your children, see that dysfunction is (before) your face, not so, please walk the warriors and serve "YHWH ^{He is} ", given that you are searching (this) out, and he cast them out from the face of "Paroh ^{Great house} ",...
Charles Thompson OT	Whereupon he said to them, The Lord be so with you! as I send you away, must I also send away your substance? Take notice! you have wicked intentions. No: Let the men go and worship; for this is what you desire. So they drove them out from the presence of Pharaoh.
Concordant Literal Version	Then he said to them: So let Yahweh be with you, if ever I dismiss you and your little ones! Discern that evil is in front of your faces. Not so! Go now, just the men of mastery, and serve Yahweh, for it is what you are seeking. So they drove them out from the presence of Pharaoh.
Context Group Version	And he said to them, So be YHWH with you (pl), as I will let you (pl) go, and your (pl) little ones: look to it; for evil is before you (personal love). Not so: now go, you (pl) that are [prominent] men, and serve YHWH; for that is what you (pl) desire. And he had them driven out from Pharaoh's presence.
<i>Emphasized Bible</i>	Then he said unto them: Let Yahweh, so, be with you, when I let go you and your little ones! Look out for, harm, is straight before your faces. Not so! Go, I pray you, ye grown men and serve Yahweh, for, that, is what, ye, were seeking. And they were driven out from the presence of Pharaoh.
English Standard Version	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. [Hebrew <i>before your face</i>] 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.
Modern English Version	Then he said to them, "The Lord indeed be with you when I let you and your little ones go. Beware, for evil is before you. Not so! Go now, you that are men, and serve the Lord, for that is what you desire." Then they were driven out from Pharaoh's presence.
NASB	Then he said to them, "Thus may the Lord be with you, if ever I [Lit <i>when I</i>] let you and your little ones go! Take heed, for evil is in your mind [Lit <i>before your face</i>]. Not so! Go now, the men among you, and serve the Lord, for that is what you desire [Lit <i>you desire it</i>]." So they were driven out from Pharaoh's presence.
New European Version	He said to them, Yahweh be with you if I will let you go with your little ones! See, evil is clearly before your faces. Not so! Go now you who are men, and serve Yahweh; for that is what you desire! They were driven out from Pharaoh's presence.
New King James Version	Then he said to them, "The Lord had better be with you when I let you and your little ones go! Beware, for evil is ahead of you. Not so! Go now, you who are men, and serve the Lord, for that is what you desired." And they were driven out from Pharaoh's presence.
Stuart Wolf's Translation Third Millennium Bible	. 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.
Updated Bible Version 2.11	And he said to them, So be Yahweh with you +, as I will let you + go, and your + little ones: look to it; for evil is before you +. Not so: now go, you + who are [prominent] men, and serve Yahweh; for that is what you + desire. And he had them driven out from Pharaoh's presence.
A Voice in the Wilderness	And he said to them, Jehovah be with you if ever I let you and your little ones go! Consider, for evil is before you! Not so! Go now, you who are men, and serve Jehovah, for that is what you desired. And they were driven out from Pharaoh's presence.

Young’s Updated LT And he says unto them, “Be it so, Jehovah be with you when I send you and your infants away; see—for evil is before your faces; not so! go now, you [all] who are men, and serve Jehovah, for that you [all] are seeking;” and one casts them out from the presence of Pharaoh.

The gist of this passage: Pharaoh warns Moses that he knows what Moses is up to; and that he is thinking evil to plot such a scheme. He tells Moses that he will allow the men only to go and worship their God. Then Moses and Aaron and thrown out of the palace.

This is a difficult passage to translate. Perhaps this can be understood that Pharaoh had a difficult time speaking Hebrew? I had to base my interpretation of these two verses on the response of God in v. 12. Pharaoh must be saying *no*, which explains what God does.

Much of v. 10 and the first half of v. 11 are rather difficult to translate. There will be many differences in the translations found below. However, the key to understanding these two verses is God’s response in v. 12, where he kicks this next plague into high gear. What Pharaoh is doing is attempting to find a halfway meeting point between what Pharaoh wants (no one going anywhere) and what Moses and Aaron want (taking all of the wives, children and animals). Pharaoh will tell Moses that he will allow, that they may leave with just their males.

Apparently, the difficulty of translation is not just with me. The MEV, NASB and the NKJV are often very close; but here, they had a wide divergence of understanding.

Modern English Version Then he said to them, “The Lord indeed be with you when I let you and your little ones go. Beware, for evil is before you. Not so! Go now, you that are men, and serve the Lord, for that is what you desire.” Then they were driven out from Pharaoh’s presence.

NASB Then he said to them, “Thus may the Lord be with you, if ever I [Lit *when I*] let you and your little ones go! Take heed, for evil is in your mind [Lit *before your face*]. Not so! Go now, the men among you, and serve the Lord, for that is what you desire [Lit *you desire it*].” So they were driven out from Pharaoh’s presence.

New King James Version Then he said to them, “The Lord had better be with you when I let you and your little ones go! Beware, for evil is ahead of you. Not so! Go now, you who are men, and serve the Lord, for that is what you desired.” And they were driven out from Pharaoh’s presence.

Let me suggest that the Pharaoh was answering in the Hebrew language, but, he was, at the same time, flustered and angry, so what came out was not easy to understand.

10-11

Exodus 10:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’amar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55

Exodus 10:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; apocopated form	Strong's #1961 BDB #224
<p>Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).</p>			
<p>A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i>.¹⁷ The jussive involves only the imperfect form of a verb and may be used in the 2nd or 3rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.¹⁸</p>			
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 nd person masculine plural suffix	Strong's #5973 BDB #767

Translation: He said to them, "Let it be so [that] Y^ehowah [is] with you [all]."

What Pharaoh says is less clear than most of the rest of the narrative. The gist of what he is saying is reasonably clear. "If I ever let you and your people go, Moses and Aaron, then your God had better be with you. Now, you two, vamoose." That is the gist of what Pharaoh is saying in vv. 10–11.

"Let it be so" indicates that what Moses and Aaron could get what they have asked for, and they will need God with them if this happens.

¹⁷ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

¹⁸ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Exodus 10:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	1 st person singular, Piel imperfect	Strong's #7971 BDB #1018
ʾêth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
ṭaph (טַף) [pronounced tahf]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the 2 nd person masculine plural suffix	Strong's #2945 BDB #381

Although the ṭaph (טַף) [pronounced tahf] can refer to little ones, it also can refer to young men who are under the age of 20 (Ex. 12:37) and to families as well (2Chron. 20:13).

Translation: ...as if [lit., according as] I will send you [all] out with your little ones.

Pharaoh continues his warning, which is that God had better be with Moses and Aaron if he sends them all out. Pharaoh is making a threat to the well-being of all Israelites.

What Moses and Aaron want is to go into the desert with all of their children and Pharaoh is not going to allow this. There may be something in Pharaoh's tone of voice, which makes what he is saying more clear. There seems to be some difficulties with the Hebrew language; but Pharaoh perhaps is insistent here to use it?

Exodus 10:10a-b Then he said to them, "The Lord had better be with you when I let you and your little ones go! (NKJV)

Pharaoh balks at the release of everyone, even temporarily. What he says here is a threat. “Your God better be with you if you try to take your little ones with you!” What this means is, “You are not taking everyone out to worship God; that is a bridge too far.”

My assumption would be that, Pharaoh is worried that Moses will lead the people out into the desert-wilderness and then just keep on going. I reject this possibility on the basis that God would not negotiate in such a dishonest fashion with Pharaoh. God is not going to have Moses lead the people out to the desert-wilderness and then suddenly say, “Now run for it!” That would be against God’s character.

Essentially, God has always left the option open that, the Hebrew people could leave Egypt, but they would return—as slaves—but Pharaoh would have to agree to their leaving in the first place. A temporary exit was always the option open to Pharaoh, and option which he continually rejects.

God is making such a requirement based upon what He knows about Pharaoh’s volition. In the end, Pharaoh and the people of Egypt will demand that Israel leave Egypt entirely, and to never come back.

Pharaoh mistakenly thinks that he is able to bargain with Moses (and, ultimately bargain with God). Or that he can set the limits. He cannot. All of his interaction with God to this point should tell him that.

Exodus 10:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
râ’âh (רָאָה) [pronounced raw-AWH]	<i>look, see, watch; behold, view, see here, listen up; observe</i>	2 nd person masculine plural, Qal imperative	Strong’s #7200 BDB #906
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
râ’âh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong’s #7451 BDB #949
neged (נֶגֶד) [pronounced NEH-ged]	<i>what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of)</i>	preposition	Strong’s #5048 BDB #617
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong’s #6440 BDB #815
This is variously translated:			

Translation: Look, for the evil [which is] before you [all].

Many translators understand this to mean that Pharaoh is calling the intent of Moses and Aaron to be evil. They have a plan, which is evil, and includes stealing away with their children when they are out of Egypt.

Another way to understand this is, if Moses and Aaron make any attempt to take everyone out of Egypt, that would lead them to a bad end (in other words, this is a threat).

V. 10 is not easily understood with a literal translation. *Beware* (or, *look*) is the 2nd masculine plural, Qal imperative of the simple verb *to see*. As we have seen, there is the masculine and the feminine of the word *evil*; the feminine is not as intense and often means *harm*. So just exactly what is Pharaoh saying? Let's see if I can paraphrase this: *God better be with you if I think that I will release you and your little ones. You are in serious trouble to even suggest these things.* The NASB gives a better idea of what Pharaoh has said: "Thus may the Lord be with you if I ever let you and your little ones go. Take heed, for evil is in your mind [lit., before your face]." I believe these words to be idiomatic.

Exodus 10:10 He said to them, "Let it be so [that] Y^ehowah [is] with you [all], as if [lit., according as] I will send you [all] out with your little ones. Look, for the evil [which is] before you [all]. (Kukis mostly literal translation)

The context of where we are is this: Moses has warned Pharaoh of the plague of locusts; it has not happened yet. Pharaoh and his cabinet have discussed this and they have called Moses back in, with an offer to let him and his people go to worship their God. But there is a sticking point—the children. Moses wants to take them out of Egypt; Pharaoh wants them to remain behind—essentially as hostages, to insure that Moses and his people return.

We are going to take another look at v. 10, as it is difficult to translate literally and to understand.

Exodus 10:10 Then he said to them, "The Lord had better be with you when I let you and your little ones go! Beware, for evil is ahead of you. (NKJV)

Exodus 10:10 He said to them, "Let it be so [that] Y^ehowah [is] with you [all]; as if [lit., according as] I will send you [all] out with your little ones. Look, for the evil [which is] before you [all]. (Kukis mostly literal translation)

I understand that most people, upon reading that, might remark, *what the heck?* And this is after I inserted several words to smooth out the translation. It is much more elliptical in the Hebrew. If you read my translation above, without the bracketed words, it is even more clipped and obscure.

I believe that Pharaoh is telling Moses, in the final statement, that if he goes down that road—taking his children out of Egypt—that he could be leading them as well as the people of Israel into evil—into annihilation. Without Pharaoh being specific, I think Pharaoh is warning Moses that he will bring his army out against them all, if necessary.

Today, we might say, *It will be a cold day in hell before I let you and your little ones go. You had better be careful with foolish thoughts like that.*

As you see with the examples below, translators found this verse difficult to translate. If translated word for word, this verse makes little sense (apart from context, which helps to guide us here); yet when the idiom is translated freely, then it is not a translation, per se, but an interpretation. We are fortunate to live in a time when God's Word has been translated into modern English by over 100 different individuals and groups. We learn which translations are literal and which interpret the idioms and can guide ourselves and our studies accordingly.

Here is how various translations dealt with this verse:

Bible in Basic English	And he said to them, May the Lord be with you, if I will let you and your little ones go! take care, for your purpose clearly is evil.
Good News Bible (TEV)	The king said, "I swear by the LORD that I will never let you take your women and children! It is clear that you are plotting to revolt.
Common English Bible	Pharaoh said to them, "Yes, the LORD will be with you, all right, especially if I let your children go with you! Obviously, you are plotting some evil scheme.
Unlocked Dynamic Bible	So the king replied, "I never want Yahweh to help you, and I myself will never let you take your children and your wives with you! It is clear that you are planning not to return.

New Living Translation	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.
HCSB	He said to them, "May Yahweh be with you if I ever let you and your families go! [Pharaoh's reply is sarcastic.] Look out—you are planning evil.
Christian Community	Pharaoh said, "May Yahweh help you if ever I let you go with your little ones! Oh no! It's clear you are bent on evil.
Complete Jewish Bible	Pharaoh said to them, "ADONAI certainly will be with you if I ever let you go with your children! It's clear that you are up to no good.
Kaplan Translation	'May God only be with you just as I will let you leave with your children!' replied Pharaoh. 'You must realize that you will be confronted by evil.

You may notice that there are two basic understandings of that final phrase: (1) Pharaoh is telling Moses and he is aware that Moses is planning evil. He fears that Moses will get outside of Egypt with all of their children and animals and then make a run for it. (2) Pharaoh is warning Moses that the results of trying to leave with all of their children and animals will be bad (for Israel). We may even understand that both things are in play, and that by not being specific, Pharaoh is saying both of those things.

It is very likely that Pharaoh already had it in his mind that the men only would go out to worship their God. Pharaoh assumed that it would be nearby; and that the children and wives would remain to guarantee the return of the Hebrew people.

To offer an analogy, Pharaoh feels that he is like the company president who has been beaten down by a strike. He is prepared to listen to some reasonable demands, and is faced with a dozen totally unreasonable demands (to his own way of thinking). The problem is, Pharaoh is completely in the wrong. God expects Pharaoh to allow everyone to leave and to take their animals; and anything less is not acceptable to God.

When we are born into this world, we are born into a family, into a status, into a structure, into a nation; and most of the time, we assume that everything is the way that it ought to be (a lot of propaganda taught to a child at an early age can change this state of mind).

Pharaoh was born into a world where he realized (probably) that he would (or might) become Pharaoh; and that Egypt had many slaves for a variety of reasons. This was the status quo that he was born into, and he would like to preserve the status quo.

Moses is suggesting that the slaves of Pharaoh ought to have some religious rights, and this has been hard for Pharaoh to wrap his mind around. The notion is very foreign to his thinking.

As an aside, I want you to consider something else: all of Israel is enslaved; and Moses comes to them from outside of this slavery. Moses was living as a free man. He comes to Egypt as a free man; and he will be the savior of Israel. Do you see the parallel to Jesus? He comes to this world free from the **sin nature**; He is not enslaved to a sin nature; He is not encumbered by imputed sin—because He is born of a woman. Jesus is qualified to lead us out of slavery because He Himself is not a slave.

Back to our narrative:

Exodus 10:10 Then he said to them, "The Lord had better be with you when I let you and your little ones go! Beware, for evil is ahead of you. (NKJV)

Pharaoh is warning Moses that if he tries to remove his children from Egypt, harm will come to them all. The word *evil* can mean *harm, misery, distress, disaster, injury*. This is a warning to Moses. "Your plans will lead you nowhere else but to disaster," Pharaoh warns him.

Exodus 10:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לוֹ' or לֹא') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Together, these are variously translated: *not so, are not, not the case.* (Psalm 1:4)

Translation: [It will] not [be] so.

Pharaoh states, "This will not be so" or "This is not going to happen" or "What you desire is not going to happen." Then, he will tell them how it will all occur.

No doubt, Pharaoh believes that Moses has an ulterior motive or a scheme. Pharaoh seems to believe that, once they get out of Egypt, all Israel will then make a run for it. This is *not* what Moses plans to do; nor is this what God has told Moses to do. Remember, if God wanted to, He could level all of Egypt as if a nuclear weapon hit it; and leave Goshen standing. God does not need any sort of subterfuge in order for Moses to escape with all his people.

I believe that God wanted Egypt to remain as a sovereign nation, so that her rich history could help us better understand the divine history found in Scripture. God is looking to beat Egypt down; but not to a point where there is nothing left.

There is another important consideration. Let's say that God simply destroyed all of the Egyptians. What motivation would the Hebrew people have to go to Canaan? They have lived in Egypt for 400 years; Goshen is their home. For the people of Israel to be led out of Egypt and into a land that none of them know, that is going to require an extraordinary set of events. We are going to find out, as we continue in the book of Exodus, that this generation of Israelites are not easily molded by God into little helpful cherubs. They are quite the opposite.

Exodus 10:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Exodus 10:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
geber (גִּבּוֹר) [pronounced GEH ^B -vehr]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine plural noun with the definite article	Strong's #1397 (& #1399) BDB #149
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âbad (עָבַד) [pronounced gaw ^B -VAHD]	<i>work, serve, labor; be a slave to</i>	2 nd person masculine plural, Qal imperative	Strong's #5647 BDB #712
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Go now, [you and your] men [only] and serve Y^ehowah,...

This is what Pharaoh finds acceptable; the adult males can go out of Egypt and serve their God through whatever sort of worship they deem reasonable. But it is not going to be with their children or with their flocks.

Pharaoh is saying, "I agree to your worshiping, but within limits. These are my limits: adult males only."

Exodus 10:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êth (אֶת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
'attem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61

Exodus 10:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqash (בַּקַּשׁ) [pronounced <i>baw-KAHSH</i>]	<i>the ones seeking, those who are searching; the ones who desire, those attempting to get, the ones demanding (requiring, striving after, asking, seeking with desire and diligence)</i>	masculine plural Piel participle	Strong's #1245 BDB #134

Translation: ...for this [lit., she] [is what] you [all] are desiring.”

Then Pharaoh attempts to sell this to Moses and Aaron. This is what you desire; this is what you want. Perhaps Pharaoh is even saying, “Isn’t this what you asked for originally?” Again, this may have been what Pharaoh had in his own mind, but the requirements set by God are different.

Exodus 10:11a-c **Not so! Go now, you who are men, and serve the Lord, for that is what you desired.”** (NKJV)

Pharaoh tells Moses that the adult males can go and serve God. That is what Pharaoh finds acceptable. But that is not what God required to this point. Even though we have not heard it over and over again, Moses has, no doubt, laid out the requirements of God on several occasions.

Pharaoh cannot let the Hebrews go. He has to hold the children hostage. Moses anticipated Pharaoh's objections and began by saying "With our young..."

What Pharaoh does not want to do is (1) lose the upper hand and (2) lose the Hebrews as slaves. He is the ruler of Egypt and he is willing to make certain allowances for Moses and Aaron; but these allowances are going to be temporary.

I do have a question which bothered me for some time: why did God originally tell Moses to take the people out temporarily, when God’s ultimate intention was for this to be a permanent status at some point? God would not lie and He would not act as though He was going to do one thing and then do another. He didn't need to do that. God does not have to be sneaky in order to remove the sons of Israel from Egypt. So let's take this in points:

Did God Lie to Pharaoh About the Permanence of the Exodus?

1. God makes reasonable demands of us.
2. When it comes to eternal salvation, we may at any time in our lives simply believe in Jesus Christ and we are saved forever
3. Sometimes God has to make our lives difficult so that we will turn to Him
4. What God offered Pharaoh at first was a reasonable demand—allow the Hebrews to go out to the desert and worship Him for a week or two. They would walk out of Egypt for period of three days before stopping to worship their God.
5. Had Pharaoh at any time during the first eight plagues, allowed the Hebrews to go to the desert without any conditions, then God would have only required the Hebrews to go out to the desert to worship Him and then they would have voluntarily returned to slavery.
6. Just because God knows the outcome, does not mean that His early offers were not real.
7. Sometimes the police will pull a sting operation on someone they know to be a felon, but cannot prove. This alleged felon can at any time get out easily by walking away from the criminal activity. The police generally know in advance that he will react to the sting by joining into criminal activity, but the ability to walk away from the crime in the first place is always there.

Did God Lie to Pharaoh About the Permanence of the Exodus?

8. There was (and probably still is) an investigative service for husbands and wives—they would set up one of the two with an opportunity for infidelity and photographically record the results. The husband is subjected to this because the wife believes that he will fail a test of fidelity; however, he can walk away from this at any time and he has passed the test. I am not commenting on whether or not this is a good or bad service; I am simply offering it up by way of illustration.
9. God has offered Pharaoh a simple demand, that, had he accepted Y^ehowah's conditions, then he would have been able to retain his slave population.
10. Since he did not allow the Hebrews to leave temporarily to worship God, he will place himself in a position where they will have no choice but to exodus from the country—in fact, Pharaoh himself will personally see to that.

An all-powerful God has no reason to lie to Pharaoh; He has no need to send Moses to Pharaoh with a false, invalid or misleading request. The fact that God knew Pharaoh would reject this request does not invalidate that these are real options put before Pharaoh.

Chapter Outline

Charts, Graphics and Short Doctrines

So it appears at first that Pharaoh is capitulating to the next plague before God brings it, but he tells Moses, “Only the adult males may go.” This was not what God required; furthermore, this would have left the women, children and livestock behind unprotected. Was this the intent of Pharaoh or did he simply want them to remain behind? Whatever Pharaoh's motivation, what he was willing to do was not acceptable to God, and Moses and Aaron knew it.

Then Pharaoh appears to say, “This is my final offer; now get out of here if you don't want it!”

Exodus 10:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gârash (גרש) [pronounced <i>gaw-RASH</i>]	<i>to cast [thrust, throw, drive] out, to expel; to plunder, to spoil; to put forth [fruit]; to drive [cattle to a pasture]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1644 BDB #176
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Exodus 10:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from being with, from being before, from the presence of, from with; from among [a person or object]</i> . I have not investigated these in BDB or in Gesenius, but have come up with them based upon the words used. Literally, this means <i>from with faces of...</i>			
par ^e ôh (פַּרְעֹה) [pronounced pah ^e -GOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Therefore, he cast them out from the presence of Pharaoh.

At this point, Pharaoh saw himself as being done with Moses and his God. He sends Moses and Aaron out of his presence. The idea that Moses and Aaron and *driven from his presence* indicates that this parting was filled with animosity.

So far, Moses and Aaron have warned Pharaoh about the next plague, which is locusts. Pharaoh is obstinate, so they leave. However, there is some dissension in the ranks of Pharaoh's cabinet. They believe that the God of Moses will bring on them this next plague; and they don't want it. "Make a deal with him," they urge.

So Pharaoh calls Moses and Aaron back and he tries to make a deal with them, but God has specific instructions, and Moses cannot negotiate God's instructions. Since they cannot come to an agreement, Moses and Aaron are driven out of the palace.

Exodus 10:11 [It will] not [be] so. Go now, [you and your] men [only] and serve Y^ehowah, for this [lit., she] [is what] you [all] are desiring." Therefore, he cast them out from the presence of Pharaoh. (Kukis mostly literal translation)

Pharaoh told Moses that he and the other men of Goshen can go and worship their God; but they cannot take their wives, children and animals with them. That was as far as Pharaoh was willing to go.

Pharaoh still believes that he is in charge. He has spoken; and that's the end of it. His cabinet members are right there hearing this discussion. Pharaoh cannot look weak in front of them. Therefore, Moses and Aaron are not simply asked to leave; they were thrown out, it appears.

Remember at the beginning of this chapter, at v. 3, the narrative changed slightly. In the previous plague, most of our information comes from God speaking to Moses. However, this time, most of our information comes from the actual meeting between Moses and Aaron and Pharaoh. What we see in this meeting is, Pharaoh will try to lay down the law and allow only the adult males to leave and worship their God; but God is not going to bargain with Pharaoh. From a literary standpoint, this set of events plays out better with Moses and Aaron standing before Pharaoh.

Exodus 10:10–11 He said to them, "Let it be so [that] Y^ehowah [is] with you [all], as if [lit., according as] I will send you [all] out with your little ones. Look, for the evil [which is] before you [all]. [It will] not [be] so. Go now, [you and your] men [only] and serve Y^ehowah, for this [lit., she] [is what] you [all] are desiring." Therefore, he cast them out from the presence of Pharaoh. (Kukis mostly literal translation)

Exodus 10:10–11 Then he [Pharaoh] said to them [Moses and Aaron], “The Lord had better be with you when I let you and your little ones go! Beware, for evil is ahead of you. Not so! Go now, you who are men, and serve the Lord, for that is what you desired.” And they were driven out from Pharaoh’s presence. (NKJV)

Moses and Aaron have gone before Pharaoh and have warned him about the locusts that God would send upon the land of Egypt. At first, it appeared that Pharaoh was willing to work out a deal with Moses, allowing the adult males to leave and worship their God. However, this was not good enough. Moses said all of the people—including the women and children—had to leave—along with their livestock. This was unacceptable to Pharaoh and Pharaoh drove them away. Therefore, what Moses promised would come to pass.

Exodus 10:10–11 He said to them, “Let it be so, as Jehovah is with you. However, I will not send you out with all of your little ones. If you try to take your little ones out of Egypt, you will be the ones facing a disaster. This nonsense about taking your children out with you is not going to happen. Please, leave, but just you and all of your men, and serve Jehovah, for this is what you truly desire.” Therefore, Pharaoh cast them out from his presence. (Kukis paraphrase)

The Locust Plague

In v. 12, God will speak to Moses. We do not know if Moses returned to God for directions, or if this is what God had previously told Moses.

Pharaoh had been given a warning; but he decided again to go against God.

And so says Y^ehowah unto Moses, “Stretch out your hand over the land of Egypt in the locust and he may come up upon a land of Egypt. And he will eat every plant of the land, all that has left the hail.”

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Y^ehowah said to Moses, “Stretch out your hand over the land of Egypt with the locusts, that they might come up on the land of Egypt. They will eat every plant on the land, whatever the hail has left.”

Jehovah said to Moses, “Stretch out your hand over the land of Egypt regarding the locusts, so that they will come upon the land of Egypt. They will eat every plant in the land, whatever the hail has not destroyed.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Stretch out your hand over the land of Egypt in the locust and he may come up upon a land of Egypt. And he will eat every plant of the land, all that has left the hail.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord spake to Mosheh, Lift up thy hand over the land of Mizraim for the locust, that he may come up over the land of Mizraim, and destroy every herb of the earth, whatsoever the hail hath left.
Revised Douay-Rheims	And the Lord said to Moses: Stretch forth your hand upon the land of Egypt unto the locust, that it may come upon it, and devour every herb that is left after the hail.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt, and eat every herb of the land, even all that the hail has left."

Lamsa's Peshitta (Syriac)	And the LORD said to Moses, Lift up your hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt and eat the herbs of the land, even all that the hail has left.
Updated Brenton (Greek)	And the Lord said to Moses, Stretch out your hand over the land of Egypt, and let the locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Let your hand be stretched out over the land of Egypt so that the locusts may come up on the land for the destruction of every green plant in the land, even everything untouched by the ice-storm.
Easy English	Then the Lord said to Moses: 'Lift up your hand over the country of Egypt. Then locusts will fly over the country of Egypt. They will eat every plant in the country, all that the ice has not destroyed.'
Good News Bible (TEV)	Then the LORD said to Moses, "Raise your hand over the land of Egypt to bring the locusts. They will come and eat everything that grows, everything that has survived the hail."
<i>The Message</i>	GOD said to Moses: "Stretch your hand over Egypt and signal the locusts to cover the land of Egypt, devouring every blade of grass in the country, everything that the hail didn't get."
Names of God Bible NIRV	. The LORD said to Moses, "Reach out your hand over Egypt so that locusts cover the land. They will eat up everything growing in the fields. They will eat up everything left by the hail."

Thought-for-thought translations; paraphrases:

Common English Bible	Then the LORD said to Moses: "Stretch out your hand over the land of Egypt so that the locusts will swarm over the land of Egypt and eat all of the land's grain and everything that the hail left."
Contemporary English V.	The LORD told Moses, "Stretch your arm toward Egypt. Swarms of locusts will come and eat everything left by the hail."
The Living Bible New Berkeley Version New Life Version	. . Then the Lord said to Moses, "Put out your hand over the land of Egypt for the locusts to come upon the land of Egypt. They will eat every plant of the land, all that the hail has left."
New Living Translation	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."
Unlocked Dynamic Bible	Then Yahweh said to Moses, "Reach out your hand as though you were stretching it over the land to welcome the locusts. They will come to the country of Egypt and eat every plant that is left in the land, every plant that the ice storm did not destroy."

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'Raise your hands over the land of Egypt and let the locusts come to the land. They will eat every plant on the ground and all the fruit that wasn't damaged by the hail on the trees!'
Beck's American Translation	.

New Advent (Knox) Bible	Then the Lord bade Moses stretch out his hand over Egypt, to make the locusts swarm over it and devour all the growing things that had outlived the hail.
Translation for Translators	Then Yahweh said to Moses/me, "Reach out your hand <i>as though you were stretching it</i> over the land of Egypt to welcome the locusts. They will come to the land of Egypt and eat every plant that is <i>left</i> in the land, every plant that the hail has not destroyed."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: You was to stretch out your hand over the solid grounds of Egypt, and locusts were to ascend up on the solid grounds of Egypt. They were to devour the herbs of the solid grounds, that the hail is to have left behind.
Conservapedia	Now the LORD said to Moses, "Reach out over the land of Egypt for the locusts, so that they may ascend over the land of Egypt and devour all the crops in the land, everything that the hail did not destroy."
Ferrar-Fenton Bible	Then the EVER-LIVING said to Stretch out your hand over the land of the Mitzeraim for the locusts, and they shall come up upon the land of Mitzer, and shall eat everything green in the country; all that the hail has left."
God's Truth (Tyndale)	And the Lord said unto Moses: Stretch out your hand over the land of Egypt for grasshoppers, that they come upon the land of Egypt and eat all the herbs of the land, and all that the hail left untouched.
Jubilee Bible 2000	Then the LORD said unto Moses, Stretch out thine hand over the land of Egypt to bring the locusts, that they may come up upon the land of Egypt and eat all the grass of the land and all that the hail has left.
Unlocked Literal Bible	Then Yahweh said to Moses, "Reach out with your hand over the land of Egypt to the locusts, that they may attack the land of Egypt and eat every plant in it, everything that the hail has left."
Wikipedia Bible Project	And Yahweh said to Moses: "Bend your hand over the land of Egypt for the locusts, and it will rise on the land of Egypt, and it will eat all the grass of the Earth, all that the hail left over."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah said to Moses, Stretch out your hand over the land of Egypt for the multiplying locusts, and they will ascend upon the land of Egypt, and eat every plant of the land, all that the hail has left.
New American Bible (2002)	The LORD then said to Moses, "Stretch out your hand over the land of Egypt, that locusts may swarm over it and eat up all the vegetation and whatever the hail has left."
New American Bible (2011)	The LORD then said to Moses: Stretch out your hand over the land of Egypt for the locusts, that they may come upon it and eat up all the land's vegetation, whatever the hail has left. Psalm 78:46; 105:34–35.
New English Bible—1970	Then the LORD said to Moses, 'Stretch out your hand over Egypt so that the locusts may come and invade the land and devour all the vegetation in it, everything the hail has left.'
New Jerusalem Bible	Yahweh then said to Moses, 'Stretch out your hand over Egypt for the locusts. Let them invade Egypt and devour whatever is growing in the country, whatever the hail has left!'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "Reach out your hand over the land of Egypt, so that locusts will invade the land and eat every plant that the hail has left."
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The Complete Tanach	The Lord said to Moses, "Stretch forth your hand over the land of Egypt for the locusts, and they will ascend over the land of Egypt, and they will eat all the vegetation of the earth, all that the hail has left over."
	for the locusts: For the plague of the locusts.
exeGesés companion Bible	And Yah Veh says to Mosheh, Spread your hand over the land of Misrayim for the locusts to ascend on the land of Misrayim and eat every herb of the land - even all that survived the hail.
Kaplan Translation	<i>Locusts: The Eighth Plague</i> God said to Moses, 'Extend your hand over Egypt [to bring] the locusts, and they will emerge on Egypt. They will eat all the foliage in the land that was spared by the hail.'
Orthodox Jewish Bible	And Hashem said unto Moshe, Stretch out thine yad over Eretz Mitzrayim for the arbeh, that they may come up upon Eretz Mitzrayim, and devour kol esev ha'arets, even all that the barad hath left as remnant.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

The Expanded Bible	The Lord told Moses, "·Raise [Extend; Stretch] your hand over the land of Egypt, and the locusts will come. They will ·spread all [·go up] over the land of Egypt and will eat all the ·plants [vegetation] the hail ·did not destroy [·left behind]."
Kretzmann's Commentary	Verses 12-20 The Plague of Locusts 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, like a hostile military force, or like clouds carried by the wind, and eat every herb of the land, even all that the hail hath left.
NET Bible®	The Lord said to Moses, "Extend your hand over the land of Egypt for ⁴⁰ the locusts, that they may come up over the land of Egypt and eat everything that grows ⁴¹ in the ground, everything that the hail has left." ⁴⁰ tn The preposition ב (bet) is unexpected here. BDB 91 s.v. (the note at the end of the entry) says that in this case it can only be read as "with the locusts," meaning that the locusts were thought to be implicit in Moses' lifting up of his hand. However, BDB prefers to change the preposition to ל (lamed). ⁴¹ tn The noun עֵשֶׂב ('esev) normally would indicate cultivated grains, but in this context seems to indicate plants in general.
The Voice	Eternal One (to Moses): Stretch your hand over the land of Egypt and call forth the locusts, so that they may invade Egypt and devour anything that grows from the earth and everything the hail did not destroy.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} " said to "Mosheh ^{Plucked out} ", extend your hand upon the land of "Mits'rayim ^{Two straits} " (with) the locust, and he will go up upon the land of "Mits'rayim ^{Two straits} ", and he will eat all the herbs of the land, all which the hailstones [left],...
Concordant Literal Version	Yahweh said to Moses: Stretch out your hand over the land of Egypt for the locust that it may ascend over the land of Egypt and devour all the herbage of the land and all the fruit of the trees which the hail has let remain.
English Standard Version	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 left."

Modern Literal Version

Then the Lord said to Moses, “Stretch out your hand over the land of Egypt for the locusts, so that they may come up upon the land of Egypt and eat every herb of the land, even all that the hail has left.”

Stuart Wolf’s Translation
Young’s Updated LT

And Jehovah says unto Moses, “Stretch out your hand against the land of Egypt for the locust, and it goes up against the land of Egypt, and does eat every herb of the land—all that the hail has left.”

The gist of this passage:

So God calls for Moses to stretch out his hand over the earth to bring in the locusts.

Exodus 10:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217
’el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong’s #4872 BDB #602
nâţâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>stretch out, spread out, reach out; pitch [a tent]; bow, extend, incline, turn; veer off</i>	2 nd person masculine singular, Qal imperative	Strong’s #5186 BDB #639
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong’s #3027 BDB #388
’al (אֲלֵ) [pronounced <i>’ah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong’s #5921 BDB #752
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong’s #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong’s #4714 BDB #595

Exodus 10:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
ʾar ^e beh (אַרְבֵּה) [pronounced ahr-BEH]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun	Strong's #697 BDB #916

Translation: Y^ehowah said to Moses, “Stretch out your hand over the land of Egypt with the locusts,...

As has been mentioned previously, there is a certain amount of theater in what God does. Someone has to be watching Moses, even if it is not Pharaoh, who has sent Moses and Aaron away. Also, bear in mind that angels are observing us; and they observe Moses and this entire drama as well.

As an aside, angels also learn about God. There is no reason to think that angels were created with complete knowledge of God infused into their minds. God has interacted with them on prehistoric planet earth; and God interacts with man in our current era. Angels are watching. They learn God's character by watching what God does—they see how God interacts with His creatures (us).

Exodus 10:12a Then the Lord said to Moses, “Stretch out your hand over the land of Egypt for the locusts,...” (NKJV)

The preposition before *locusts* is somewhat confusing. It is the preposition b^e (ב) [pronounced b^{eh}], which means, *in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning*. No Strong's # BDB #88. Moses is stretching out his hand *concerning* the locusts to invade the land. The NKJV used the preposition *for*.

Notice that no longer is God having Moses to tell Aaron to stretch his staff over the land but now Moses is doing that. This was God's original plan; Moses just wasn't ready for it at the beginning; so they went to plan B. However, Moses just slowly assumed a position of complete leadership and Aaron appears to be tagging along.

We tend to think of things chronologically, and this is not necessarily how this narrative is presented. That is, God did not necessarily begin speaking to Moses again, soon after he is thrown out of the palace. That is, there is no reason to think that, after being thrown out of the palace, Moses throws his hands in the air and exclaims, *what to do now, God?* Moses likely knew what to do already. The order of events is probably this:

Exodus 10:1–15: The Order of Events

1. God spoke to Moses, and told him what the next plague was and what he was to do. We have this partially preserved in vv. 1–2, 12.
2. What Moses said to Pharaoh in vv. 3–6 is also a part of what God told Moses to say. Moses does not walk in before Pharaoh and just start talking and making things up. When he expresses God's demands, it is because God made those demands clear to Moses first.
3. Then Moses and Aaron went in before Pharaoh, and Moses laid out what God was going to do in vv. 3–6. Then, they walked out (v. 6).

Exodus 10:1–15: The Order of Events

4. There was a quick cabinet meeting, and Pharaoh discussed this with his servants (his cabinet), and it was clear, they believed that God would bring down on them another plague and, they did not want to face it. Exodus 10:7
5. Pharaoh calls Moses and Aaron back into the palace before they do anything, and he tells them that the men may worship their God; but not the children. Exodus 10:8–11a
6. Insofar as Pharaoh is concerned, that is the final word on the matter, and he drives them both out of the palace when his offer is rejected. V. 11b
7. Moses is outside with Aaron, and he begins the actions which will initiate the next plague (that is, Moses already knows what to do next). Exodus 10:13–15

There is nothing really out of chronological order, apart from v. 12.

On the other hand, there is no real problem with understanding Moses going to God and saying, “What now?” after being dismissed by Pharaoh. It appears that Moses had almost a direct line to God (there appears to have been a tent where Moses went to speak to God).

[Chapter Outline](#)

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Exodus 10:12a [Then the Lord said to Moses, “Stretch out your hand over the land of Egypt for the locusts,...” \(NKJV\)](#)

God had already given these instructions to Moses.

Exodus 10:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #5927 BDB #748
<p>Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).</p>			
<p>A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i>.¹⁹ The jussive involves only the imperfect form of a verb and may be used in the 2nd or 3rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.²⁰</p>			
‘al (אֶל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

¹⁹ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

²⁰ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Exodus 10:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...that they might come up on the land of Egypt.

The locusts will come up upon the land of Egypt in massive numbers. What we are reading here is likely connect to vv. 1–2.

Exodus 10:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal perfect	Strong's #398 BDB #37
ʾêth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿeseb (עֵשֶׂב) [pronounced <i>EH-seb</i>]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular noun	Strong's #6212 BDB #793
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: They will eat every plant on the land,...

These locusts will come upon the land and eat everything that is green—every plant and every green shoot will be eaten by them.

Exodus 10:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84

Exodus 10:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
shâ'ar (שָׂאֵר) [pronounced shaw-AHR]	<i>to let remain, to leave over, to leave behind</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7604 BDB #983
bârâd (בָּרָד) [pronounced baw-RAWD]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun with the definite article	Strong's #1259 BDB #135

Translation: ...whatever the hail has left.”

The hail destroyed most of the plants and trees; but the locusts will eat whatever remains. As often occurs after a forest fire, small green plants begin to emerge from the ground; this was probably taking place soon after the hail had struck. But the locusts will put an end to that, eating anything attempting to seek their way through the soil.

Exodus 10:12 ^Yhowah said to Moses, “Stretch out your hand over the land of Egypt with the locusts, that they might come up on the land of Egypt. They will eat every plant on the land, whatever the hail has left.” (Kukis mostly literal translation)

When Moses stretches out his hand over the land of Egypt, there are no doubt witnesses to that. God does this in part for the benefit of Pharaoh and all of Egypt. God requires them to see that Moses is acting at God directs him.

All of this is very dramatic, and God does this for effect and so that it is clear that He is acting through Moses. So Moses does not leave and suddenly there are locusts; but Moses raises his hand over the land of Egypt—something which is seen by many people—and this will be interpreted as if Moses is *summoning* the locusts.

When it says that *the Lord said to Moses*, that does not mean that Moses stepped outside of the palace and then God spoke to him. This could have been what God told Moses earlier. We do not know for certain (here, the conjunction is a wâw consecutive followed by a Qal imperfect, which *usually* refers to action which occurs after the previous verbs).

God has already told Moses what he is to do.

Exodus 10:1–2 Now the Lord said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him, and that you may tell in the hearing of your son and your son’s son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the Lord.” (NKJV)

Exodus 10:12 Then the Lord said to Moses, “[When Pharaoh refuses to do what I have commanded, then you will] Stretch out your hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat every herb of the land—all that the hail has left.” (NKJV)

There is no reason for Moses to go running to God, each and every time Pharaoh becomes obstinate.

Exodus 10:12 Jehovah said to Moses, "Stretch out your hand over the land of Egypt regarding the locusts, so that they will come upon the land of Egypt. They will eat every plant in the land, whatever the hail has not destroyed." (Kukis paraphrase)

A number of translators continue the final phrase of v. 13 with v. 14. So I often moved v. 13c to the next passage.

I picture v. 13 as occurring almost immediately after Moses and Aaron step outside of the palace. Whether there was any intervening conversation between God and Moses is not known.

Moses does exactly what God tells him to do.

And so stretches forth Moses his rod over the land of Egypt and Y^ehowah drove a wind of the east into the land and the day the this and all the night. The morning was and a wind of the east has lifted up the locust.

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10:13

Moses then stretched forth his rod over the land of Egypt and Y^ehowah [then] drove an eastern wind through the land this day and [this] night. [When] the morning appeared, the eastern wind had lifted up [and carried] the locusts [into Egypt].

Moses then stretched out his rod over the land of Egypt, and then Jehovah brought an eastern wind into the land, which blew all day and all night. When it was morning, this eastern wind had brought the locusts into the land.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so stretches forth Moses his rod over the land of Egypt and Y ^e howah drove a wind of the east into the land and the day the this and all the night. The morning was and a wind of the east has lifted up the locust.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Mosheh lifted up his rod over the land of Mizraim, and the Lord brought an east wind upon the country all that day and all the night; and in the morning the east wind bare the locust.
Revised Douay-Rheims	And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day, and night: and when it was morning, the burning wind raised the locusts:...
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha stretched forth his rod over the land of Egypt, and Mar-Yah brought an east wind on the land all that day, and all the night; and when it was morning, the east wind brought the locusts.
Lamsa's Peshitta (Syriac)	And Moses lifted up his staff 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.
Updated Brenton (Greek)	And Moses lifted up his rod towards heaven, and the Lord brought a south wind upon the earth, all that day and all that night. The morning dawned, and the south wind brought up the locusts,...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	.
Easy-to-Read Version–2006	So Moses lifted up his stick over the country of Egypt. And the Lord caused an east wind to blow across the country, for the whole day and the whole night. In the morning, the east wind had brought the locusts.
<i>The Message</i>	So Moses raised his walking stick over the land of Egypt, and the LORD caused a strong wind to blow from the east. The wind blew all that day and night. When morning came, the wind had brought the locusts to the land of Egypt.
Names of God Bible	Moses stretched out his staff over the land of Egypt. GOD let loose an east wind. It blew that day and night. By morning the east wind had brought in the locusts.
NIRV	Moses held his staff over the land of Egypt, and Yahweh made a wind from the east blow over the land all that day and all that night. By morning the east wind had brought the locusts.
	So Moses reached out his walking stick over Egypt. Then the LORD made an east wind blow across the land. It blew all that day and all that night. By morning the wind had brought the locusts.

Thought-for-thought translations; paraphrases:

Common English Bible	So Moses stretched out his shepherd's rod over the land of Egypt, and the LORD made an east wind blow over the land all that day and all that night. When morning came, the east wind had carried in the locusts.
Contemporary English V.	Moses held out his walking stick, and the LORD sent an east wind that blew across Egypt the rest of the day and all that night. By morning, locusts were swarming everywhere. A portion of v. 14 has been included for context.
The Living Bible New Berkeley Version New Life Version	.
	So Moses put out his special stick over the land of Egypt. And the Lord sent an east wind on the land all that day and all that night. When it was morning, the east wind brought the locusts.
New Living Translation	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.
Unlocked Dynamic Bible	So Moses held out his staff as though he were stretching it over the whole land of Egypt. Then Yahweh caused a strong wind to blow from the east, and it blew over the land all that day and all that night. By the next morning, it had brought the locusts.

Partially literal and partially paraphrased translations:

American English Bible	So Moses raised his walking stick to the sky, and Jehovah sent a south wind [that blew] all day and all night long. The rest of v. 13 will be placed with the next passage for context.
Beck's American Translation New Advent (Knox) Bible	.
	So Moses stretched out his staff over Egypt; and the Lord made a sirocco ^[1] blow all that day and that night. The rest of v. 13 will be placed with the next passage for context.
Translation for Translators	^[1] 'A sirocco'; in the Hebrew text, 'an east wind'. So Moses/I held out his/my stick <i>as though he/I was stretching it</i> over the whole land of Egypt. Then Yahweh caused a <i>strong</i> wind to blow from the east, and it blew over the land all that day and all that night. By the <i>next</i> morning, it had brought the locusts.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to stretch out his staff, over the solid grounds of Egypt. Jehovah is to have driven an east wind on to the solid grounds, that day and night. In the morning, the east wind is to have carried locusts.
Conservapedia	Moses reached out with his rod over the land of Egypt, and the LORD brought an east win on the land for a day and a night. And when the morning came, the east wind brought in the locusts.
Ferrar-Fenton Bible	So Moses extended his rod over the country of the Mitzeraim, and the EVER-LIVING drove an east wind over the country all that day and all the night until the morning came, and the east wind carried the locusts;...
Wikipedia Bible Project	And Moses bent his staff on the land of Egypt, and Yahweh drove an Eastern wind on the land all that day, and all the night. It was morning, and the eastern wind carried the locusts.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses stretched out his rod over the land of Egypt, and Jehovah drove an east wind upon the land all that day, and that night; and it was dawn, and the east wind lifted the multiplying locusts.
New American Bible (2002)	So Moses stretched out his staff over the land of Egypt, and the LORD sent an east wind blowing over the land all that day and all that night. At dawn the east wind brought the locusts. East wind: coming across the desert from Arabia, the strong east wind brings Egypt the burning sirocco and, at times, locusts. Cf ⇒ Exodus 14:21.
New American Bible (2011)	So Moses stretched out his staff over the land of Egypt, and the LORD drove an east wind* over the land all that day and all night. When it was morning, the east wind brought the locusts. * [10:13] East wind: coming across the desert from Arabia, the strong east wind brings Egypt the burning sirocco and, at times, locusts. Cf. 14:21.
New Jerusalem Bible	Moses stretched his staff over Egypt, and over the country Yahweh sent an east wind which blew all that day and night. By morning, the east wind had brought the locusts.
Revised English Bible–1989	When Moses stretched out his staff over the land of Egypt, the LORD sent a wind roaring in from the east all that day and all that night; and when morning came the east wind had brought the locusts.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe reached out with his staff over the land of Egypt, and <i>ADONAI</i> caused an east wind to blow on the land all day and all night; and in the morning the east wind brought the locusts.
The Complete Tanach	So Moses stretched forth his staff over the land of Egypt, and the Lord led an east wind in the land all that day and all the night. [By the time] it was morning, the east wind had borne the locusts.
	the east wind: The east wind bore the locusts because it [the east wind] came opposite it [the locust swarm], for Egypt is southwest [of Israel], as is explained elsewhere (Num. 34:3).]
exeGesés companion Bible	And Mosheh spreads his rod over the land of Misrayim and Yah Veh drives an east wind on the land all that day and all that night: and morning becomes and the east wind births the locusts:...

Kaplan Translation Moses raised his hand over Egypt, and all that day and night, God made an east wind blow over the land. When morning came, the east wind was carrying the locusts.

east wind

The east wind would often blow across the desert from Arabia, or even from Iran, Pakistan or India, carrying locusts (cf. Diodorus Siculus 3:29; Orosius 4:11; Livy 42:2; Aelian, Of the Nature of Animals 3:12).

Orthodox Jewish Bible And Moshe stretched forth his matteh over Eretz Mitzrayim, and Hashem brought a ruach kadim upon the land all that yom, and all that lailah; and when it was boker, the ruach hakadim brought the arbeh.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible So Moses stretched out his staff over the land of Egypt, and the LORD brought an east wind on the land all that day and all that night; when it was morning, the east wind had brought the [swarms of] locusts.

The Expanded Bible So Moses raised [extended; stretched] his walking stick [staff] over the land of Egypt, and the LORD caused a strong east wind to blow across the land all that day and night, and when morning came, the east wind had brought the locusts.

Kretzmann's Commentary And Moses stretched forth his rod, his hand with the shepherd's staff, over the land of Egypt; and the Lord brought an east wind upon the land all that day and all that night. So it was really the Lord, the Performer of all miracles, who drove the wind from the eastern desert over Egypt. And when it was morning, the east wind brought the locusts.

NET Bible® So Moses extended his staff over the land of Egypt, and then the Lord⁴² brought⁴³ an east wind on the land all that day and all night.⁴⁴ The morning came,⁴⁵ and the east wind had brought up⁴⁶ the locusts!

⁴²tn The clause begins וְהוֹרִי (va'adonay [vayhvah], "Now Yahweh..."). In contrast to a normal sequence, this beginning focuses attention on Yahweh as the subject of the verb.

⁴³tn The verb נָחַג (nahag) means "drive, conduct." It is elsewhere used for driving sheep, leading armies, or leading in processions.

⁴⁴tn Hebrews "and all the night."

⁴⁵tn The text does not here use ordinary circumstantial clause constructions; rather, Hebrews "the morning was, and the east wind carried the locusts." It clearly means "when it was morning," but the style chosen gives a more abrupt beginning to the plague, as if the reader is in the experience – and at morning, the locusts are there!

⁴⁶tn The verb here is a past perfect, indicating that the locusts had arrived before the day came.

The Voice Then Moses raised his staff over the land of Egypt, and the Eternal directed the east wind to blow over the land all that day and night. When the morning dawned, the east wind brought with it a cloud of locusts.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked outⁿ} extended his branch upon the land of "Mits'rayim ^{Two straitsⁿ}, and "YHWH ^{He Isⁿ} |had| driven a wind of the east wind in the land all (that) day and all the night, the morning |had| existed and the wind of the east wind |had| lifted up the locust,...

Charles Thompson OT So Moses lifted up the staff towards heaven and the Lord brought a south wind upon the land all that day and all that night, and by the morning the south wind had lifted up a swarm of locusts...

Concordant Literal Version So Moses stretched out his rod over the land of Egypt, and Yahweh drove an east wind into the land all that day and all the night. The morning came, and the east wind carried the locust swarm along.

Emphasized Bible

And Moses stretched forth his staff over the land of Egypt, and, Yahweh, caused an east wind to drive through the land, all that day, and all the night,—when the morning, had come, the east wind, had brought the locust.

English Standard Version

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 locusts.

Green’s Literal Translation

And Moses stretched out his staff over the land of Egypt. And Jehovah brought an east wind on the land all that day and all that night. *And* at morning the east wind lifted up the locusts.

Stuart Wolf’s Translation

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Young’s Updated LT

And Moses stretches out his rod against the land of Egypt, and Jehovah has led an east wind over the land all that day, and all the night; the morning has been, and the east wind has lifted up the locust.

The gist of this passage:

When Moses lifted up his staff over the land of Egypt, God used an east wind to bring locusts into Egypt.

Exodus 10:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off</i>	3 rd person masculine singular, Qal imperfect	Strong’s #5186 BDB #639
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong’s #4872 BDB #602
’êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong’s #853 BDB #84
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong’s #4294 BDB #641
‘al (עַל) [pronounced <i>‘ah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong’s #5921 BDB #752
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong’s #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong’s #4714 BDB #595

Translation: Moses then stretched forth his rod over the land of Egypt...

This rod appears to indicate that the God of Moses is about to act.

This is done in such a way that many Egyptians see what Moses is doing, and they understand that this means Moses is bring to their land another judgment from God. Whereas, those in the palace know what is coming, the people do not. They simply see what Moses is doing, and they understand that means another judgment from the God of Moses.

This time, there is an elapse of time before this judgment of God comes to bear on Egypt. So, when Pharaoh's cabinet exit from palace, they are probably mobbed by the people, demanding to know what was happening next. Now, we do not know the decorum of Egypt at this time, so it is possible that Egyptian citizens approach these cabinet members more privately.

Exodus 10:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nâhag (גָּהַג) [pronounced <i>naw-HAHG</i>]	<i>to drive away, to cause to drive away; to lead on [off], to guide</i>	3 rd person masculine singular, Piel perfect	Strong's #5090 BDB #624
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
qâdîym (מִיָּדָק) or qâdîm (מִדָּק) [pronounced <i>kaw-DEEM</i>]	<i>east, east wind</i>	masculine singular noun	Strong's #6921 BDB #870
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
kôl (כֹּל) [pronounced <i>koh</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (הוּוֹ) [pronounced <i>hoo</i>]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 10:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
lay ^e lâh (הַלַּיְלָה) [pronounced LAY-law]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article; pausal form	Strong's #3915 BDB #538

Translation: ...and Y^ehowah [then] drove an eastern wind through the land this day and [this] night.

Once Moses had lifted up his rod, giving the signal, then God used an eastern wind to blow through the land. The wind was felt by all of the people of Egypt immediately. This wind would blow all day and all night.

I've noticed a slight variation in renditions of v. 13. The verb attached to Y^ehowah is the 3rd masculine singular, Piel perfect of nâhag (נָהַג) [pronounced naw-HAG] and it means *to lead, to guide*. The Piel is the intensive stem because this was a strong, concentrated wind—a very particular wind in fact; driven with a purpose. The perfect tense indicates completed action. God gathered up all of the locusts and, in the space of perhaps half a day, and deposited them all upon the land of Egypt.

Exodus 10:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rûwach (רוּחַ) [pronounced ROO-akh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
qâdîym (קָדִים) or qâdîm (קִדְמָה) [pronounced kaw-DEEM]	<i>east, east wind</i>	masculine singular noun	Strong's #6921 BDB #870
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84

Exodus 10:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʾar^ebeh (אֲרֵבָה) [pronounced <i>ahr-BEH</i>]</p>	<p><i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i></p>	<p>masculine singular noun with the definite article</p>	<p>Strong's #697 BDB #916</p>

Translation: [When] the morning appeared, the eastern wind had lifted up [and carried] the locusts [into Egypt].

The second sentence is interesting. *Wind* is in the construct, so it is more of a modifier of *east* than the other way around. Literally, this would be translated, *wind of the east*. *East* is the subject of the second sentence and the verb is the Qal perfect of *nâsâ'* (נָסָא) [pronounced *naw-SAW*]. *Nâsâ'* means *to lift, to carry, to take*. The perfect tense is that of completed action, so I have translated this *had brought*.

When it was morning, it was apparent that God had used this eastern wind to bring in all of these locusts into Egypt. Bear in mind that Pharaoh and his cabinet know what to expect. It is likely that many of their friends and relatives accosted them for more information and spread this information to others. However, Egypt, for the most part, knows that something is happening, but they don't know what it is.



So, they will be well aware of all the wind, but it appears that they would not fully appreciate what was happening until the next morning. People would wake up, and they themselves, in their own beds, would feel hundreds of locusts on top of them. When it is light, Egyptians would look out their front door and see locusts everywhere. They would completely cover the land.

Locust Scourge in Africa (a photograph); from the [South China Morning Post](#); accessed August 11, 2020.

Exodus 10:13 Moses then stretched forth his rod over the land of Egypt and Y^ehowah [then] drove an eastern wind through the land this day and [this] night. [When] the morning appeared, the eastern wind had lifted up [and carried] the locusts [into Egypt]. (Kukis mostly literal translation)

This appears to be a very natural curse to come upon Egypt. There are a large amount of locusts in the Sinai area, and God brings them all into Egypt with an east wind (I am making the assumption that the east wind comes from out of the east).

It is interesting how God performs these miracles. He did not create these locusts out of nothing; otherwise, He would not needed a wind to pick them up. They were all elsewhere at this time, possibly scattered, possibly all in the same place. God picks them all up from wherever they happen to be in the orient and captures them in the wind and blows them all over into Egypt. Interestingly enough, none of this is necessarily supernatural. There is no doubt that God could have, in an instant, created the locusts right out of thin air—but He chose not to. He obviously prepared the locusts elsewhere and brought them to Egypt when the time was right. Had Pharaoh agreed to the conditions proposed by Moses, there would have been no wind to bring these locusts into Egypt.

All of these events take into account the volitions of Moses and Pharaoh. God knew that Pharaoh would be disobedient, so that another judgment would be brought against the land of Egypt; but God also knew that Moses would be obedient and raise up his staff when the time came to do so.

Exodus 10:13 Moses then stretched out his rod over the land of Egypt, and then Jehovah brought an eastern wind into the land, which blew all day and all night. When it was morning, this eastern wind had brought the locusts into the land. (Kukis paraphrase)

Many translators affixed v. 13c to v. 14. Some of the translations below reflect that.

And so comes up the locust over all a land of Egypt. And so he rests in all a country of Egypt—abundant very—to his faces was not such a locust [swarm] like him and after him he will not be so. And so he covers an eye of all the land and so darkens the land. And so he eats every plant of the land and every fruit of the tree which had left the hail. And none remained of any green in a tree and in a plant of the field in all a land of Egypt.

Exodus
10:14–15

The locusts swarmed over all the land of Egypt and they came to rest upon all the country of Egypt—[they were] very abundant—and upon Egypt [lit., it] [there] had not been such a locust swarm like this [lit., he] nor will there be after. The locusts [lit., he] covered the face of the land and so darkened the land. They ate every plant in the land and every fruit of the tree which the hail left behind. There was not any green remaining in any tree and no plant remained in all the land of Egypt.

The locusts swarmed over the entire land of Egypt and they came to rest within the borders of Egypt. They were very dense upon the land; and there had not been a locust swarm like this ever before or since. These locusts covered the land so that it was darkened. They ate every plant and anything that was green on any tree that remained after the hail. After the locusts, there was no green remaining anywhere in all Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so comes up the locust over all a land of Egypt. And so he rests in all a country of Egypt—abundant very—to his faces was not such a locust [swarm] like him and after him he will not be so. And so he covers an eye of all the land and so darkens the land. And so he eats every plant of the land and every fruit of the tree which had left the hail. And none remained of any green in a tree and in a plant of the field in all a land of Egypt.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And the locust came up over all the land of Mizraim, and settled in all the limits of Mizraim exceedingly strong. Before him there had been no locust so hard, nor will there be like him. And he covered the face of all the land, until the land was darkened, and every herb of the ground was consumed, and all the fruit of the tree that the hail had left; and nothing green of tree or herb of the field was left in all the land of Mizraim.

Revised Douay-Rheims

And they came up over the whole land of Egypt: and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter. And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left: and there remained not any thing that was green on the trees, or in the herbs of the earth in all Egypt.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta	The locusts went up over all the land of Egypt, and rested in all the borders of Egypt. They were very grievous. Before them there were no such locusts as they, neither after them shall be such. For they covered the surface of the whole earth, so that the land was darkened, and they ate every herb of the land, and all the fruit of the trees which the hail had left. There remained nothing green, either tree or herb of the field, through all the land of Egypt.
Lamsa's Peshitta (Syriac)	And the locusts went up over all the land of Egypt and rested in all the domain of the Egyptians; it was a great swarm; before them there were no such swarms of locusts as they, neither after them shall be such. For they covered the face of the whole earth so that the land was darkened; and they did eat all the herbs of the land and all the fruit of the trees which the hail had left; and there remained no leaf on the trees neither grass in the field, through al the land of Egypt.
Updated Brenton (Greek)	...and brought them up over all the land of Egypt. And they rested in very great abundance over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be. And they covered the face of the earth, and the land was wasted, and they devoured every herb of the land, and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbs of the field, in all the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the locusts went up over all the land of Egypt, resting on every part of the land, in very great numbers; such an army of locusts had never been seen before, and never will be again. For all the face of the earth was covered with them, so that the land was black; and every green plant and all the fruit of the trees which was untouched by the ice-storm they took for food: not one green thing, no plant or tree, was to be seen in all the land of Egypt.
Easy English	And the locusts flew into every part of the country of Egypt. They landed everywhere, thousands of locusts. There had never been so many locusts in one place before. And it will never happen again. The locusts covered all the ground, until the ground became black with locusts. They ate all the plants in the country. They ate all the fruit of the trees. They ate everything that the ice had not destroyed. Not one green thing remained on tree or plant, in all the country of Egypt.
Easy-to-Read Version—2006	The locusts flew into the country of Egypt and landed on the ground. There were more locusts than there had ever been in Egypt. And there will never again be that many locusts there. They covered the ground, and the whole country became dark. The locusts ate every plant on the ground and all the fruit in the trees that the hail had not destroyed. There were no leaves left on any of the trees or plants anywhere in Egypt.
<i>God's Word™</i>	They invaded all of Egypt and landed all over the country in great swarms. Never before had there been so many locusts like this, nor would there ever be that many again. They covered all the ground until it was black with them. They ate all the plants and all the fruit on the trees that the hail had left. Nothing green was left on any tree or plant anywhere in Egypt.
Good News Bible (TEV)	They came in swarms and settled over the whole country. It was the largest swarm of locusts that had ever been seen or that ever would be seen again. They covered the ground until it was black with them; they ate everything that the hail had left, including all the fruit on the trees. Not a green thing was left on any tree or plant in all the land of Egypt.
<i>The Message</i>	The locusts covered the country of Egypt, settling over every square inch of Egypt; the place was thick with locusts. There never was an invasion of locusts like it in the past, and never will be again. The ground was completely covered, black with

locusts. They ate everything, every blade of grass, every piece of fruit, anything that the hail didn't get. Nothing left but bare trees and bare fields—not a sign of green in the whole land of Egypt.

Names of God Bible .
NIRV .

Thought-for-thought translations; paraphrases:

Common English Bible	The locusts swarmed over the whole land of Egypt and settled on the whole country. Such a huge swarming of locusts had never happened before and would never happen ever again. They covered the whole landscape so that the land turned black with them. They ate all of the land's grain and all of the orchards' fruit that the hail had left. Nothing green was left in any orchard or in any grain field in the whole land of Egypt.
Contemporary English V.	By morning, locusts were swarming everywhere. Never before had there been so many locusts in Egypt, and never again will there be so many. The ground was black with locusts, and they ate everything left on the trees and in the fields. Nothing green remained in Egypt—not a tree or a plant. A portion of v. 13 is included for context.
The Living Bible	And the locusts covered the land of Egypt from border to border; it was the worst locust plague in all Egyptian history; and there will never again be another like it. For the locusts covered the face of the earth and blotted out the sun so that the land was darkened; and they ate every bit of vegetation the hail had left; there remained not one green thing—not a tree, not a plant throughout all the land of Egypt.
New Berkeley Version New Life Version	. The locusts came over all the land of Egypt and they stayed on the whole country of Egypt. There were very many. There had never been so many locusts. And there would never be so many again. For they covered the whole land and made it dark. They ate every plant of the land, and all the fruit of the trees that the hail had left. Nothing green was left on any tree or plant of the field through all the land of Egypt.
New Living Translation	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.

Partially literal and partially paraphrased translations:

American English Bible	Then the next morning, the south wind brought the locusts, sending them throughout the land of Egypt. And there they sat in huge numbers throughout all the borders of Egypt. Never had such locusts been seen before or since! They covered the entire ground and they devastated the land. They ate all the plants off the ground and any fruit in the trees that hadn't been damaged by the hail... nothing green was left on the trees or in the fields anywhere in the land of Egypt. A portion of v. 13 is included for context.
Beck's American Translation New Advent (Knox) Bible	. When morning came, the sirocco carried locusts with it; and these invaded all the land of Egypt, settling upon its whole extent in such numbers as had never been seen before, nor shall be hereafter. They covered the whole face of the ground, laying everything waste; devoured all the growing things which the soil produced, and all the fruit which the hail had left on the trees; no green was to be found on tree or plant all over Egypt. A portion of v. 13 is included for context.

Translation for Translators The locusts swarmed all over the land of Egypt. It was larger than any swarm of locusts that had ever *been seen*, and there will never be a *swarm of locusts like that* again. They covered the surface of the ground and made it *appear* black. They ate all the plants in the land and everything on the trees that had not been destroyed by the hail. Nothing that was green was left on any plant or on any tree, anywhere in Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The locusts were to ascend on the solid grounds of Egypt, and they were to rest even to the borders of Egypt, exceedingly grievous, turned before them, even thus the locust were to besides, cover the eye of the solid grounds. The solid ground were to become darkened. They were to devour the herbs of those solid grounds, and the fruit trees, that the hail has left - is there to have remained green trees and herb, in the field of the solid grounds of Egypt? -
Conservapedia	The locusts ascended over all the land of Egypt, and remained within all the borders of Egypt. This was an exceedingly heavy swarm; such locusts had never been seen before, and would never be seen again. They covered the face of all the land, and the land was made dark. They devoured every plant in the land, and all the fruit of the trees that the hail had left. Not one green thing remained in the trees, or in the crops of the field, throughout the entire country of Egypt.
Ferrar-Fenton Bible	...and the locusts came up over all the country of the Mitzeraim, and seized upon all the dominions of the Mitzeraim very grievously. Before them there were no such locusts, and never since have there been such. They even hid the grounds from sight, and blackened the earth, and ate every green thing upon the ground, and all the fruit of the trees which the hail had left, and no verdure was left on the trees, or grass on the 1ields,in all the land of the Mitzeraim.
God's Truth (Tyndale)	And in the morning the east wind brought the grasshoppers, and the grasshoppers went up over all the land of Egypt and lighted in all quarters of Egypt very grievously: so that before them were there no such grasshoppers, neither after them shall be. And they covered all the face of the earth, so that the land was dark therewith. And they ate all the herbs of the land and all the fruits of the trees which the hail had left: so that there was no green thing left in the trees and herbs of the field through all the land of Egypt. A portion of v. 13 is included for context.
HCSB	The locusts went up over the entire land of Egypt and settled on the whole territory of Egypt. Never before had there been such a large number of locusts, and there never will be again. They covered the surface of the whole land so that the land was black, and they consumed all the plants on the ground and all the fruit on the trees that the hail had left. Nothing green was left on the trees or the plants in the field throughout the land of Egypt.
Jubilee Bible 2000	And the locusts went up over all the land of Egypt and landed in all the borders of Egypt. Very grievous were they; before them there were no such locusts as they, neither after them shall there be such. For they covered the face of the whole earth, so that the land was darkened; and they ate all the grass of the land and all the fruit of the trees which the hail had left; and there did not remain any green thing in the trees or in the grass of the field, through all the land of Egypt.
NIV, ©2011	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 hail—everything growing in the fields and the fruit on the trees. Nothing green remained on tree or plant in all the land of Egypt. A portion of v. 13 is included for context.
Unlocked Literal Bible	The locusts went through all the land of Egypt and infested all parts of it. Never before had there been such a swarm of locusts in the land, and nothing like this will

come after it. They covered the surface of the whole land so that it was darkened. They ate every plant in the land and all the fruit of the trees that the hail had left. Throughout all the land of Egypt, no living green plant remained, nor any tree or plant in the fields..

Urim-Thummim Version

Then the locust swarms went up over all the land of Egypt and rested in all the regions of Egypt in very numerous quantities. Before this there had never been such locust swarms as these, neither after this will it ever happen again. For they covered the face of the whole ground so that the land was darkened, and they ate every green plant of the land and all the fruit in the trees that the hail had left. There remained no greenery in the trees, or in the herbage of the field, throughout all the land of Egypt.

Wikipedia Bible Project

And the locusts rose up on all the land of Egypt, and came to rest on all the borders of Egypt: very heavy--- no other locusts exceeded it's like, and there will never be its like after. And it covered the face of all the land, and the land darkened, and it ate all the grass of the Earth, and all the fruit of the tree that the hail spared, and no greenery was left in grass or in tree over all of the land of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

They came and settled on the land in such quantities as had never been seen before and will never be seen again. They covered the sky of Egypt and the earth was in darkness. They devoured all the vegetation in the land and all the fruit of the trees left after the hail. Nothing green remained, neither tree nor plant of the field, in all the land of Egypt.

The Heritage Bible

And the multiplying locusts ascended over all the land of Egypt, and settled in all the boundaries of Egypt very heavy before their face; there were no such multiplying locusts as thus, and after them such shall not be; And they covered the eye of the whole earth, and the land was darkened; and they ate every plant of the land, and all the fruit of the trees which the hail had left; and there did not remain any green thing in the trees or in the plants of the field through all the land of Egypt.

New American Bible (2002)

They swarmed over the whole land of Egypt and settled down on every part of it. Never before had there been such a fierce swarm of locusts, nor will there ever be. They covered the surface of the whole land, till it was black with them. They ate up all the vegetation in the land and the fruit of whatever trees the hail had spared. Nothing green was left on any tree or plant throughout the land of Egypt.

New American Bible (2011)

The locusts came up over the whole land of Egypt and settled down over all its territory. Never before had there been such a fierce swarm of locusts, nor will there ever be again. They covered the surface of the whole land, so that it became black. They ate up all the vegetation in the land and all the fruit of the trees the hail had spared. Nothing green was left on any tree or plant in the fields throughout the land of Egypt.

New English Bible—1970

They invaded the whole land of Egypt, and settled on all its territory in swarms so dense that the like of them had never been seen before, nor ever will be again. They covered the surface of the whole land till it was black with them. They devoured all the vegetation and all the fruit of the trees that the hail had spared. There was no green left on tree or plant throughout all Egypt.

New Jerusalem Bible

The locusts invaded the whole of Egypt and settled all over Egypt, in great swarms; never had there been so many locusts before, nor would there be again. They covered the surface of the ground till the land was devastated. They devoured whatever was growing in the fields and all the fruit on the trees that the hail had left. No green was left on tree or plant in the fields anywhere in Egypt.

Revised English Bible—1989

They invaded the whole land of Egypt, and settled on all its territory in swarms so dense that the like of them had never been seen before, nor ever will be again. They covered the surface of the whole land till it was black with them; they devoured

all the vegetation and all the fruit of the trees that the hail had spared; there was no green left on tree or plant throughout all Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The locusts went up over all the land of Egypt and settled throughout Egypt's territory. It was an invasion more severe than there had ever been before or will ever be again. They completely covered the ground, so that the ground looked black. They ate every plant growing from the ground and all the fruit of the trees left by the hail. Not one green thing remained, not a tree and not a plant in the field, in all the land of Egypt.

The Complete Tanach

The locusts ascended over the entire land of Egypt, and they alighted within all the border[s] of Egypt, very severe; before them, there was never such a locust [plague], and after it, there will never be one like it.

and after it, there will never be one like it: And the one [the locust plague] that took place in the days of Joel, about which it is said: "the like of which has never been" (Joel 2:2), [from which] we learn that it was more severe than that of [the plague in the days of] Moses-namely because that one was [composed] of many species [of locusts] that were together: arbeh, yelek, chasil, [and] gazam; but [the locust plague] of Moses consisted of only one species [the arbeh], and its equal never was and never will be.

They obscured the view of all the earth, and the earth became darkened, and they ate all the vegetation of the earth and all the fruits of the trees, which the hail had left over, and no greenery was left in the trees or in the vegetation of the field[s] throughout the entire land of Egypt.

no greenery: Heb. קָרַי, green leaf, verdure in French.

exeGesés companion Bible

...and the locusts ascend
over all the land of Misrayim
and rest in all the borders of Misrayim
- mighty heavy:
neither at their face became such locusts as these
nor after them become such:
for they cover the eye of the whole land
so that the land darkens;
and they eat every herb of the land
and all the fruit of the trees
which remains of the hail:
and not any green remains in the trees
or in the herbs of the field
through all the land of Misrayim.

Hebraic Roots Bible

And the locusts went up over all the land of Egypt, and rested on all the territory of Egypt, exceedingly many. Never were there locusts like them before, and afterward none will be like them. And they covered the eye of the earth, and the land became dark. And they ate every plant of the land, and all the fruit of the trees that the hail had left. And no greenness was left in the trees and in the plants of the field in all the land of Egypt.

Kaplan Translation

The locusts invaded Egypt, settling on all Egyptian territory. It was a very severe [plague]. Never before had there been such a locust plague, and never again [would the like be seen]. The [locusts] covered the entire surface of the land, making the ground black. They ate all the plants on the ground and all the fruit on the trees, whatever had been spared by the hail. Nothing green remained on the trees and plants throughout all Egypt.

Orthodox Jewish Bible And the arbeh went up over kol Eretz Mitzrayim, and rested on the entire border of Mitzrayim: very grievous were they; before them there were no such arbeh as they, neither after them shall be such.
For they covered the kol ha'aretz, so that the land was darkened; and they did eat kol esev ha'aretz, and kol p'ri haetz which the barad had left as remnant; and there remained not any yerek baetz, or in the esev hasadeh, through kol Eretz Mitzrayim.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible The locusts came up over all the land of Egypt and settled down in the whole territory, a very dreadful mass of them; never before were there such locusts as these, nor will there ever be again. For they covered the [visible] surface of the land, so that the ground was darkened; and they ate every plant of the land and all the fruit of the trees which the hail had left. There remained not a green thing on the trees or the plants of the field throughout all the land of Egypt..

The Expanded Bible Swarms of locusts ·covered [^Lwent up on] all the land of Egypt and ·settled [rested] ·everywhere [^Lwithin all the borders of Egypt]. There were more locusts than ever before or after, and they covered the [^Lsurface of the] whole land so that it was ·black [darkened]. They ate everything that was left after the hail—·every plant [^Lall the vegetation] in the field and all the fruit on the trees. Nothing green was left on any tree or plant anywhere in Egypt.

Kretzmann's Commentary And the locusts went up over all the land of Egypt, and rested, settled down to devour and devastate, 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, for it was a miraculous plague from the Lord. This is shown not only by the fact that the locusts came from very far, the wind blowing for twenty-four hours, but also that they covered the entire land, whereas ordinarily they will attack only certain regions and then move on.

For they covered the face of the whole earth, so that the land was darkened; daylight was shut out by the density of the swarms as they came on; 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. It was a complete devastation of the land, a punishment whose severity had been increased over the preceding plagues.

NET Bible® The locusts went up over all the land of Egypt and settled down in all the territory⁴⁷ of Egypt. It was very severe;⁴⁸ there had been no locusts like them before, nor will there be such ever again.⁴⁹ They covered⁵⁰ the surface⁵¹ of all the ground, so that the ground became dark with them,⁵² and they ate all the vegetation of the ground and all the fruit of the trees that the hail had left. Nothing green remained on the trees or on anything that grew in the fields throughout the whole land of Egypt.

⁴⁷tn Hebrews "border."

⁴⁸tn This is an interpretive translation. The clause simply has כָּבֵד מְאֹד (kaved mk'od), the stative verb with the adverb – "it was very heavy." The description prepares for the following statement about the uniqueness of this locust infestation.

⁴⁹tn Hebrews "after them."

⁵⁰tn Hebrews "and they covered."

⁵¹tn Hebrews "eye," an unusual expression (see v. 5; Numbers 22:5, 11).

⁵²tn The verb is וַתִּשְׁחַךְ (vattekshakh, "and it became dark"). The idea is that the ground had the color of the swarms of locusts that covered it.

The Voice They *dropped from the sky and overran* the land of Egypt from one end to the other. Countless numbers of them swarmed *in the air and crawled* over the ground. Never had there been nor would there ever be again such a swarm of locusts in Egypt. The locusts blanketed the whole land until the ground was *smothered* in darkness. They devoured every plant growing in the fields and stripped every tree of its fruit,

everything the hail had not destroyed. Not one green leaf was left on any tree, not one plant was left growing in the field anywhere in the land of Egypt.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the locust went up upon all the land of "Mits'rayim ^{Two straits} , and he rested in all the borders of "Mits'rayim ^{Two straits} , (very) heavy <in front of> him, locust like <this> did not exist so, and after he will not exist so, and he covered over the eye of all the land, and the land was darkened, and he ate all the herbs of the land and all the produce of the trees which the hailstones left behind, and not (any) of the green in the trees was left behind (or) in the herbs of the field, in all the land of "Mits'rayim ^{Two straits} ,...
Charles Thompson OT	So Moses lifted up the staff towards heaven and the Lord brought a south wind upon the land all that day and all that night, and by the morning the south wind had lifted up a swarm of locusts and wafted it over the whole land of Egypt: and it settled on all the borders of Egypt; an immense swarm. Such a swarm of locusts had never been before it, nor shall there ever be such a one hereafter. It covered the whole surface of the ground and the land was wasted. And it devoured every herb of the ground and all the fruit of the trees which the hail had left. There was nothing green left among the trees, or among the herbs of the field throughout all the land of Egypt. V. 13 is included for context.
Concordant Literal Version	Then the locust swarm ascended over all the land of Egypt, and it rested within the entire boundary of Egypt, exceedingly heavy. Before it there had not come to be a locust swarm so great as it, and after it none shall come to be so. It covered the eye of all the land, and the land was darkened. And it devoured all the herbage of the land and all the fruit of the trees which the hail had left, so that no green at all was left on the trees nor on the herbage of the field in all the land of Egypt.
<i>Emphasized Bible</i>	And the locust came up over all the land of Egypt, and settled in all the bounds of Egypt,—very grievous, before it, had not been such a locust as that, neither after it, should be one like it. So it covered the eye of all the land and the land was darkened, and it did eat every herb of the land and all the fruit of the trees, which the hail had left remaining,—so that there was not left remaining any green sprout in the trees or in the herb of the field in all the land of Egypt.
English Standard Version	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.
Modern English Version	The locusts went up over all the land of Egypt and settled down in all the territory of Egypt. They were very grievous. Never before had there been such locusts as they, nor would there be such ever again. For they covered the face of the whole earth, so that the land was darkened, and they ate every herb of the land, and all the fruit of the trees which the hail had left. As a result, nothing green remained there in the trees or herbs of the field, through all the land of Egypt.
NASB	The locusts came up over all the land of Egypt and settled in all the territory of Egypt; <i>they were</i> very ^[n] numerous. There had never been so many ^[o] locusts, nor would there be so many ^[p] again. For they covered the surface of the whole land, so that the land was darkened; and they ate every plant of the land and all the fruit of the trees that the hail had left. Thus nothing green was left on tree or plant of the field through all the land of Egypt.
	^[n] Exodus 10:14 Lit heavy
	^[o] Exodus 10:14 Lit locusts like them before them
	^[p] Exodus 10:14 Lit after them

New King James Version

And the locusts went up over all the land of Egypt and rested on all the territory of Egypt. *They were* very severe; previously there had been no such locusts as they, nor shall there be such after them. For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land and all the fruit of the trees which the hail had left. So there remained nothing green on the trees or on the plants of the field throughout all the land of Egypt.

Stuart Wolf's Translation
Young's Updated LT

And the locust goes up against all the land of Egypt, and rests in all the border of Egypt—very grievous: before it there has not been such a locust as it, and after it there is none such; and it covers the eye of all the land, and the land is darkened; and it eats every herb of the land, and all the fruit of the trees which the hail has left, and there has not been left any green thing in the trees, or in the herb of the field, in all the land of Egypt.

The gist of this passage:
14-15

The locusts covered the land of Egypt.

Exodus 10:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'âlâh (הָלַעַ) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
'ar ^e beh (הַבְּרָא) [pronounced <i>ahr-BEH</i>]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun with the definite article	Strong's #697 BDB #916
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: The locusts swarmed over all the land of Egypt...

Once Moses had lifted his rod into the skies, God brought the locusts in via an east wind. These locusts swarmed throughout all of Egypt.

Exodus 10:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nûwach (וּנַח) [pronounced <i>NOO-ahkh</i>]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	3 rd person masculine singular, Qal imperfect	Strong's #5117 (and #3240) BDB #628
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
g ^e bûwl (גְּבוּל) [pronounced <i>g^{eb}-VOOL</i>]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular construct	Strong's #1366 BDB #147
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...and they came to rest upon all the country of Egypt..

God moved the locusts into Egypt from wherever they were in the east, and they came to rest or they settled onto all of the territory of Egypt. This appears to be the next morning after Moses lifted up his hand.

Exodus 10:14a-b [And the locusts went up over all the land of Egypt and rested on all the territory of Egypt.](#) (NKJV)

As has been discussed, these plagues, for the most part, appear to be natural phenomenon times 10 (or whatever). It is something which has been seen before, but never quite like this. The number of locusts was extraordinary. God seemed to simply allow conditions to be so that, a huge number of locusts are alive at the same time, and then He used this east wind to gather them all up and deposit them on the land of Egypt. There appears no reason to thinking that these locusts were magically created. God is capable of doing this—He is not limited by the environment, because it is His environment that He created.

Exodus 10:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VAYD</i>]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...—[they were] very abundant—...

The locusts extremely numerous. There is an adjective and a pronoun used to describe the locusts in v. 14. The adverb is actually the masculine noun *m^eôd* (מֹד) [pronounced *meh-ODE*] and it means *muchness, force, abundance*. However, it can act as a superlative, acting as an adverb meaning *exceedingly, very*. I would not be surprised if these were not different words with similar meanings, both pronounced and written alike, but context determines whether the word is the noun or the adverb. Strong's #3966 BDB #547. The adjective it modifies is *kâbêd* (כָּבֵד) [pronounced *kaw-BADE*] and it generally means *heavy*, but it can also mean *numerous*, which is the sense in which it is used here. Strong's #3515 BDB #458. There is no noun or a verb to go with these two words; the virtually stand alone in the middle of two sentences. Therefore there is great emphasis placed upon these two words. The words *they were* are simply added by the NKJV to smooth out the translation.

Exodus 10:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him</i> . Literally, this reads <i>to his faces</i> .			
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'arêbeh (אֲרֵבָה) [pronounced <i>ahr-BEH</i>]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun	Strong's #697 BDB #916
k ^e mô (כִּמּוֹ) [pronounced <i>k^emoh</i>]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 3 rd person masculine singular suffix	Strong's #3644 BDB #455
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine singular suffix	Strong's #310 BDB #29

Exodus 10:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Translation: ...and upon Egypt [lit., *it*] [there] had not been such a locust swarm like this [lit., *he*] nor will there be after.

The word translated *they* is actually *he*; and it refers back to the *locust*, which is actually a masculine singular noun, but used in a collective sense (like *herd, flock*). This makes perfect sense in the Hebrew; but not in the English. However, the word *swarm* would be a good translation, if one wanted to maintain the singular number. In any case, most translate *locust* as a plural. There had never been a swarm of locusts like this before; and there would never be one like this again.

Exodus 10:14c-d They were very severe; previously there had been no such locusts as they, nor shall there be such after them.

Literally, this verse is translated: Before it [the locust swarm] so there has never been a swarm [of locusts] like it and after it, so [such a swarm] will never come to pass [ever again]. The bracketed words are not a part of the literal translation, but thrown in to smooth out and convey the meaning of the literal translation.

There are locusts in the land as has never been seen before. The quantity of locusts is pretty much beyond our imagination.

When describing that this has never occurred before and would never occur again, we have two negatives and the same verb, modified by the same adverb. The verb is *hâyâh* (הָיָה) [pronounced haw-YAW] which is likely the most common verb in the Old Testament. It means *is, to be, to come to pass*. *Hâyâh* first occurs in the Qal perfect and then in the Qal imperfect. The modifying adverb is the very commonly used *kên* (כֵּן) [pronounced *ken*] and it means *so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*; depending upon its context. It refers mostly to manner, but it also refers to degree, quantity, or quality. Here, it means, *after, afterwards*.

Exodus 10:14 The locusts swarmed over all the land of Egypt and they came to rest upon all the country of Egypt—[they were] very abundant—and upon Egypt [lit., *it*] [there] had not been such a locust swarm like this [lit., *he*] nor will there be after. (Kukis mostly literal translation)

Throughout this verse, *locust* is in the singular. If you have a difficult time with that, but you want a very literal translation, then translate this *swarm [of locusts]*, and you have an English equivalent when it comes to number.

The description of what happens is quite remarkable.

Exodus 10:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel imperfect	Strong's #3680 BDB #491
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ayin (עַיִן) [pronounced <i>GAH-yin</i>]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular construct	Strong's #5869 (and #5871) BDB #744
All BDB definitions: <i>eye; of physical eye; as showing mental qualities; of mental and spiritual faculties (figuratively); spring, fountain.</i> Gesenius adds the meaning <i>face</i> . Neither source offers <i>well</i> as a translation (and there are words for <i>well</i> in the Hebrew).			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: The locusts [lit., *he*] covered the face of the land...

Exodus 10:15a For they covered the face of the whole earth,... (NKJV)

The NKJV translates the final word *earth*, but *land* is a better translation here.

The locusts covered the face (lit., *eye*) of the land. You may recall that this was used before and it was a play on words. We have a play on words here as well. They cover up the eye of the land, so that it is darkened; it cannot see out and we cannot see it.

The locusts are treated as one as they act with one accord, ravaging the land of Egypt. Only a portion of Egypt is fertile; the land that receives its water from the Nile, Egypt's lifeblood. This is where the locusts settled and decimated the land. Here is where all their farms were and every bit of shrubbery was eaten; at least all the new growth (the green portions). What is left is barren land and barren trees. Every bit of new growth has been stripped off of it. The way Moses speaks of this in retrospect indicates that the concentration of these locusts was far greater than the concentration of the gnats or the blood-sucking gad flies.

Exodus 10:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châshak ^e (חָשַׁק) [pronounced <i>khaw-SHAHK^e</i>]	<i>to be dark, to be darkened, to surround with darkness; to grow dim; to be black (or a dark color); to be hidden; to obscure, confuse (figuratively)</i>	3 rd person masculine singular, Qal imperfect	Strong's #2821 BDB #364
châshak ^e (חָשַׁק) [pronounced <i>khaw-SHAHK^e</i>]	<i>to darken, to make dark, cause to be dark, to b dark; to hide, conceal, to obscure, confuse (figuratively)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2821 BDB #364
Owens says that this is the Hophal stem (which stem BDB does not list); and BHSEk says that this is the Qal stem (which I am pretty certain that it is not).			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and so darkened the land.

The idea is, the land would be darkened by so many locusts. It appears that there are so many locusts in the skies that even the sun is blocked out, to some degree.

Exodus 10:15a-b *For they covered the face of the whole earth, so that the land was darkened;...* (NKJV)

Apparently, the locusts were so thick in the air that it made the land dark. They were like a massive cloud.

Current Locust invasions in Africa:

Interestingly enough, at the time that I began to write about the judgment of locusts on Egypt, much of Africa is under the threat of several locust swarms.

From the Guardian: A second wave of desert locusts is threatening east Africa with estimates that it will be 20 times worse than the plague that descended two months ago.

The locusts present "an extremely alarming and unprecedented threat" to food security and livelihoods, according to the UN. A swarm of just more than a third of a square mile can eat the same amount of food in one day as 35,000 people.

This second invasion from breeding grounds in Somalia includes more young adults which are especially voracious eaters.²¹

²¹ From the [Guardian](#), accessed June 30, 2020.

A Plague of Locusts (a contemporary photograph); from the [Guardian](#); accessed June 30, 2020. The copy for this picture reads: *Desert locusts in Kipsing, near Oldonyiro, in Isiolo county, Kenya.*²²

This photograph, where locusts virtually cover every thing, the entire ground and every plant, must have been the experience of the Egyptians.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 10:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wā (or vā) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'ākal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'eseb (בְּשֵׁב) [pronounced <i>EH-seb</i>]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular noun	Strong's #6212 BDB #793
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

²² From the [Guardian](#), accessed June 30, 2020.

Exodus 10:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
p ^{er} rîy (יִרְיִ) [pronounced p ^{er} ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular construct	Strong's #6529 BDB #826
'êts (עץ) [pronounced g ^{ay} ts]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâthar (רָתַי) [pronounced yaw-THAHR]	<i>to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3498 BDB #451
bârâd (דָּרָב) [pronounced baw-RAWD]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun with the definite article	Strong's #1259 BDB #135

Translation: They ate every plant in the land and every fruit of the tree which the hail left behind.

There was some greenery remaining after the horrendous hail storm which was a previous judgment. The locusts ate all of the green remaining on the plants and trees.

Exodus 10:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâthar (רָתַי) [pronounced yaw-THAHR]	<i>to be left over, to be left behind, to remain; to excel, to be superior [to the rest]; to gain a victory</i>	3 rd person masculine singular, Niphal perfect, pausal form	Strong's #3498 BDB #451
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yereq (קָרִי) [pronounced YEH-rehk]	<i>green, greenness, green plants, greenery, that which is green</i>	masculine singular noun	Strong's #3418 BDB #438

Exodus 10:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêts (עץ) [pronounced ġayts]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿeseb (בְּשֵׁעַ) [pronounced EH-seb]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular noun	Strong's #6212 BDB #793
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: There was not any green remaining in any tree and no plant remained in all the land of Egypt.

Nothing green remained of the plants and trees of Egypt. Even though the hail destroyed nearly every plant and tree in the land of Egypt, small green shoots began to peak out through the soil. The ravenous insects went after any sort of greenery that they could find.

Exodus 10:15 The locusts [lit., he] covered the face of the land and so darkened the land. They ate every plant in the land and every fruit of the tree which the hail left behind. There was not any green remaining in any tree and no plant remained in all the land of Egypt. (Kukis mostly literal translation)

There was nothing edible or close to edible that was not consumed by these locusts.

I don't know if there was any grain storage (as in the days of Joseph), but it is reasonable to assume that, if there was, the locusts got into that as well.

In several of these plagues, there were a great many small varmints which came down on Egypt; but these locusts were the worst of all of them. Previously, there were so many frogs as to be an horrendous nuisance, but these locusts were far more than just a nuisance.

Locusts as a Swarm (a question from the Guardian):

Apparently, locusts become much worse creatures when they swarm.

From the **Guardian**:

How does a single locust become a swarm?

In normal times, locusts are not usually a threat. Desert locusts are a type of grasshopper that feed off vegetation but are usually solitary.

But when conditions bring them together, their behaviour completely changes. As few as two locusts touching each other can create a connection that starts them forming into groups. This unlocks their destructive “gregarious” state that changes their behaviour and even colour.

Rains help the swarms to form. The moisture turns deserts into ideal habitats for breeding and the locusts feed off the growing vegetation. In two generations, the number of locusts can increase 400-fold.

They easily devour fields of crops and when the food dries up, they move on. “Bands” of wingless, gregarious locusts move in the same direction, while adult winged “swarms” migrate by air in search of greenery.

Dry weather usually kills them off naturally but when things change, plagues begin. A combination of ideal breeding conditions and a lack of control operations can allow unchecked breeding, which is what happened in Yemen in 2018. Two cyclones within months of each other created long breeding periods that allowed the numbers to grow 8,000-fold and the war in the region meant the locusts were not detected and destroyed.

Exodus 10:14–15 The locusts swarmed over all the land of Egypt and they came to rest upon all the country of Egypt—[they were] very abundant—and upon Egypt [lit., it] [there] had not been such a locust swarm like this [lit., he] nor will there be after. The locusts [lit., he] covered the face of the land and so darkened the land. They ate every plant in the land and every fruit of the tree which the hail left behind. There was not any green remaining in any tree and no plant remained in all the land of Egypt. (Kukis mostly literal translation)

What the Egyptians faced was of such a magnitude that Pharaoh called Moses and Aaron in almost immediately. The locusts were so devastating that God needed to remove them. Life had become impossible in Egypt.

Exodus 10:14–15 The locusts swarmed over the entire land of Egypt and they came to rest within the borders of Egypt. They were very dense upon the land; and there had not been a locust swarm like this ever before or since. These locusts covered the land so that it was darkened. They ate every plant and anything that was green on any tree that remained after the hail. After the locusts, there was no green remaining anywhere in all Egypt. (Kukis paraphrase)

Moses has warned Pharaoh that God would bring locusts into the land and Pharaoh. At first, appeared that he would acquiesce to God's requirements, but he changed his mind. His heart was too hard.

As a result, the locusts have invaded Egypt, and they are worse than anyone could have imagined.

And so hastens Pharaoh to call for Moses and Aaron and so he says, "I have sinned to Y^ehowah your Elohim and to you [all]. And now, bear please my sin only the time and make supplication to Y^ehowah your Elohim to take away from upon me only the death the this."

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Pharaoh quickly called for Moses and Aaron and he said, "I have sinned regarding Y^ehowah your Elohim and regarding you [all]. So now, please bear my sin only [this one] time; also make supplication [for me] to Y^ehowah your Elohim to take away from upon me this death."

Pharaoh quickly called for Moses and Aaron and said, "I have sinned against Jehovah your God and against Israel. Please bear my sin just this one time; and also make supplication for me to Jehovah your God to take away from Egypt this death."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so hastens Pharaoh to call for Moses and Aaron and so he says, "I have sinned to Y ^e howah your Elohim and to you [all]. And now, bear please my sin only the time and make supplication to Y ^e howah your Elohim to take away from upon me only the death the this."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Pharaoh made haste, and sent certain to call Mosheh and Aharon. And he said, I have sinned before the Lord your God and against you. But now, pardon my sin only this once, and pray before the Lord, that He would only remove from me this death.
Revised Douay-Rheims	Wherefore Pharaoh in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you. But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Then Pharaoh called for Mosha and Aaron in haste, and he said, "I have sinned against Mar-Yah your God, and against you. Now therefore please forgive my sin again, and pray to Mar-Yah your God, that he may also take away from me this death."
Lamsa's Peshitta (Syriac)	Then Pharaoh called for Moses and Aaron in haste; and he said to them, I have sinned against the LORD your God and against you. Now therefore, forgive me my fault this time also, and pray before the LORD your God that he may remove from me this death.
Updated Brenton (Greek)	And Pharaoh hastened to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you. Therefore pardon my sin yet this time, and pray to the Lord your God, and let Him take away from me this death.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Pharaoh quickly sent for Moses and Aaron, and said, I have done evil against the Lord your God and against you. Let me now have forgiveness for my sin this
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	time only, and make prayer to the Lord your God that he will take away from me this death only.
Easy English	Then Pharaoh quickly commanded Moses and Aaron to come to him. He said: 'I have done bad things against the Lord your God and against you. 17 Please forgive me once more for the bad things that I have done. Please ask the Lord your God to remove this cruel and dangerous trouble from me.'
Easy-to-Read Version—2006	Pharaoh quickly called for Moses and Aaron. Pharaoh said, "I have sinned against the LORD your God and against you. Now, forgive me for my sins this time. Ask the LORD to remove this 'death' from me."
Good News Bible (TEV)	Then the king hurriedly called Moses and Aaron and said, "I have sinned against the LORD your God and against you. Now forgive my sin this one time and pray to the LORD your God to take away this fatal punishment from me."
<i>The Message</i>	Pharaoh had Moses and Aaron back in no time. He said, "I've sinned against your GOD and against you. Overlook my sin one more time. Pray to your GOD to get me out of this—get death out of here!"
Names of God Bible	.
NIRV	.

Thought-for-thought translations; paraphrases:

Common English Bible	Pharaoh called urgently for Moses and Aaron and said, "I've sinned against the LORD your God and against you. Please forgive my sin this time. Pray to the LORD your God just to take this deadly disaster away from me."
Contemporary English V.	At once the king sent for Moses and Aaron. He told them, "I have sinned against the LORD your God and against you. Forgive me one more time and ask the LORD to stop these insects from killing every living plant."
The Living Bible	Then Pharaoh sent an urgent call for Moses and Aaron and said to them, "I confess my sin against Jehovah your God and against you. Forgive my sin only this once, and beg Jehovah your God to take away this deadly plague. I solemnly promise that I will let you go as soon as the locusts are gone."
New Berkeley Version	.
New Living Translation	Pharaoh quickly summoned Moses and Aaron. "I have sinned against the LORD your God and against you," he confessed. "Forgive my sin, just this once, and plead with the LORD your God to take away this death from me."
Unlocked Dynamic Bible	The king quickly called Aaron and Moses and said, "I have sinned against Yahweh, your god, and against you two. So now I ask you to forgive me this one time for having sinned. Please pray to Yahweh, your god, to take away this terrible disaster that will cause us all to die."

Partially literal and partially paraphrased translations:

American English Bible	Then Pharaoh hastily called Moses and Aaron, and said: 'I have sinned before Jehovah your God and against you. [Please] pardon my sin one more time and pray to Jehovah your God... ask Him to take away this death!'
Beck's American Translation	.
New Advent (Knox) Bible	Upon this, Pharaoh sent for Moses and Aaron with all haste; I have wronged you, he said, you and this Lord of yours; but forgive me this once, and pray the Lord your God to rid me of this deadly plague.
Translation for Translators	The king quickly summoned Aaron and Moses/me, and said, "I have sinned against Yahweh, your God, and against you two. So, now I ask you to forgive me this one time <i>for having</i> sinned. And pray to Yahweh your god to take away this <i>destruction</i> [MTY] <i>which will cause us to die.</i> "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to quickly call Moses and Aaron, and was to say: I am to have been cleared before Jehovah, he of mighty ones of yours. Be lifting up my missing the mark, this one time, and be entreating Jehovah, he of mighty ones of yours, that he was to turn aside this death.
Ferrar-Fenton Bible	Then Pharaoh hastened, and summoned Moses and Aaron, and said; 'I have sinned against the EVER-LIVING GOD, and against you I Therefore pardon now my sin, only this once, and entreat the EVER-LIVING GOD to turn from me also this death!'
HCSB	Pharaoh urgently sent for Moses and Aaron and said, "I have sinned against Yahweh your God and against you. Please forgive my sin once more and make an appeal to Yahweh your God, so that He will take this death away from me."
Urim-Thummim Version	Then Pharaoh called for Moses and Aaron in great haste and said, I have sinned against YHWH your Elohim and against you. Now take away my sin once again and make supplication to YHWH your Elohim that He may remove this deadly plague.
Wikipedia Bible Project	And Pharaoh hurried to call Moses and Aaron, and said "I have sinned to Yahweh your God, and to you. And now, please bear my sin just this one time, and intervene with Yahweh your God, and he would only remove from upon me this deadliness."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Because of all this Pharaoh hastened to summon Moses and Aaron and said to them, "I have sinned against Yahweh, your God, and against you. 17.Forgive my sin, I pray you, at least for once and ask Yahweh, your God, for a final favor: to rid me of this deadly plague."
The Heritage Bible	And Pharaoh flowing like liquid called for Moses and Aaron, and he said, I have sinned against Jehovah, your God, and against you. And now forgive, please, my sin only <i>this</i> time, and burn incense to Jehovah, your God, that he may only take away from me this death.
New American Bible (2002)	Hastily Pharaoh summoned Moses and Aaron and said, "I have sinned against the LORD, your God, and against you. But now, do forgive me my sin once more, and pray the LORD, your God, to take at least this deadly pest from me."
New Jerusalem Bible	Pharaoh sent urgently for Moses and Aaron and said, 'I have sinned against Yahweh your God and against you. Now forgive my sin, I implore you, just this once, and entreat Yahweh your God to turn this deadly thing away from me.'
Revised English Bible—1989	Pharaoh hastily summoned Moses and Aaron. "I have sinned against the LORD your God and against you," he said. "Forgive my sin, I pray, just this once, and intercede with the LORD your God to remove this deadly plague from me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh hurried to summon Moshe and Aharon and said, "I have sinned against <i>ADONAI</i> your God and against you. Now, therefore, please forgive my sin just this once; and intercede with <i>ADONAI</i> your God, so that he will at least take away from me this deadly plague!"
The Complete Tanach exeGesés companion Bible	. And Paroh calls for Mosheh and Aharon in haste; and he says, I have sinned against Yah Veh your Elohim and against you: and now bear, I beseech you, my sin only this one time and intreat Yah Veh your Elohim, to turn aside from me this death only.

Kaplan Translation	Pharaoh hastily summoned Moses and Aaron. 'I have committed a crime,' he said, 'both to God your Lord and to you. Now forgive my offense just this one more time. Pray to God your Lord! Just take this death away from me!'
Orthodox Jewish Bible	Then Pharaoh called for Moshe and Aharon in haste; and he said, chatati (I have sinned) against Hashem Eloheichem, and against you. Therefore forgive, now, my sin only this once, and entreat Hashem Eloheichem, that He would only take away from me this mavet.
The Scriptures 1998	Pharaoh then called for Mosheh and Aharon in haste, and said, "I have sinned against יהוה your Elohim and against you. "And now, please forgive my sin only this once, and pray to יהוה your Elohim, that He would only turn away this death from me."

Expanded/Embellished Bibles:

The Amplified Bible	Then Pharaoh hurried to call for Moses and Aaron, and he said, "I have sinned against the LORD your God and against you. Now therefore, please forgive my sin only this once [more], and pray and entreat the LORD your God, so that He will remove this [plague of] death from me."
The Expanded Bible	·The king [^L Pharaoh] quickly called for Moses and Aaron. He said, "I have sinned against the LORD your God and against you. Now forgive my sin this time. ·Pray to [Entreat; Intercede with] the LORD your God, and ask him to ·stop [turn aside] this ·punishment that kills [deadly thing from me]."
Kretzmann's Commentary	Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord, your God, and against you. This is a distinct confession of sin, for Pharaoh was not lacking in knowledge of his transgression, but in willingness to repent. 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. Here was more hypocrisy; for Pharaoh did not desire forgiveness of his sins in order to turn to the Lord for mercy, but only to be delivered from this terrible plague, which gave him a feeling of utter helplessness. Only this time he wanted to be delivered from the deadly ruin staring him in the face, an expression which afterward condemned him.
NET Bible®	⁵³ Then Pharaoh quickly ⁵⁴ summoned Moses and Aaron and said, "I have sinned ⁵⁵ against the Lord your God and against you! So now, forgive my sin this time only, and pray to the Lord your God that he would only ⁵⁶ take this death ⁵⁷ away from me." ^{53sn} The third part of the passage now begins, the confrontation that resulted from the onslaught of the plague. Pharaoh goes a step further here – he confesses he has sinned and adds a request for forgiveness. But his acknowledgment does not go far enough, for this is not genuine confession. Since his heart was not yet submissive, his confession was vain. ^{54tn} The Piel preterite וַיַּמְהַר (vaymaher) could be translated "and he hastened," but here it is joined with the following infinitive construct to form the hendiadys. "He hurried to summon" means "He summoned quickly." ^{55sn} The severity of the plague prompted Pharaoh to confess his sin against Yahweh and them, now in much stronger terms than before. He also wants forgiveness – but in all probability what he wants is relief from the consequences of his sin. He pretended to convey to Moses that this was it, that he was through sinning, so he asked for forgiveness "only this time." ^{56sn} Pharaoh's double emphasis on "only" uses two different words and was meant to deceive. He was trying to give Moses the impression that he had finally come to his senses, and that he would let the people go. But he had no intention of letting them out. ^{57sn} "Death" is a metonymy that names the effect for the cause. If the locusts are left in the land it will be death to everything that grows.
The Voice	Pharaoh immediately sent for Moses and Aaron. Pharaoh: I have sinned against the Eternal your God and against you. Now, please forgive me, just this once; and pray to the Eternal your God, and ask Him to take away this <i>plague of death</i> from me.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "Paroh ^{Great house^m} hurried to call out to "Mosheh ^{Plucked out^m} and to "Aharon ^{Light bringer^m} and he said, I erred to "YHWH He Is" your "Elohiym ^{Powers^m} and to you, and now, please lift up my error, (only) <this time>, and intercede to "YHWH He Is" your "Elohiym ^{Powers^m} , and he will turn aside this death from upon me only,,...
Charles Thompson OT	Upon this Pharaoh sent in haste for Moses and Aaron and said; I have sinned in the sight of the Lord your God and against you; therefore forgive this offence of mine this once more, and pray to the Lord your God; and let him remove from me this pestilence.
Concordant Literal Version Context Group Version	. Then Pharaoh called for Moses and Aaron in a hurry; and he said, I have disgraced YHWH your (pl) God, and you (personal love). Now therefore forgive, I beg of you, my disgrace only this once, and entreat YHWH your (pl) God, that he may take away from me this death only.
Modern English Version	Then Pharaoh called for Moses and Aaron in haste and said, “I have sinned against the LORD, your God, and against you. Now therefore please forgive my sin only this once, and entreat the LORD your God, so that He may take away from me this death only.”
NASB	Then Pharaoh hurriedly called for Moses and Aaron, and he said, “I have sinned against the LORD your God and against you. Now therefore, please forgive my sin only this once, and make supplication to the LORD your God, that He would only remove this death from me.”
Stuart Wolf’s Translation Young’s Updated LT	. And Pharaoh hastens to call for Moses and for Aaron, and says, “I have sinned against Jehovah your God, and against you, and now, bear with, I pray you, my sin, only this time, and make you [all] supplication to Jehovah your God, that He turn aside from off me only this death.”

**The gist of this passage:
16–17**

Exodus 10:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
mâhar (מהר) [pronounced <i>maw-HAHR</i>]	<i>to hasten, to hurry, to hustle, to make haste, to rush; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	3 rd person masculine singular, Piel imperfect	Strong’s #4116 BDB #554
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GÔH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong’s #6547 BDB #829
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510

Exodus 10:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	Qal infinitive construct	Strong's #7121 BDB #894
lâmed (ל) [pronounced l ^{eh}]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

Translation: Pharaoh quickly called for Moses and Aaron...

The locusts have come in and just covered the land, eating everything that they can. They are in all of the houses; they virtually cover the land. Pharaoh calls Moses and Aaron back to make a deal, so that Egypt might be rid of the locusts.

The phrase *in haste* is actually the Piel imperfect of the verb mâhar (מָהַר) [pronounced maw-HAHR], which means, *to hasten, to hurry, to hustle, to make haste, to rush*; its transitive use is *to prepare quickly, to bring quickly, to do quickly*. Strong's #4116 BDB #554. Pharaoh is the subject of the verb and the Piel is the intensive stem. Pharaoh wanted to deal with this problem immediately.

One of the details that seems to be missing from most of these plague narratives is, *who went to find Moses and Aaron and how did they do that?* Pharaoh sent one or a few men to Goshen, apparently knowing where Moses and Aaron would be. Walking across the border into the town of Goshen was probably like walking through an invisible force shield. On the Egypt side, there are locusts all around the messengers, clinging to their garb; and with each step, they would hear the crunching of locust bodies beneath their feet. But, when they stepped into Goshen city limits, it was as if they were in a new world, and there were no more locusts—not clinging to their clothing and not beneath their sandals.

They found Moses and Aaron and brought them forthwith to the palace.

What I have described is likely what took place between v. 16a and 16b.

Exodus 10:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 st person singular, Qal perfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and he said, "I have sinned regarding Y^ehowah your Elohim and regarding you [all]."

Again, as Pharaoh did in the previous chapter, he admits to sinning with regards to Y^ehowah; and to sinning with regards to Moses and Aaron. "I gave you my word; I wanted to work things out. I have sinned against you. Let's come to a meeting of the minds." may have been Pharaoh's words.

Exodus 10:16 Pharaoh quickly called for Moses and Aaron and he said, "I have sinned regarding Y^ehowah your Elohim and regarding you [all]. (Kukis mostly literal translation)

Pharaoh brings back Moses and Aaron and apologizes to them, admitting that he sinned against their Lord and against them.

Pharaoh admits his sin regarding Moses and Aaron; and against their God. The 2nd person masculine plural suffix would refer to Moses and Aaron; and possibly to all Israel.

I do not doubt that the Pharaoh is very sincere with this plea. A criminal, when faced with a great deal of time in jail or with the death sentence can become very sincerely sorry that they have done what they've done. I heard a news show where a drug dealer found that he was going into jail for a mandatory 15 years and he said he learned his lesson and really thought that he could have learned it in 5 years. This was prior to going into jail. You could tell by his voice that he was very sorry that he did what he did. He did not feel that what he did was all that wrong, but he was certainly unhappy about the consequences, and he was very sorry about that. People who are wrong, when faced with the consequences are suddenly very sorry for what has happened; but they are mostly sorry about the consequences.

Pharaoh recognizing that he has sinned is, more or less, the first step. What it takes for him to be saved is to go from there to faith in the Revealed God, the God of Moses and Aaron, the God Who could forgive him. Pharaoh needs to have trust in that God.

What I believed happened here was, not only did Pharaoh realize what he had done had serious consequences to his country; but, based upon the previous plague, those in his cabinet were probably complaining as well. "We told you to capitulate!" one may have said to him.

Exodus 10:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>lift up, bear, carry</i>	2 nd person masculine singular, Qal imperative	Strong's #5375 BDB #669
nâ (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: " Oh, that I may not respect any man's person "); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 1 st person singular suffix	Strong's #2403 BDB #308
This is the first time this noun is found in the Book of Exodus. However, the verb was used in Ex. 9.			
ʾak ^e (אָכֵּן) [pronounced <i>ahk^e</i>]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36

Exodus 10:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pa'am (פֶּאֵם) [pronounced PAH-áhám]	<i>beat, foot, anvil, occurrence, time, steps</i> ; the connotation is the passage of time	feminine singular noun	Strong's #6471 BDB #821
These two words are variously translated .			

Translation: So now, please bear my sin only [this one] time;...

We have the noun *sin* used for the first time in the book of Exodus here. The verb was found earlier in this chapter and in Exodus 9 as well. Pharaoh is saying, "You saw past my sin previously; please forgive me this one more time." The idea that he is trying to convey is, "This will be the last time."

The word often translated "forgive" in this verse is *nâsâ'* (נָשָׂא) [pronounced *naw-SAW*], in the Qal imperative. The root meaning is "to lift up." and it means *to lift up, to bear, to take away guilt*.

Pharaoh asks for his sin to be forgiven (that is, that it be *lifted up and taken away*) and that the locusts be lifted up taken away as well.

His sin was negative volition toward the God of Moses; his sin was him promising to allow Moses and the sons of Israel to leave Egypt to worship their God; and then going back on that promise.

Pharaoh is not as concerned with the guilt or the wrongness of what he has done, as he is with the result—the punishment which God inflicted upon Egypt. Often, this is the only way to control criminals. They may be beyond the point at which they realize (or are concerned that) their crime is morally wrong; but they do understand negative consequences applied to their life. If you know any criminals, no doubt you have heard them say, "I don't ever want to return to jail." In some cases, they will change their behavior in order to make that happen (I have personally known people to say something like that and to change things around so that they never went back to jail). Pharaoh understands not so much that he is wrong, but that there are some very unpleasant results.

Application: This is why we discipline children. They do not come to us with a blank slate, as some maintain, but they have genetic predispositions, they have learned behavior and they have an **old sin nature** which is full blown at birth. Discipline connects pain and discomfort with incorrect behavior. This helps to develop a conscience. Actually, so there is no misunderstanding, the discipline coupled with an explanation as to why they are being disciplined helps to develop a conscience in the child. A child needs to know what is right and wrong and needs to have this taught to him, even if it requires spanking (which is different from physical and emotional abuse).

Application: It is a parent's duty to discipline a child and if you are unable to discipline a child or would want to spank them for every infraction that they commit, then you have no business having children. A child will develop true self esteem and have the best possible peer interaction if he is brought up to be polite, considerate, well-behaved and lawful. A child needs to learn respect for his elders, his peers, for the property of others; a child needs to know the value of hard work and achievement. Self-esteem for its own sake is worthless and does nothing but spoil the child.

Back to our narrative:

Exodus 10:17a **Now therefore, please forgive my sin only this once,...** (NKJV)

I have no doubt that, throughout these judgments, Pharaoh was sincere in his request. At the attack of the locusts, Pharaoh no doubt regretted what he had done, and, in the moment, he appears to be willing to agree to virtually anything.

Exodus 10:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâthar (אָתָר) [pronounced ʿaw-THAR]	<i>make supplication, plead, entreat; be entreated for anyone</i>	2 nd person masculine plural, Hiphil imperative	Strong's #6279 BDB #801
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43

Translation: ...also make supplication [for me] to Y^ehowah your Elohim...

In the moment, Pharaoh understands that this is all about the God of Moses and Aaron; and not about either man individually. He also understands that Moses and Aaron are mediaries between God and himself. He does not quite understand yet that it is Moses who is the true intermediary between God and him.

Quite obviously, he would not understand that Moses is a **type**. I don't believe that any of the Old Testament saints (and sinners) understood even the most fundamental facts about **typology**.

Exodus 10:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çûwr (סור) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5493 (and #5494) BDB #693
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

Exodus 10:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this away from. Some translate this <i>from above, above</i> in Gen. 49:25.			
raq (רַק) [pronounced <i>rahk</i>]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> .			
ʾêth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
mâveth (מָוֶת) [pronounced <i>MAW-veth</i>]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the definite article	Strong's #4194 BDB #560
Strong has its figurative meaning as <i>pestilence, ruin</i> .			
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

Translation: ...to take away from upon me this death.”

"Take" is the Hiphil future (causative future) of *çûwr* (סוּר) (pronounced *soor*), and it means *to depart, turn aside or away*. The causative means that Pharaoh wants God to cause his sin to depart from him. This would be the logical word for Pharaoh to use, as he clearly wants the locusts lifted up and taken away as well.

The word for death is a very common one: *mâveth* (מָוֶת) [pronounced *MAW-veth*], which means, *death [as opposed to life], death by violence*. Strong has its figurative meaning as *pestilence, ruin*. Pharaoh looks out onto the landscape and he sees no life of any sort out there. Strong's #4194 BDB #560. The land of Egypt is in ruin from this and all of the previous judgments.

Although there were not necessarily any deaths which resulted directly from the locusts, Pharaoh recognizes that they will have no food to feed their animals.

Exodus 10:17 *So now, please bear my sin only [this one] time; also make supplication [for me] to Y^{eh}owah your Elohim to take away from upon me this death.”* (Kukis mostly literal translation)

Pharaoh wants God to lift away his sin or remove the guilt (or in this case, the judgement) for his sin, and then God is to cause to depart from Pharaoh, *this death*, referring to the wholesale destruction of the land. This is a metonymy where the word *death* stands for *plague; death* is the result of the plague/judgment of the locust. This

is not the result of the pangs of conscience but it is the result of the discipline under which the Pharaoh finds himself.

This appears to be the salvation message. Pharaoh requests Moses and Aaron to intercede between God and him; to mediate between God and him. He has sinned and he asked to be forgiven that sin. He knows that only the proper mediator (that is, Jesus Christ) can make a request like this. And what is Pharaoh asking to have removed? *This death!* And how many times does this need to take place? *Just this one time!*

The locusts have stripped the fields of all vegetation, so Pharaoh looks out on the horizon, and sees nothing but bare ground, wherever there might be an opening between these swarms of locusts.

Dr. Peter Pett suggests²³ that, when there were so many locusts that this blocked the sun, thus bringing about the temporary death of the sun god, Re; that this is the death to which Pharaoh refers. I believe that it is much simpler than that; the death from starvation is anticipated.

I have no doubts about the sincerity of Pharaoh at this point. As long as the pressure is being applied—the locusts covering the land of Egypt—he is willing to agree to anything. Even in his own mind, I do not doubt that he is willing to capitulate to any requirement of God.

Exodus 10:16–17 Pharaoh quickly called for Moses and Aaron and he said, “I have sinned regarding Y^ehowah your Elohim and regarding you [all]. So now, please bear my sin only [this one] time; also make supplication [for me] to Y^ehowah your Elohim to take away from upon me this death.” (Kukis mostly literal translation)

Exodus 10:16–17 Pharaoh quickly called for Moses and Aaron and said, “I have sinned against Jehovah your God and against Israel. Please bear my sin just this one time; and also make supplication for me to Jehovah your God to take away from Egypt this death.” (Kukis paraphrase)

Exodus 10:16–17 Pharaoh quickly called for Moses and Aaron and said, “I have sinned against Jehovah your God and against Israel. Please bear my sin just this one time; and also make supplication for me to Jehovah your God to take away from Egypt this death.” (NKJV)

What Pharaoh asks for parallels our salvation experience. The NIV is used below, unless otherwise noted.

Parallels to Salvation	
Pharaoh's Actions	Our Salvation Experience
Pharaoh calls for Moses and Aaron to come quickly.	For he says, "In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favor, now is the day of salvation. (2Cor. 6:2 Psalm 69:13 Isa. 49:8)
Pharaoh has sinned against God. All men are fallen and have sinned against God.	There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus. (Rom. 3:22b–24)
Pharaoh calls for Moses and Aaron to mediate between him and God.	For there is one God, and there is one Mediator between God and men, the Man Christ Jesus, Who gave Himself as a ransom for all,... (1Tim. 2:5–6a; ESV; capitalized)

²³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus 10:17.

Parallels to Salvation	
Pharaoh's Actions	Our Salvation Experience
Pharaoh asks that his sin be forgiven this one time.	The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins. It is impossible for the blood of bulls and goats to take away sins. (Heb. 10:1–4)
Forgiveness of sin will take away this death.	Indeed, we felt we had received the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. He has delivered us from such a deadly peril, and he will deliver us again. On Him we have set our hope that He will continue to deliver us, as you help us by your prayers. (2Cor. 1:9–11a) Although Paul is speaking of temporal forgiveness here; this parallels eternal forgiveness, which is had by faith in Christ.

It is certainly reasonable to ask, *is Pharaoh saved?* When the pressure is on, he regrets his sins; but, as soon as the pressure is removed, he strengthens his negative volition against God. I would say that he has never really exercised faith in the Revealed God, based upon what he does (what Pharaoh does reveals what is in his soul). He is the man who calls for it to stop hurting— "I will do anything; I will promise to start going to church on Sundays!" But when the pressure is removed, whatever promises he has made are set aside.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A brief review of Exodus 10:13–17:

Moses has warned Pharaoh about the plague to come. At first, it appeared that Pharaoh would give in, but he was not willing to do all that God required.

Exodus 10:13–15 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 locusts. 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.

The actual judgment appears to be quite natural. The locusts are actually alive somewhere else, and God uses a strong wind to pick them up and move them to Egypt.

The locusts eat anything which is green.

Exo 10:16–17 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." (ESV)

Pharaoh, once again, gives in to the plague. Again, he *seems* to be truly repentant.

Since several translations connect the very short v. 18 with all or part of v. 19, I have included that with the translations below, either here or in the next verse.

And so he goes out from with Pharaoh and so he petitions unto Y^ehowah. Exodus 10:18 **Moses [lit., *he*] went out from Pharaoh and he made entreaty to Y^ehowah.**

Moses went out from Pharaoh and he made entreaty to Jehovah on behalf of Pharaoh.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he goes out from with Pharaoh and so he petitions unto Y ^e howah.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And he went out from Pharaoh, and prayed before the Lord.
Revised Douay-Rheims	And Moses going forth from the presence of Pharaoh, prayed to the Lord.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	He went out from Pharaoh, and prayed to Mar-Yah.
Lamsa's Peshitta (Syriac)	And Moses went out from the presence of Pharaoh and prayed before the LORD.
Updated Brenton (Greek)	And Moses went forth from Pharaoh, and prayed to God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So he went out from Pharaoh and made prayer to the Lord.
Easy English	Then Moses left Pharaoh and Moses prayed to the Lord.
Good News Bible (TEV)	Moses left the king and prayed to the LORD.
<i>The Message</i>	Moses left Pharaoh and prayed to GOD.
Names of God Bible	Moses left Pharaoh and prayed to Yahweh .
NIRV	After Moses left Pharaoh, he prayed to the LORD.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Moses left the palace and prayed.
The Living Bible	.
New Berkeley Version	.
New Living Translation	So Moses left Pharaoh's court and pleaded with the LORD.
Unlocked Dynamic Bible	So Moses and Aaron left the king, and Moses prayed to Yahweh.

Partially literal and partially paraphrased translations:

American English Bible	So Moses left Pharaoh and prayed to God; then Jehovah sent a strong wind from the sea that blew in the opposite direction, picking up the locusts and throwing them into the Red Sea... and there wasn't a single locust left anywhere in the land of Egypt. V. 19 is included for context.
Beck's American Translation	.
New Advent (Knox) Bible	.
Translation for Translators	They/We left the king, and Moses/I prayed to Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to go out from Pharaoh and entreat Jehovah.
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Ferrar-Fenton Bible	So they went out from Pharaoh and entreated the EVER-LIVING the LORD caused a very strong west wind to blow, and it swept off the locusts and blew them into the Red Sea. There was not a locust in all the dominions of the Mitzeraim. V. 19 is included for context.
HCSB Urim-Thummim Version Wikipedia Bible Project	Moses left Pharaoh's presence and appealed to the LORD. He went out from Pharaoh and made supplication to YHWH. And he left Pharaoh's presence, and intervened with Yahweh.

Catholic Bibles (those having the imprimatur):

The Heritage Bible New American Bible (2011)	And he went out from Pharaoh, and burned incense to Jehovah. When Moses left Pharaoh, he prayed to the LORD, and the LORD caused the wind to shift to a very strong west wind, which took up the locusts and hurled them into the Red Sea.* Not a single locust remained within the whole territory of Egypt. V. 19 is included for context. * [10:19] The Red Sea: the traditional translation, cf. Septuagint and other Versions; but the Hebrew literally means "sea of reeds" or "reedy sea," which could probably be applied to a number of bodies of shallow water, most likely somewhat to the north of the present deep Red Sea.
New Jerusalem Bible	When Moses left Pharaoh's presence he prayed to Yahweh, and Yahweh changed the wind into a west wind, very strong, which carried the locusts away and swept them into the Sea of Reeds. There was not one locust left in the whole of Egypt. V. 19 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The Complete Tanach exeGesés companion Bible Israeli Authorized Version Kaplan Translation Orthodox Jewish Bible <i>The Scriptures</i> 1998	He went out from Pharaoh and interceded with <i>ADONAI</i> . . And he goes out from Paroh and intreats Yah Veh:... And he went out from Pharaoh, and intreated YY. [Moses] left Pharaoh's presence and prayed to God. And he went out from Pharaoh, and entreated Hashem. And he went out from Pharaoh and prayed to יהוה.
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Expanded/Embellished Bibles:

The Expanded Bible	Moses left the king [^L Pharaoh] and prayed to [entreated; interceded with] the LORD.
Kretzmann's Commentary NET Bible®	. Moses ⁵⁸ went out ⁵⁹ from Pharaoh and prayed to the Lord,... ⁵⁸ tn Hebrews "and he"; the referent (Moses) has been specified in the translation for clarity. ⁵⁹ tn Hebrews "and he went out."
The Voice	Moses left Pharaoh and prayed to the Eternal <i>for him</i> .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he went out <away from> "Paroh ^{Great house"} and he interceded to "YHWH ^{He Is} " ,...
Concordant Literal Version <i>Emphasized Bible</i>	So Moses went forth from Pharaoh and entreated Yahweh. So he came out from Pharaoh,—and made entreaty unto Yahweh; and Yahweh turned back a west wind strong exceedingly, and carried away the locust and cast it into the Red Sea,—there was not left a single locust in all the bounds of Egypt.
English Standard Version	So he went out from Pharaoh and pleaded with the LORD. V. 19 is included for context.

Modern English Version	So he went out from Pharaoh and prayed to the LORD.
NASB	He went out from Pharaoh and made supplication to the LORD.
Stuart Wolf's Translation	.
Young's Updated LT	And he goes out from Pharaoh, and makes supplication unto Jehovah.

The gist of this passage: Moses leaves the palace and goes to pray to God.

Exodus 10:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of; from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829

These exact words are found back in v. 6.

Translation: Moses [lit., *he*] went out from Pharaoh...

There were locusts everywhere throughout Egypt. They had eaten all that the hail had not destroyed and they were everywhere. Pharaoh had again relented and agreed—at least he appeared to agree—to what Moses—speaking for God—had demanded.

Only Moses is mentioned when it comes to leaving Pharaoh and making supplication to God, but certainly Aaron was there. Finally, even though he was devastated because God just economically destroyed Egypt for many more decades, God will give Pharaoh the strength to express the contents of his soul.

I am speculating here, but I believe that Pharaoh is not the kind of man who truly recognizes his sin; I don't think that he desires for God forgive him. However, he clearly recognizes the consequences or the discipline of his wrongdoing and that is the only thing which really bothers him. Having sinned once or twice myself in the past and then getting tremendous deserved discipline for it, I can assure you that I also have been very interested in the removal of the discipline. In some areas, it is the discipline which has helped me to recognize the depravity of my actions. However, Pharaoh only sees the discipline and has not moved from there to the correction of his behavior. God has given him enough strength to express that which is in his soul, and that is what he will do.

Only Moses is mentioned as going out from Pharaoh because this is the type which God wants to establish—one intermediary (Moses) between God and man (Pharaoh).

Why is it that Moses must leave the palace? There has to be a separation between Pharaoh and God. Pharaoh is unclean; Pharaoh is not regenerate; so only Moses can make intercession for him. Pharaoh cannot present his case to God personally. Therefore, there must be this set-apart place (a place where Moses can meet with God, where Moses is not defiled by Pharaoh).

Exodus 10:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâthar (אָתָר) [pronounced <i>gaw-THAR</i>]	<i>to pray, to supplicate, to appeal, to petition, to entreaty</i>	3 rd person masculine singular, Qal imperfect	Strong's #6279 BDB #801
ʿel (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly <i>yoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he made entreaty to Y^ehowah.

Moses went to God and asked for relief from the locusts.

Moses acts as an intercessor between Pharaoh and God (between man and God). In this way, Moses represents the ministry that Jesus has as our Mediator.

Exodus 10:18 **Moses** [lit., *he*] **went out from Pharaoh and he made entreaty to Y^ehowah.** (Kukis mostly literal translation)

Before God would remove the locusts, Moses had to go out and speak to God, making this request on behalf of Pharaoh. Moses must first act as an intermediary. This is exactly the picture which God wants to paint with Moses—a singular intermediary between man and God. By Moses' request on behalf of the undeserving, God will remove the plague. This parallels our salvation, with Jesus acting as our intermediary. We are undeserving, yet God will remove the judgment which is against us.

Exodus 10:18 **Moses went out from Pharaoh and he made entreaty to Jehovah on behalf of Pharaoh.** (Kukis paraphrase)

Some translators presented vv. 18–19 as a single sentence; or continued v. 18 as a part of the first part of v. 19.

And so turns Y^ehowah a wind of the west mighty very and so He lifts up the locust and so He drives him seaward Cuph. Not left a locust one in all a border of Egypt.

Exodus
10:19

Y^ehowah turned around a very strong west wind and lifted up the locusts and drove them into the Sea of Reeds. [There] was not a single locust remaining in all of Egypt.

Jehovah used a great wind from the west which lifted up all of the locusts and drove them into the Sea of Reeds. There was not a single locust remaining in all of Egypt after this.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so turns Y ^e howah a wind of the west mighty very and so He lifts up the locust and so He drives him seaward Cuph. Not left a locust one in all a border of Egypt.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord turned a wind from the west of exceeding strength, and it carried away the locust, and bare him to the sea of Suph: there was not one locust left in all the borders of Mizraim. And even such as had been salted in vessels for needed food, those, too, the western wind bare away, and they went.
Revised Douay-Rheims	And he made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea: there remained not so much as one in all the coasts of Egypt.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah turned an exceeding strong west wind, which took up the locusts, and drove them into the Sea of Suf. There remained not one locust in all the borders of Egypt.
Lamsa's Peshitta (Syriac)	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 domain of Egypt.
Updated Brenton (Greek)	And the Lord brought in the opposite direction a strong wind from the sea, and took up the locusts and cast them into the Red Sea, and there was not one locust left in all the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord sent a very strong west wind, which took up the locusts, driving them into the Red Sea; not one locust was to be seen in any part of Egypt.
Easy English	And the Lord changed the wind to a very strong west wind. This wind lifted the locusts and it carried them into the Red Sea. Not one locust remained in all the country of Egypt. The 'Red Sea' is also called the Sea of Reeds (water grasses). It is to the east of Egypt
Good News Bible (TEV)	And the LORD changed the east wind into a very strong west wind, which picked up the locusts and blew them into the Gulf of Suez. [See Red Sea in 13.18.] Not one locust was left in all of Egypt.
<i>The Message</i>	GOD reversed the wind—a powerful west wind took the locusts and dumped them into the Red Sea. There wasn't a single locust left in the whole country of Egypt.
Names of God Bible NIRV	. The LORD changed the wind to a very strong west wind. It picked up the locusts. It blew them into the Red Sea. Not even one locust was left anywhere in Egypt.

Thought-for-thought translations; paraphrases:

Contemporary English V. The Living Bible	.	So Moses went out from Pharaoh and entreated the Lord, and he sent a very strong west wind that blew the locusts out into the Red Sea, so that there remained not one locust in all the land of Egypt!. V. 18 is included for context.
New Berkeley Version New Life Version	.	So Moses left Pharaoh and prayed to the Lord. And the Lord changed the wind to a very strong west wind. It lifted the locusts and sent them into the Red Sea. Not one locust was left in all the country of Egypt.
New Living Translation		The LORD responded by shifting the wind, and the strong west wind blew the locusts into the Red Sea. [Hebrew <i>sea of reeds</i> .] Not a single locust remained in all the land of Egypt.
Unlocked Dynamic Bible		Then Yahweh changed the wind so that it blew strongly from the west, and it blew all the locusts into the Red Sea. There was not one locust left anywhere in the country of Egypt.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation	.	
New Advent (Knox) Bible		So Moses went out from Pharaoh's presence, and prayed to the Lord; 19 who thereupon sent a violent west wind, that caught up the locusts and swept them away into the Red Sea; not one was left in the whole land of Egypt. V. 18 is included for context.
Translation for Translators		Then Yahweh changed the wind so that it blew <i>strongly</i> from the west, and it blew all the locusts into the Red Sea (OR, the Gulf of Suez). There was not one locust left anywhere in the country of Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible		Jehovah was to turn over a very strong seaward wind, that was to carry the locusts, and was to blow them into the sea of reeds - is there to have remained behind one locust, within the borders of Egypt?
Conservapedia		Now the LORD turned a very strong sea wind, that carried off the locusts and blew them into the Red Sea. Not one locust remained within all the boundaries of Egypt. Literally, "sea of weeds" or "see of reeds."
Ferrar-Fenton Bible God's Truth (Tyndale)	.	And he went out from Pharaoh and prayed unto the Lord: and the Lord turned the wind into a mighty strong west wind, and it took away the grasshoppers and cast them into the reed sea: so that there was not one grasshopper left in all the coasts of Egypt. V. 18 is included for context.
NIV, ©2011		And the Lord changed the wind to a very strong west wind, which caught up the locusts and carried them into the Red Sea. [Or <i>the Sea of Reeds</i>] Not a locust was left anywhere in Egypt.
Tree of Life Version		Then <i>ADONAI</i> turned the wind from the west, very strong, and it carried off the locusts and drove them into the Sea of Reeds. Not one locust remained in all the territory of Egypt.
Urim-Thummim Version		Then YHWH turned a forcefully strong West wind that took away the locusts and cast them into the Red Sea, there remained not one locust in all the regions of Egypt.
Wikipedia Bible Project		And westward Yahweh turned the wind, very strong, and it carried the locusts, and stuck them in the Sea of reeds : not a single locust remained in all the borders of Egypt.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Moses left Pharaoh and interceded with Yahweh brought a very strong wind from the west that carried off the locusts and swept them into the Red Sea. Not one locust was left within the boundaries of Egypt. V. 18 is included for context.
- The Heritage Bible And Jehovah turned about an exceedingly strong west wind, and it took away the multiplying locusts, and slapped them into the Red Sea;¹⁹ there was not left one multiplying locust in all the boundaries of Egypt.
^{19 10:19} Red Sea, yam cuwp, is literally Sea of Reeds, which it is each time it appears. By the third century before Christ the yam cuwp was translated Red Sea (in the Septuagint), and so we have followed that rendering.
- New American Bible (2002) When Moses left the presence of Pharaoh, he prayed to the LORD, and the LORD changed the wind to a very strong west wind, which took up the locusts and hurled them into the Red Sea. But though not a single locust remained within the confines of Egypt, the LORD made Pharaoh obstinate, and he would not let the Israelites go. Vv. 18 & 20 are included for context.
The Red Sea: according to the traditional translation, but the Hebrew is literally, "the Reed Sea"; hence the Red Sea of Exodus was probably a body of shallow water somewhat to the north of the present deep Red Sea.
- Revised English Bible—1989 When Moses left Pharaoh and interceded with the LORD, the wind was changed by the LORD into a westerly gale, which carried the locusts away and swept them into the Red Sea. Not one locust was left within the borders of Egypt. V. 18 is included for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible *ADONAI* reversed the wind and made it blow very strongly from the west. It took up the locusts and drove them into the Sea of Suf; not one locust remained on Egyptian soil.
- The Complete Tanach So he [Moses] left Pharaoh and entreated the Lord, and the Lord reversed a very strong west wind, and it picked up the locusts and thrust them into the Red Sea. Not one locust remained within all the border[s] of Egypt.

west wind: Heb. מִן־חוּר, a west wind. — [from targumim]

into the Red Sea: I believe that the Red Sea was partly in the west, opposite the entire southern boundary, and also east of the land of Israel. Therefore, a west wind thrust the locusts into the Red Sea [which was] opposite it [the west wind]. Likewise, we find this [written] regarding the boundaries [of Israel] that it [the Red Sea] faces the east [of Israel], as it is said: "from the Red Sea to the sea of the Philistines" (Exod. 23:31). [This signifies] from east to west, because the sea of the Philistines was to the west, as it is said concerning the Philistines, "the inhabitants of the seacoast, the nation of Cherithites" (Zeph. 2:5). [Rashi is apparently referring to the Gulf of Suez and the Gulf of Eilat, which are both branches of the Red Sea and thus are included in the expression "Red Sea." The latter is the eastern boundary of the Holy Land, while the Gulf of Suez is Egypt's eastern boundary. Since the Philistines dwelt on the Mediterranean seacoast, the Red Sea mentioned in that context was surely the Gulf of Eilat. The Red Sea mentioned here is the Gulf of Suez, where the locusts were deposited.]

Not one locust remained: Even the salted ones [locusts] which they [the Egyptians] had salted for themselves [to eat]. — [from Exod. Rabbah 13:7; Midrash Tanchuma, Va'era 14]

- exeGesés companion Bible ...and Yah Veh turns a mighty strong seaward wind which births the locusts and blasts them into the Reed sea; not one locust survives in all the borders of Misrayim.

Hebraic Roots Bible	And YAHWEH changed to a west wind, very strong. And it carried the locusts and threw them into the Sea of Reeds. Not one locust was left in all the territory of Egypt.
Kaplan Translation	God turned the wind around, [transforming it into] a very strong west wind. It carried away the locusts, and plunged them into the Red Sea. Not a single locust remained within all Egypt's borders. plunged them... Locust swarms were often carried away by the wind into the sea (cf. Joel 2:20; Pliny 11:35). Red Sea Or 'Erythrean Sea' (Septuagint cf. original Greek of I Maccabees 4:9; Wisdom of Solomon 10:18, 19:7). Yam Suf in Hebrew, literally, 'Sea of Reeds' (Rashi on Exodus 13:18; see note on Exodus 2:3) or 'End Sea.' (Ibn Ezra on Exodus 13:18). This probably denotes the Gulf of Suez, which separates Egypt from the Sinai Peninsula. See note on Exodus 13:18. In ancient times, the term 'Red Sea' or 'Erythrean Sea' referred to what is now the Red Sea as well as its two arms, the Gulf of Suez and the Gulf of Aqaba (cf. Rashi; Herodotus 2:11). However, it also included the rest of the waters to the south of Asia Minor, such as the Persian Gulf and the Indian Ocean (Josephus, Antiquities 1:1:3; Herodotus 4:37; Pliny 6:28; Strabo 16:765). Some say that it is called the Red Sea because of the color of its reeds (see note on Exodus 2:3), the corals in its waters, the color of the mountains bordering its coasts, or the glow of the sky reflected in it. Others say that its name is derived from the ancient nation of Erythria, so named because its inhabitants painted their faces red (Dio Cassius 68:28; Philostratus, Apollonius 3:50; Arrian, Indica 37). It is possible that the name may also be associated with Edom (see Genesis 25:30), which means red. It is also said that it is called the 'Red Sea' because it lies to the south, and the south is called the 'red zone' (cf. Photius 250:717).
Orthodox Jewish Bible	And Hashem turned a west ruach chazak me'od, which took away the arbeh, and cast them into the Yam Suf; there remained not one arbeh in all the borders of Mitsrayim.
The Scriptures 1998	And הוּי turned a very strong west wind, which took the locusts away and blew them into the Sea of Reeds. Not one locust was left within all the border of Mitsrayim.

Expanded/Embellished Bibles:

The Amplified Bible	So the LORD shifted <i>the wind</i> to a violent west wind which lifted up the locusts and drove them into the ^[d] Red Sea; not one locust remained within the border of Egypt. ^[d] Lit Sea of Reeds (Hebrew) yam suph. The traditional name "Red Sea" comes from the Greek, which is based on the designation of the fifth-century B.C. Greek historian Herodotus. The famous historian, who was called the father of history, considered the sea part of the Indian Ocean, which he called the Red Sea. Later the term came to refer to the sea itself. The name "Red Sea" is used throughout the O.T. instead of "Sea of Reeds."
The Expanded Bible	So the Lord ·changed [turned around; diverted] the wind. He made a very strong wind blow from the west, and it ·blew [^l carried and drove] the locusts away into the ·Red [or Reed] Sea [^c probably a body of water north of the Gulf of Suez]. Not one locust was left ·anywhere in [^l within the borders of] Egypt.
Kretzmann's Commentary	And the Lord turned a mighty strong west wind, which took away the locusts and cast them into the Red Sea, on the eastern boundary of Egypt, where they were destroyed in the water; there remained not one locust in all the coasts of Egypt. This sudden deliverance was again indisputable evidence of the almighty power of Jehovah, the God of the Hebrews.

NET Bible®

...and the Lord turned a very strong west wind,⁶⁰ and it picked up the locusts and blew them into the Red Sea.⁶¹ Not one locust remained in all the territory of Egypt.

^{60tn} Or perhaps “sea wind,” i.e., a wind off the Mediterranean.

^{61tn} The Hebrew name here is יַם־סוּף (Yam Suf), sometimes rendered “Reed Sea” or “Sea of Reeds.” The word סוּף is a collective noun that may have derived from an Egyptian name for papyrus reeds. Many English versions have used “Red Sea,” which translates the name that ancient Greeks used: *ejruqrav qalavssa* (eruqra qalassa).

^{sn} The name Red Sea is currently applied to the sea west of the Arabian Peninsula. The northern fingers of this body of water extend along the west and east sides of the Sinai Peninsula and are presently called the Gulf of Suez and the Gulf of Aqaba or the Gulf of Eilat. In ancient times the name applied to a much larger body of water, including the Arabian Sea and the Persian Gulf (C. Houtman, Exodus, 1:109-10). See also Numbers 14:25; 21:4; Deut 1:40; 2:1; Judg 11:16; 1 Kgs 9:26; Jeremiah 49:21. The sea was deep enough to drown the entire Egyptian army later (and thus no shallow swamp land). God drives the locusts to their death in the water. He will have the same power over Egyptian soldiers, for he raised up this powerful empire for a purpose and soon will drown them in the sea. The message for the Israelites is that God will humble all who refuse to submit.

The Voice

He caused the *winds* to shift, and a strong west wind blew and lifted the *cloud of locusts up into the air* and drove them out into the Red Sea [Literally, Sea of Reeds]. Not a single locust was left in all the land of Egypt.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} " overturned a (very) forceful wind of the sea , and he lifted up the locust, and he thrust him unto the sea of reeds , not (one) locust was remaining in all the borders of "Mits'rayim ^{Two straits} ,...
Charles Thompson OT	Then Moses went out from Pharaoh and prayed to God, and the Lord brought a contrary wind with great violence from the sea; and it lifted up the swarm of locusts and cast it into the Red sea, and there was not one locust left in all the land of Egypt. V. 18 is included for context.
Concordant Literal Version	Then Yahweh turned an exceedingly steadfast sea wind, and it carried away the locust swarm and blew it toward the Sea of Weeds. Not one locust remained within the entire boundary of Egypt.
English Standard Version	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.
NASB	So the LORD shifted <i>the wind</i> to a very strong west wind which took up the locusts and drove them into the Red Sea [Lit <i>Sea of Reeds</i>]; not one locust was left in all the territory of Egypt.
Stuart Wolf's Translation Third Millennium Bible	. 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 borders of Egypt.
Webster's Bible Translation	Yahweh turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea. There remained not one locust in all the borders of Egypt.
Young's Updated LT	And Jehovah turns a very strong sea wind, and it lifts up the locust, and blows it into the Red Sea—there has not been left one locust in all the border of Egypt.
The gist of this passage:	God brought a wind out of the west and blew every locust into the Sea of Reeds, putting them outside of the border of Egypt.

Exodus 10:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâphak ^e [(פָּהַק) pronounced <i>haw-FAHK^e</i>]	<i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i>	3 rd person masculine singular, Qal imperfect	Strong's #2015 BDB #245
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun	Strong's #3220 BDB #410
châzâq (חַזַּק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive <i>hand</i>) also fierce, intense</i>	feminine singular adjective	Strong's #2389 BDB #305
m ^o ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: Y^ehowah turned around a very strong west wind...

There was a wind coming out from the west. God takes that wind and he maneuvers it to suit His Own purposes.

A wind from the east brought the locusts into Egypt; and wind from the west will remove them.

Exodus 10:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסַא') [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84

Exodus 10:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾar ^e beh (אַרְבֵּה) [pronounced <i>ahr-BEH</i>]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun with the definite article	Strong's #697 BDB #916

Translation: ...and lifted up the locusts...

God uses the wind to lift up all of the locusts which are in the land of Egypt. This occurs so suddenly, that possibly hurricane force winds (or very nearly so) are employed, God picks all of the locusts off of the ground and from all cracks and crevices, and He moves them out of Egypt.

Exodus 10:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tâqa ^ʿ (תָּקַע) [pronounced <i>taw-KAHG</i>]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #8628 BDB #1075

The key to the meaning of this verb is context and the direct object. When the direct object is *tent*, it means *to pitch, to peg down* (Gen. 31:24 Jer. 6:3). The relationship here is, the tent pegs are *fastened, thrust, driven* into the ground.

James Rickard: "Pledge" is the Verb TAQA, תָּקַע, "to pitch, to clap, to blow" with the noun KAPH, כַּף, that means, "hollow of the hand, or palm" Combined they are analogous to shaking hands. It was a sign of agreement or contract as it is today too. So it is like "signing on the dotted line."²⁴

yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the directional hê	Strong's #3220 BDB #410
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The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the âh (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Çûwph (סוף) [pronounced <i>soof</i>]	<i>reed, rush, sea weed; transliterated Cuph, Suph</i>	masculine singular noun	Strong's #5488 & #5489 BDB #693
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Translation: ...and drove them into the Sea of Reeds.

²⁴ From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

God then drives all of the locusts toward the Sea of Reeds, where, presumably, they were deposited and drowned.

God directed the movement of millions upon millions of locusts as if they were one. The text continues to use the singular when referring to the locusts. This is an unusual result; usually when God removed a plague, there were some residual effects. Here, although all of the greenery had been eaten, there are no dead locusts to deal with. God picked them up with the wind, the same way that He brought them, and deposited them this time into the Red Sea.

For what is coming up, there will be nothing residual remaining of the previous plagues (apart from the damage that they caused). That is, there are no piles of rotting frogs or locusts at this point.

Exodus 10:19a-c [And the Lord turned a very strong west wind, which took the locusts away and blew them into the Red Sea.](#)

It fascinates me how God uses such natural means to remove such an unnatural element.

God brought a wind from the west and blew all of the locusts into the Red Sea. God does not simply blow them into another land, or scatter these locusts, but He disposes of them completely. They are not going to be inflicted upon another country.

This also makes me wonder—is God foreshadowing what will happen to Pharaoh’s army? There are a number of parallels here. The Egyptian army will, in the not-too-distant future, pursue Israel to the Red Sea. God will use the wind to push the waters back, and then He will use the winds to let the waters go back to their normal places. When the waters are pushed back, Israel will walk across the Red Sea unharmed; but when the waters are cut loose, they will drown all the Egyptian soldiers.

Exodus 10:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lô’ (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
shâ’ar (שָׂאֵר) [pronounced shaw-AHR]	<i>to remain, to be left over</i>	3 rd person masculine singular, Niphal perfect	Strong’s #7604 BDB #983
’ar ^e beh (אַרְבֵּה) [pronounced ahr-BEH]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun	Strong’s #697 BDB #916
’echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong’s #259 BDB #25
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong’s #3605 BDB #481

Exodus 10:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
g ^e bûwl (לִּבְגַל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory</i> [<i>within a border</i>], <i>region, territory</i> [<i>of darkness</i>]; <i>edge</i>	masculine singular construct	Strong's #1366 BDB #147
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: [There] was not a single locust remaining in all of Egypt.

God used the wind to dispose of the locusts (just as He had used the wind to bring them into Egypt); and not a single locust remained within the borders of Egypt.

Exodus 10:19 Y^ehowah turned around a very strong west wind and lifted up the locusts and drove them into the Sea of Reeds. [There] was not a single locust remaining in all of Egypt. (Kukis mostly literal translation)

Pharaoh appealed to Moses to speak to his God; and Moses did. God removed all of the locusts from Egypt. At this point, it was up to Pharaoh to keep up his end of the bargain (which he did not).

Exodus 10:19 Jehovah used a great wind from the west which lifted up all of the locusts and drove them into the Sea of Reeds. There was not a single locust remaining in all of Egypt after this. (Kukis paraphrase)

This verse actually sets the eastern boundary for Egypt as being the Sea of Reeds (or, the Red Sea). Whatever body of water this was, the locusts were all placed here, which takes them outside of the borders of Egypt.

And so makes strong Y^ehowah a heart of Pharaoh and so he does not send out sons of Israel.

Exodus
10:20

[However,] Y^ehowah strengthened Pharaoh's heart so that Pharaoh [lit., he] did not send out the sons of Israel [out of Egypt].

However, Jehovah strengthened Pharaoh's resolve so that Pharaoh did not send the sons of Israel out of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so makes strong Y^ehowah a heart of Pharaoh and so he does not send out sons of Israel.

Dead Sea Scrolls

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Targum (Pseudo-Jonathan)

But the Lord strengthened the design of Pharaoh's heart, and he would not release the children of Israel.

Revised Douay-Rheims

And the Lord hardened Pharaoh's heart, neither did he let the children of Israel go.

Douay-Rheims 1899 (Amer.)

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Aramaic ESV of Peshitta

But Mar-Yah hardened Pharaoh's heart, and he did not let the B'nai Yisrael go.

Lamsa's Peshitta (Syriac)

But the LORD hardened Pharaoh's heart so that he would not let the children of Israel go.

Updated Brenton (Greek) And the Lord hardened the heart of Pharaoh, and he did not send away the children of Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	But the Lord caused Pharaoh to change his mind and he would not let the Israelites go. [This translation is very problematic.]
Easy-to-Read Version–2006	But the LORD caused Pharaoh to be stubborn again, and Pharaoh did not let the Israelites go.
<i>The Message</i>	But GOD made Pharaoh stubborn as ever. He still didn't release the Israelites.
Names of God Bible	.
NIRV	But the LORD made Pharaoh stubborn. So Pharaoh wouldn't let the people of Israel go.
New Simplified Bible	But Jehovah made the king stubborn. He did not let the Israelites go.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then the LORD sent a strong west wind that swept the locusts into the Red Sea. Not one locust was left anywhere in Egypt, but the LORD made the king so stubborn that he still refused to let the Israelites go. V. 19 is included for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	But the Lord made Pharaoh's heart hard. He did not let the people of Israel go.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	But Jehovah continued to harden Pharaoh's heart, so he didn't send the children of Israel away.
Beck's American Translation	.
New Advent (Knox) Bible	But still the Lord hardened Pharaoh's heart, and he would not let the Israelites go.
Translation for Translators	But Yahweh made the king stubborn [IDI] <i>again</i> , and he did not let the Israeli people go.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to hold strong the sensibility of Pharaoh's heart - are the sons of Israel to have been let loose?.
Conservapedia	But the LORD made Pharaoh obstinate, so that he would not dismiss the Sons of Israel.
Ferrar-Fenton Bible	But the EVER-LIVING strengthened the heart of Pharaoh, and he would not release the children of Israel.
Tree of Life Version	But <i>ADONAI</i> hardened Pharaoh's heart, and he did not let <i>Bnei-Yisrael</i> go.
Wikipedia Bible Project	And Yahweh hardened Pharaoh's heart, and he did not send the sons of Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Yahweh let Pharaoh be stubborn and he would not allow the Israelites to leave.
The Heritage Bible	And Jehovah seized Pharaoh's heart, and he would not send the children of Israel out.
New Jerusalem Bible	But Yahweh made Pharaoh stubborn, and he did not let the Israelites go.

Revised English Bible—1989 But the LORD made Pharaoh obstinate, and he would not let the Israelites go.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But <i>ADONAI</i> made Pharaoh hardhearted, and he didn't let the people of Isra'el go.
The Complete Tanach	But the Lord strengthened Pharaoh's heart, and he did not let the children of Israel go out.
exeGesés companion Bible	...- and Yah Veh callouses the heart of Paroh so that he sends not the sons of Yisra El away.
Kaplan Translation	But once again, God made Pharaoh obstinate, and he would not let the Israelites leave.
Orthodox Jewish Bible	But Hashem hardened Leviticus Pharaoh, so that he would not let the Bnei Yisroel go.
<i>The Scriptures</i> 1998	However, הוה hardened the heart of Pharaoh, and he did not let the children of Yisra'el go.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the LORD hardened Pharaoh's heart [so that it was even more resolved and obstinate], and he did not let the Israelites go.
The Expanded Bible	But the Lord caused the king to be stubborn again [^L hardened the heart of Pharaoh], and he did not let the Israelites [^L sons/ ^T children of Israel] go.
Kretzmann's Commentary	But the Lord hardened Pharaoh's heart, as He had said, v. 1. so that he would not let the children of Israel go. Jehovah was not yet done with His mighty miracles upon Pharaoh and upon Egypt. The condemnation of obduracy was upon the king, and he was being reserved for the final punishment.
NET Bible®	But the Lord hardened Pharaoh's heart, and he did not release the Israelites.
The Voice	But He hardened Pharaoh's stubborn heart, and he refused to release the Israelites.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} seized the heart of "Paroh ^{Great house} , and he did not send the sons of "Yisra'el ^{He turns El aside} , ...
Charles Thompson OT	But the Lord suffered Pharaoh's heart to be stubborn so that he did not let the Israelites go.
Concordant Literal Version	Yet Yahweh made the heart of Pharaoh steadfast, so that he did not dismiss the sons of Israel.
<i>Emphasized Bible</i>	But Yahweh suffered the heart of Pharaoh to wax bold,—and he did not let the sons of Israel go.
English Standard Version	But the LORD hardened Pharaoh's heart, and he did not let the people of Israel go.
Green's Literal Translation	And Jehovah made strong the heart of Pharaoh, and he did not send away the sons of Israel.
Modern English Version	But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.
Stuart Wolf's Translation	.
Young's Updated LT	And Jehovah strengthens the heart of Pharaoh, and he has not sent the sons of Israel away.

The gist of this passage: God fortifies or strengthen's Pharaoh's heart; and Pharaoh will not send away the sons of Israel.

Exodus 10:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate</i>	3 rd person masculine singular, Piel imperfect	Strong's #2388 BDB #304
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: [However,] Y^ehowah strengthened Pharaoh's heart...

The word used here that is translated *harden* is *châzaq* (חַזַּק) [pronounced *khaw-ZAHK*], which means, *to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate*. Strong's #2388 BDB #304. This word is translated *harden* only in the book of Exodus. It is a very common word in the Hebrew and it is translated *to strengthen, to make strong* almost everywhere else. For instance, it is found 8 or so times in the book of Joshua, and translated *strong* 7 of those times. The KJV, for the 309 occurrences of this word, translates it to some form of *harden* only in the book of Exodus and once in the book of Joshua and Jeremiah (Joshua 11:20 and Jer. 5:3, where this verb is used in a similar way).

Therefore, this is better translated, *but the LORD strengthened Pharaoh's heart; or, but the LORD gave strength to Pharaoh's resolve*.

The volitional aspect of Pharaoh's soul remains under the control of Pharaoh. God may give Pharaoh the strength to respond, but the choice of how to respond comes from Pharaoh himself.

Pharaoh has been beaten down and God gives him strength. If you have been in a fight or have seen a fight, and one of them is beaten down to where he can no longer fight—the problem is not his volition, the problem is, he is too beaten down to stand up and continue the fight. If he were given the strength, then he would stand up and carry on. This is what God has done for Pharaoh; God gave him the strength to stand back up and fight. He was a beaten man but his volition was still negative towards God. God did not turn Pharaoh against him; God gave him the strength to act as his volition wanted to act.

Exodus 10:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel perfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...so that Pharaoh [lit., *he*] did not send out the sons of Israel [out of Egypt].

As a result of a new-found resolve, Pharaoh did not send out the sons of Israel as he had promised to do.

Exodus 10:20 [However,] Y^ehowah strengthened Pharaoh's heart so that Pharaoh [lit., *he*] did not send out the sons of Israel [out of Egypt]. (Kukis mostly literal translation)

Exodus 10:20 But the Lord strengthened Pharaoh's heart, and he did not let the children of Israel go. (This is still the NKJV, but with one word changed.)

Throughout this section of Exodus, there has been a shorthand approach, so that every single logical step in each plague is not given in the narration. That is, we do not have God calling Moses and Aaron in, giving them the full explanation of what they needed to tell Pharaoh; and then Moses and Aaron running down Pharaoh, followed by them repeating everything that God told them to say to Pharaoh. And then, this is not followed by a full and complete description of the judgment itself. Some of the information of each judgment might be found in a truncated conversation between God and Moses; followed by a truncated conversation between Moses and Pharaoh. After which, we find a verse or two describing the plague. This is often done in such a way that, there is little or no repetition, which moves the action along.

There has also been a shorthand approach in how these events are recounted. In Scripture, these are recounted as 10 disjoint events (so far, we have covered 8 of them). That is, from the very beginning, there appears to be no overlap. God speaks to Moses about judgment X (I am referring to any of the judgments; not to the 10th judgment); Moses and Aaron go to Pharaoh and give the demands of of God, threatening judgment X; Pharaoh

refuses God's demands; Moses and Aaron begin each plague with some theatrics; the plague devastates Egypt; Pharaoh calls Moses and Aaron back in to remove judgment X, giving many assurances of obedience; Moses leaves in order to speak to God to call for the removal of the judgment; God removes it. Then we begin the same process for the next judgment.

Illustration: There are several reality television shows which are edited in a similar fashion to this, like *Zombie House Flipping* and *Flipping Vegas*. In both of those shows, we see the purchase of the home, the initial viewing of the home, the home remodeling and the sale of the home. In *Flipping Vegas*, during that same week, they might purchase 5 or 10 other homes, some of which may be featured in their show, but those purchases are not discussed or profiled. So, *Flipping Vegas* may purchase a home on Main Street and another on Elm Street, and these homes maybe purchased on the same day, and renovated over roughly the same period of time; but on television, all of one program will be about the house on Main Street; and a different show will be all about the house on Elm Street. There will be nothing in either show to indicate that these are concurrent events. They are kept separate or discrete.

This is exactly how these plagues are presented in the text of Exodus, which suggests that each plague is completely separate from every other plague, even though, that may not be the case.

The slight flaw in this approach is, it appears as if Moses and Aaron then return to Pharaoh, once the judgment has been removed, in hopes that Pharaoh will perform his part of the bargain (to allow Israel to leave and worship God in the desert-wilderness). But, for the first 9 judgments, Pharaoh goes back on what he promises. Do we begin the cycle again, with Moses going to God and saying, "Pharaoh took his promises back"? Probably not. I think that, when Moses and Aaron go back to speak to Pharaoh, they already know that Pharaoh will go back on his word and they already have the next plague locked and loaded. That is, when Pharaoh changes his mind, Moses and Aaron do not have to leave in a huff and go to speak to God about their next move, and then return a few hours later.

What appears to happen instead, is, Pharaoh says, "No, I have changed my mind;" and Moses then says, "This is the next plague that you will face." However, in terms of presenting these judgments in literary form, it makes sense to make them seem completely disjoint (I am actually setting you up for the narrative which takes place between plagues 9 and 10).

Exodus 10:20 [But the Lord strengthened Pharaoh's heart, and he did not let the children of Israel go.](#) (This is still the NKJV, but with one word changed.)

Again, we have the strengthening of Pharaoh's heart, with the interesting fact that he is said to strengthen his own heart in Gen. 9:34; yet, God says that He strengthened Pharaoh's heart (same incident) in Gen. 10:1. So, perhaps we could understand that to have been occurring all along. Pharaoh hardens/strengthens his own heart and God makes that a part of His plan. God uses Pharaoh's obstinance to further His Own plan. God simply gives Pharaoh enough strength to exercise his own volition. This is so that Pharaoh is not laying on the palace floor, in the fetal position. In order for God's plan to be fulfilled, God needs a strong leader who is able to, time after time, stand up against Him. The negative volition is already there in Pharaoh's soul; the strength to exercise that negative volition is not always there.

This abbreviated narrative does not give us any details about what Pharaoh did. Did he talk to Moses and Aaron? Were they brought in? Did they discuss who could go and who would not be allowed to go? These sorts of things already happened before and, therefore, we pretty much know what goes down. The pertinent information is, Pharaoh would not allow the people (lit., *sons*) of Israel to go.

I should point out one more thing that was left out of this narrative (did you notice it?). Israel, living in the land of Goshen, was not mentioned in the plague of the locusts. However, I believe that we may reasonably assume that no locust set foot in their section of Egypt.

Exodus 10:20 However, Jehovah strengthened Pharaoh’s resolve so that Pharaoh did not send the sons of Israel out of Egypt. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Ninth Judgment: Darkness The Plague of Darkness

We go directly from Pharaoh’s refusal to let God’s people go, to God speaking to Moses about the 9th plague.

Pharaoh is not mentioned in this 9th plague at the first. What seems to be the case is, God brought darkness over the land without Moses coming to Pharaoh first and warning him—which has happened before. Or, it is possible that Pharaoh was left out of the first part of this narrative simply to move the narrative along.

If I were to speculate, I would guess that right after Pharaoh said *no* regarding his part of the bargain after the locusts were removed, that Moses immediately to him, “My God will turn Egypt dark; darker than it has ever been before.” This is only speculation, as such a conversation is not recorded.

And so says Y^ehowah unto Moses, “Stretch forth your hand unto the [two] heavens and [there] is darkness over a land of Egypt. And touches a darkness.”

Exodus
10:21

So Y^ehowah said to Moses, “Stretch out your hand towards the heavens that [there] is a darkness over the land of Egypt—even a darkness which may be felt.”

So Jehovah said to Moses, “Stretch out your hand towards the skies and there will be a darkness over all Egypt—even a darkness which may be felt deep in one’s soul.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Stretch forth your hand unto the [two] heavens and [there] is darkness over a land of Egypt. And touches a darkness.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Lift up thy hand towards the height of the heavens, and there shall be darkness over all the land of Mizraim, in the morning, at the passing away of the first darkness of the night. [JERUSALEM. And they shall serve in darkness.].
Revised Douay-Rheims	And the Lord said to Moses: Stretch out they hand towards heaven: and may there be darkness upon the land of Egypt, so thick that it may be felt.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even darkness which may be felt."
Lamsa’s Peshitta (Syriac)	Then the LORD said to Moses, Lift up your hand toward the heaven that there may be darkness over the land of Egypt, even thick darkness.
Updated Brenton (Greek)	And the Lord said to Moses, Stretch out your hand toward heaven, and let there be darkness over the land of Egypt — darkness that may be felt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Let your hand be stretched out to heaven, and all the land of Egypt will be dark, so that men will be feeling their way about in the dark.
Easy English	God makes Egypt completely dark Then the Lord spoke to Moses. He said: 'Lift up your hand towards the sky. Then it will be dark over the whole country of Egypt. It will be so dark that people will be able to feel it.'
Good News Bible (TEV)	Darkness The LORD then said to Moses, "Raise your hand toward the sky, and a darkness thick enough to be felt will cover the land of Egypt."
<i>The Message</i>	Strike Nine: Darkness GOD said to Moses: "Stretch your hand to the skies. Let darkness descend on the land of Egypt—a darkness so dark you can touch it."
Names of God Bible	The Ninth Plague—Darkness Then Yahweh said to Moses, "Lift your hand toward the sky, and a darkness so thick that it can be felt will come over Egypt."
NIRV	The Plague of Darkness The Lord spoke to Moses. He said, "Reach out your hand toward the sky so that darkness spreads over Egypt. It will be so dark that people can feel it."

Thought-for-thought translations; paraphrases:

Common English Bible	Darkness covers Egypt Then the Lord said to Moses, "Raise your hand toward the sky so that darkness spreads over the land of Egypt, a darkness that you can feel."
Contemporary English V.	The LORD said to Moses, "Stretch your arm toward the sky, and everything will be covered with darkness thick enough to touch."
The Living Bible	Then Jehovah said to Moses, "Lift your hands to heaven, and darkness without a ray of light will descend upon the land of Egypt."
New Berkeley Version	.
New Life Version	Darkness Covers the Land Then the Lord said to Moses, "Put out your hand toward the sky. And there will be darkness over the land of Egypt, a darkness people will feel."
New Living Translation	.
Unlocked Dynamic Bible	Yahweh said to Moses, "Reach your hand up toward the sky in order that there may be darkness over all the land of Egypt, a darkness so complete that people will have to feel around to know where to walk."

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'Now lift your hands toward the sky and bring darkness to the land of Egypt... a darkness that can be felt.'
Beck's American Translation	.
New Advent (Knox) Bible	.
Translation for Translators	Yahweh caused a great darkness to cover Egypt Yahweh said to Moses/me, "Reach your hand up toward the sky, in order that there will be darkness over all the land of Egypt, a darkness <i>so complete</i> that people will have to grope around <i>to know where to walk</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: Be stretching out your hand to the expanse, that darkness is to be on the solid grounds of Egypt, indeed, a darkness that they were to grope.
Conservapedia	The LORD said to Moses, "Reach out toward the sky, so that darkness may come over the land of Egypt, a darkness that will force men to grope."
Ferrar-Fenton Bible	Afterwards the EVER-LIVING said Stretch your hand towards the sky, and darkness shall come upon all the land- of the Mitzeraim; and a darkness that may be felt.'
God's Truth (Tyndale)	And the Lord said unto Moses: Stretch out your hand unto heaven, and let there be darkness upon the land of Egypt: even that they may feel the darkness.
Lexham English Bible	Plague Nine: Darkness And Yahweh said to Moses, "Stretch out your hand toward the heavens so that there may be darkness over the land of Egypt and so that [a person can] feel darkness."
Wikipedia Bible Project	And Yahweh said to Moses: "Send your hand to the sky, and there will be darkness over the land of Egypt, a palpable darkness."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh said to Moses, "Stretch your hand towards heaven and let darkness descend on the land of Egypt, a darkness so dense that it can be felt."
The Heritage Bible	And Jehovah said to Moses, Stretch out your hand toward the heavens, and there will be darkness over the land of Egypt, even a felt darkness.
New American Bible (2002)	Then the LORD said to Moses, "Stretch out your hand toward the sky, that over the land of Egypt there may be such intense darkness that one can feel it." Darkness: at times a storm from the south, called the khamsin, blackens the sky of Egypt with sand from the Sahara; the dust in the air is then so thick that the darkness can, in a sense, "be felt."
New American Bible (2011)	<i>Ninth Plague: The Darkness.</i> °Then the LORD said to Moses: Stretch out your hand toward the sky, that over the land of Egypt there may be such darkness* that one can feel it. * [10:21] Darkness: commentators note that at times a storm from the south, called the khamsin, blackens the sky of Egypt with sand from the Sahara; the dust in the air is then so thick that the darkness can, in a sense, "be felt." But such observations should not obscure the fact that for the biblical author what transpires in each of the plagues is clearly something extraordinary, an event which witnesses to the unrivaled power of Israel's God. ° [10:21–22] Psalm 105:28.
New Jerusalem Bible	Yahweh then said to Moses, 'Stretch out your hand towards heaven, and let darkness, darkness so thick that it can be felt, cover Egypt.'
Revised English Bible–1989	Then the LORD said to Moses, "Stretch out your hand towards the sky so that over the land of Egypt there may be a darkness so dense that it can be felt."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "Reach out your hand toward the sky, and there will be darkness over the land of Egypt, darkness so thick it can be felt!"
The Complete Tanach	The Lord said to Moses, "Stretch forth your hand toward the heavens, and there will be darkness over the land of Egypt, and the darkness will become darker."

and the darkness will become darker: Heb. וַיִּשְׁמַח הַחֹשֶׁךְ , [signifies] and the darkness will become darker upon them than the darkness of night, and the darkness of night will become even darker (וַיִּשְׁמַח הַחֹשֶׁךְ).

will become darker: Heb. שָׁמַיִם , [should be interpreted] like שָׁמַיִן . There are many words which lack the “aleph” ; since the pronunciation of the “aleph” is not so noticeable, Scripture is not particular about its absence, e.g., “in and no Arab shall pitch his tent (לְהֵי) there” (Isa. 13:20), לְהֵי is] the same as לְהֵי; “For You have girded me (יִגְדָּתְךָ) with strength” (II Sam. 22:40) is like יִגְדָּתְךָ (Ps. 18:40). Onkelos, however, rendered it שָׁמַיִם as an expression of removal, similar to “He did not move (שִׁמְי-אֶל) ” (Exod. 13:22): [Onkelos thus understands the verse to mean] “after the darkness of night turns away,” when it approaches the light of day. But [according to Onkelos] the context does not fit with the “vav” of שָׁמַיִם because it is written after “and there will be darkness” [and the darkness will turn away, and there will be darkness]. The Aggadic midrash (Exod. Rabbah 14:1-3) interprets it שָׁמַיִם as an expression [related to] “grope about (שָׁמַיִם) at noontime” (Deut. 28: 29), for it [the darkness] was doubled, redoubled, and thick to the degree that it was tangible.

exeGesés companion Bible	And Yah Veh says to Mosheh, Spread your hand toward the heavens that there be darkness over the land of Misrayim - even darkness which becomes felt.
Kaplan Translation	<i>Darkness: The Ninth Plague</i> God said to Moses, 'Reach out toward the sky with your hand, and there will be darkness in Egypt. The darkness will be palpable.'
Orthodox Jewish Bible	palpable Sh'moth Rabbah 14:1; Rashi; Ibn Ezra; Ramban). Alternatively, 'the darkness was opaque' (Radak, Sherashim; Septuagint; cf. Wisdom of Solomon 17:5); or 'intense darkness' (Rashi; Rashbam).
<i>The Scriptures</i> 1998	And Hashem said unto Moshe, Stretch out thine yad toward Shomayim, that there may be choshech over Eretz Mitzrayim, even choshech which he can feel. And הוֹי said to Mosheh, “Stretch out your hand toward the heavens, and let there be darkness over the land of Mitsrayim, even a darkness which is felt.”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Darkness over the Land Then the LORD said to Moses, “Stretch out your hand toward the sky, so that ^[e] darkness may come over the land of Egypt, a darkness which [is so awful that it] may be felt.” ^[e] One of the primary gods of the Egyptians was Ra the sun-god. The darkness revealed his uselessness and prevented the daily rituals of pagan worship.
The Expanded Bible	The Darkness Then the LORD told Moses, “·Raise [Stretch; Extend] your hand toward the ·sky [heavens], and darkness will ·cover [^l be over] the land of Egypt. It will be so dark ·you will be able to feel it [or you will have to grope around].”
Kretzmann's Commentary	Verses 21-29 The Plague of Darkness 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. Without previous announcement or warning this plague came upon Egypt as another sign of God's almighty power. It was a supernatural, miraculous darkness, so heavy that all light from whatever source was cut off completely and all men were reduced to the necessity of feeling their way.
NET Bible®	<i>The Ninth Blow: Darkness</i> ⁶² The Lord said to Moses, “Extend your hand toward heaven ⁶³ so that there may be ⁶⁴ darkness over the land of Egypt, a darkness so thick it can be felt.” ⁶⁵ ^{62sn} The ninth plague is that darkness fell on all the land – except on Israel. This plague is comparable to the silence in heaven, just prior to the last and terrible plague (Rev 8:1). Here

Yahweh is attacking a core Egyptian religious belief as well as portraying what lay before the Egyptians. Throughout the Bible darkness is the symbol of evil, chaos, and judgment. Blindness is one of its manifestations (see Deut 28:27-29). But the plague here is not blindness, or even spiritual blindness, but an awesome darkness from outside (see Joel 2:2; Zeph 1:15). It is particularly significant in that Egypt's high god was the Sun God. Lord Sun was now being shut down by Lord Yahweh. If Egypt would not let Israel go to worship their God, then Egypt's god would be darkness. The structure is familiar: the plague, now unannounced (21-23), and then the confrontation with Pharaoh (24-27).

^{63tn} Or "the sky" (also in the following verse). The Hebrew term מִיָּמִשׁ (shamayim) may be translated "heavens" or "sky" depending on the context.

^{64sn} The verb form is the jussive with the sequential vav – וַיְהִי־שֶׁחַד (vihhi khoshekh). B. Jacob (Exodus, 286) notes this as the only instance where Scripture says, "Let there be darkness" (although it is subordinated as a purpose clause; cf. Genesis 1:3). Isaiah 45:7 alluded to this by saying, "who created light and darkness."

^{65tn} The Hebrew term מִשׁ (mush) means "to feel." The literal rendering would be "so that one may feel darkness." The image portrays an oppressive darkness; it was sufficiently thick to possess the appearance of substance, although it was just air (B. Jacob, Exodus, 286).

The Voice

Eternal One (to Moses): Raise your hand up toward the heavens, and a great darkness will cover the land of Egypt, a heavy, oppressive darkness.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} said to "Mosheh ^{Plucked out} , extend your hand upon the skies and darkness will exist upon the land of "Mits'rayim ^{Two straits} , and the darkness will make one grope,...
Concordant Literal Version	Yahweh said to Moses: Stretch out your hand to the heavens, and let a darkness come on the land of Egypt so that the darkness may cause them to grope.
Modern English Version	The Ninth Plague: Darkness Then the LORD said to Moses, "Stretch out your hand toward the heavens, so that there may be darkness over the land of Egypt, a darkness which may be felt."
New European Version	The Plague of Darkness Yahweh said to Moses, Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even darkness which may be felt.
New King James Version	Darkness over the Land Then the LORD said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt."
Stuart Wolf's Translation	.
Young's Updated LT	And Jehovah says unto Moses, "Stretch out your hand towards the heavens, and there is darkness over the land of Egypt, and the darkness is felt."

The gist of this passage: God tells Moses to stretch out his hand toward the heavens and that God would bring a thick darkness to Egypt.

Exodus 10:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Exodus 10:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>stretch out, spread out, reach out; pitch [a tent]; bow, extend, incline, turn; veer off</i>	2 nd person masculine singular, Qal imperative	Strong's #5186 BDB #639
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: So Y^ehowah said to Moses, “Stretch out your hand towards the heavens...”

As we come down to the end of the plagues, Aaron is mentioned less and less often, even though he is, no doubt, still going with Moses to appear before Pharaoh. It appears that Moses specifically is being spoken of, as this is how God wants it.

God has Moses stretch out his hand towards the heavens. Now, whether Moses is stretching out his hand over the land (as he did in the last plague) or towards heaven, it pretty much looks exactly the same—so, what is the difference? The difference is in what you are concentrating on. The difference is in the focus. Remember, some of the audience here is angelic. When God says, “Stretch out your hand towards the heavens” the focus is then upon the heavens (that is, the skies). The casual observer may not notice a difference between Moses’ hand and arm movement, but let me suggest that, after 4 or 5 plagues, there were no casual observers.

Have you ever seen a magic show where there is the attractive blonde assistant, who really does not do very much, but holds her arms in such a way as to present what we need to look at regarding the magician’s next trick.

Often, she is not really doing anything or performing any of the magic, but she helps to direct the attention of the audience on the right things. Pretty much, this is what Moses is doing. God is doing the great work; Moses is just indicating, by lifting up his hand and tilting it this way or that, that God is about to do something—*just look in this direction*. Those observing Moses will then turn in whatever direction he seems to indicate.

Exodus 10:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; apocopated form	Strong's #1961 BDB #224
<p>Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).</p>			
<p>A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i>.²⁵ The jussive involves only the imperfect form of a verb and may be used in the 2nd or 3rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.²⁶</p>			
chôshek ^e (חֹשֶׁךְ) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun	Strong's #2822 BDB #365
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...that [there] is a darkness over the land of Egypt...

²⁵ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

²⁶ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

The people will observe the movement of Moses' hand, then God will bring darkness upon the land. This does not mean that Moses is doing anything himself to cause the darkness. It simply means that Moses indicates the focal point, and then God does whatever He is going to do at that point of focus. In this case, the point of focus is the skies (the heavens), and God makes them dark.

Exodus 10:21a-b **Then the Lord said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt,..."** (NKJV)

God speaks to Moses, and tells him to stretch out his hand toward heaven, and that a darkness would fall over the land. God exerts total control over the land and people of Egypt.

In some areas of the world, you may have experienced a suddenly darkness. It might be 3 in the afternoon, and suddenly, by 3:15 pm, the skies are dark and overcast, as if it is evening. Something similar is happening in Egypt, except that, the sky does not simply become darker; the darkness that descends upon Egypt cannot be penetrated by light.

Pharaoh is not mentioned until v. 24. What appears to be the case is, Pharaoh had agreed to let the people go, he changed his mind; and therefore, God brings on the darkness. There is no need to have another meeting at this point.

Exodus 10:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâshash (משש) [pronounced <i>maw-SHAHS</i>]	<i>to [cause to, make] touch, to [cause, make] feel</i>	3 rd person masculine singular, Hiphil imperfect; apocopated	Strong's #4959 BDB #606
Dr. Bob Utley: <i>This term "felt" means "to feel carefully with the hands" (BDB 606, KB 653, Piel Imperfect). It is usually used of blind people groping in the darkness (cf. Deut. 28:29; Job. 5:14; Job. 12:25).²⁷</i>			
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . ²⁸ The jussive involves only the imperfect form of a verb and may be used in the 2 nd or 3 rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. ²⁹			
chôshek ^e (חשך) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun	Strong's #2822 BDB #365

²⁷ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Gen. 31:34.

²⁸ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

²⁹ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Translation: ...—even a darkness which may be felt.”

There are only 3 words in the Hebrew, one of which is not even translated above. Literally, this would be translated, *and a darkness may touch (or, feel)*. The subject of the verb is the word *darkness*. Here is the kicker: the verb here is often used of a man groping about in the darkness (see Deut. 28:29 Job. 5:14 12:25). Here, it is as if the darkness is touching him. The verb is apocopated, which is an indication that the verb is a jussive, which is where the word *may* comes from. The translation above is not bad; it just does not convey the whole picture.

Have you ever been in a very dark place and you did not want to touch anything around you (or you did not want it to touch you)—whether in reality or in a dream? That is the darkness that these people will experience.

This darkness will be so intense that it can be felt. It is a darkness unlike any that the people of Egypt have ever experienced before. This is more than a *dead-of-night* darkness.

Exodus 10:21 So Y^ehowah said to Moses, “Stretch out your hand towards the heavens that [there] is a darkness over the land of Egypt—even a darkness which may be felt.” (Kukis mostly literal translation)

Egypt was under severe judgement for their attitude toward the Hebrews. Darkness is often associated with judgement. When our Lord Jesus Christ bore our sins in His body on the tree, a thick darkness covered the land so that no one could see Him bearing our sins.

The darkness which we are about to witness here is a darkness to match the darkness of their souls. Our point of contact throughout most of these plagues has been pharaoh; but, bear in mind, Pharaoh is representative of the people over whom he rules. He negative volition is a reflection of the negative volition of most of Egypt.

Exodus 10:21 Then the Lord said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may even be felt.” (NKJV)

These are the orders that God gives to Moses. Pharaoh’s heart was hardened and God moves Moses to the next plague.



This darkness would be a direct attack against their sun God, Ra (or Re).

Ra — The Sun God (a graphic); from [Pinterest](#); accessed August 11, 2020. It looks like he is driving a bus (or pretending to) and some goddess babe is playing *bongos on his back* on the trip—is that a red light up ahead? Perhaps I am misinterpreting the picture.

Exodus 10:21 So Jehovah said to Moses, “Stretch out your hand towards the skies and there will be a darkness over all Egypt—even a darkness which may be felt deep in one’s soul.” (Kukis paraphrase)

And so stretches out Moses his hand upon the [two] heavens and so is darkness of darkness in all a land of Egypt three days. And so they cannot see a man his brother and they did not stand up a man from his place three days. And to all sons of Israel is light in their dwellings.

Exodus
10:22–23

So Moses stretched out his hand toward the heavens and [there] was a thick darkness upon all the land of Egypt [for] three days. A man cannot see his brother and no man can stand up outside of his place [for] three days. But for all the sons of Israel, [there] is light in their homes.

So Moses stretched out his hand toward the heavens and there came to be a thick darkness over all the land of Egypt for three days. Men could not see their brothers; and no man was able to stand up and go outside for three days. However, all the sons of Israel had light in their homes.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so stretches out Moses his hand upon the [two] heavens and so is darkness of darkness in all a land of Egypt three days. And so they cannot see a man his brother and they did not stand up a man from his place three days. And to all sons of Israel is light in their dwellings.
Dead Sea Scrolls Targum (Pseudo-Jonathan)	. And Mosheh stretched out his hand towards the height of the heavens, and there was dark darkness in all the land of Mizraim three days. No man saw his brother, and none arose from his place three days. But among all the sons of Israel there was light, that the wicked among them who died might be buried, and that the righteous might be occupied with the precepts of the law in their dwellings.
Revised Douay-Rheims	And Moses stretch forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days. No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt there was light.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. Moshā stretched forth his hand toward the sky, and there was a thick darkness in all the land of Egypt three days. They did not see one another, neither did anyone rise from his place for three days; but all the B'nai Yisrael had light in their dwellings.
Lamsa's Peshitta (Syriac)	And Moses lifted up his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; 23 They did not see one another, nor rose any from his place for three days; but all the children of Israel had light in their dwellings.
Updated Brenton (Greek)	And Moses stretched out his hand toward heaven, and there was darkness, very black, even a storm over all the land of Egypt three days. And for three days no man saw his brother, and no man rose up from his bed for three days. But all the children of Israel had light in all the places where they were.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Moses' hand was stretched out, dark night came over all the land of Egypt for three days; They were not able to see one another, and no one got up from his place for three days: but where the children of Israel were living it was light.
Easy English	So Moses lifted up his hand towards the sky and it became completely dark through the whole country of Egypt. It was dark for three days. People could not see each other. Nobody could get up and move about for three days. But all the Israelites had light in the places where they lived.
Easy-to-Read Version–2006	So Moses raised his hand into the air and a cloud of darkness covered Egypt. The darkness stayed in Egypt for three days. None of the people could see each other, and no one got up to go any place for three days. But there was light in all the places where the Israelites lived.
<i>The Message</i>	Moses stretched out his hand to the skies. Thick darkness descended on the land of Egypt for three days. Nobody could see anybody. For three days no one could so much as move. Except for the Israelites: they had light where they were living.
Names of God Bible	.

NIRV	So Moses reached out his hand toward the sky. Then complete darkness covered Egypt for three days. No one could see anyone else or go anywhere for three days. But all the people of Israel had light where they lived.
New Simplified Bible	Moses raised his hand toward the sky. Total darkness fell throughout Egypt for three days. The Egyptians could not see each other. No one left his house during that time. The Israelites, however, had light where they were living.

Thought-for-thought translations; paraphrases:

Common English Bible	So Moses raised his hand toward the sky, and an intense darkness fell on the whole land of Egypt for three days. People couldn't see each other, and they couldn't go anywhere for three days. But the Israelites all had light where they lived.
Contemporary English V.	Moses stretched his arm toward the sky, and Egypt was covered with darkness for three days. During that time, the Egyptians could not see each other or leave their homes, but there was light where the Israelites lived.
The Living Bible	So Moses did, and there was thick darkness over all the land for three days. During all that time the people scarcely moved—but all the people of Israel had light as usual.
New Berkeley Version Unlocked Dynamic Bible	. So Moses reached his hand toward the sky, and it became very dark all over Egypt for three days and nights. People could not see each other. No one left his house during that whole time. But there was light in the area where the Israelite people lived.
New Living Translation	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.

Partially literal and partially paraphrased translations:

American English Bible	So Moses raised his hands to the sky, and it stormed throughout the land of Egypt for three days... and the sky became totally black. Well, for the next three days, nobody could see anyone else, so no one even got out of bed. However, all the children of IsraEl had light where they were.
Beck's American Translation International Standard V	. So Moses stretched his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. No one could see anyone else, nor could anyone get up from his place for three days. But there was light for all the Israelis in their dwellings.
New Advent (Knox) Bible	And when Moses stretched out his hand towards heaven, all over the land of Egypt utter darkness fell; for three days no one caught sight of his neighbour's face, or moved from where he was. But wherever sons of Israel dwelt, the light shone.
Translation for Translators	So Moses/I reached his/my hand toward the sky, and it became totally dark in the whole land of Egypt for three days <i>and nights</i> . People could not see each other. No one left his house during that whole time. But there was light in the area where the Israeli people were living.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to stretch out his hands to the expanse, even gloominess and darkness, is on the solid grounds of Egypt, three days - are they to have seen each his brother? - are there to have risen up a man for three days? - Yet, for the sons of Isra-el there is to be light in their assembly.
Conservapedia	Moses reached out with his hand toward the sky, and a gloomy darkness fell in all the land of Egypt for three days. Men could not see one another, and they did not

	get out of bed for three days. But all the Sons of Israel had light in their dwelling places.
Ferrar-Fenton Bible	Therefore Moses stretched his hand to the skies, and thick darkness came upon all the land of the Mitzeraim for three days. No one saw his brother, and no one rose from his place for three days, But to all the children of Israel there was light for their operations.
God's Truth (Tyndale)	And Moses stretched forth his hand unto heaven, and there was a thick darkness upon all the land of Egypt three days long, so that no man saw another, neither rose up from the place where he was by the space of three days, but all the children of Israel had light where they dwelled.
Lexham English Bible	And Moses stretched out his hand toward the heavens, and there was darkness of night in all the land of Egypt [for] three days. No one could see his brother, and {because of it no one could move from where they were} [for] three days, but there was light for the {Israelites} in their dwellings.
NIV, ©2011	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 move about for three days. Yet all the Israelites had light in the places where they lived.
Tree of Life Version	So Moses stretched out his hand toward heaven, and there was a thick darkness in all the land of Egypt for three days. They could not see one another, nor could anyone rise from his place for three days. Yet all <i>Bnei-Yisrael</i> had light within their dwellings.
Wikipedia Bible Project	And moses bent his hand to the skies, and it was pitch black over all the land of Egypt for three days. A man did not see his brother, and man did not rise from his spot, three days, and to all the sons of Israel, there was light in thier settlements.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses stretched forth his hand toward the heavens, and there was a darkness like the sun having set in all the land of Egypt three days; They did not see each man his brother, and no man rose from his place three days; and there was light to all the children of Israel in their dwellings.
New American Bible (2002)	So Moses stretched out his hand toward the sky, and there was dense darkness throughout the land of Egypt for three days. Men could not see one another, nor could they move from where they were, for three days. But all the Israelites had light where they dwelt.
New American Bible (2011)	So Moses stretched out his hand toward the sky, and there was dense darkness throughout the land of Egypt for three days. People could not see one another, nor could they get up from where they were, for three days. But all the Israelites had light where they lived.
New Jerusalem Bible	So Moses stretched out his hand towards heaven, and for three days there was thick darkness over the whole of Egypt. No one could see anyone else or move about for three days, but all the Israelites did have light where they were living.
New RSV	So Moses stretched out his hand towards heaven, and there was dense darkness in all the land of Egypt for three days. People could not see one another, and for three days they could not move from where they were; but all the Israelites had light where they lived.
Revised English Bible–1989	Moses stretched out his hand towards the sky, and for three days pitch darkness covered the whole land of Egypt. People could not see one another, and for three days no one stirred from where he was. But where the Israelites were living there was no darkness.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe reached out his hand toward the sky, and there was a thick darkness in the entire land of Egypt for three days. People couldn't see each other, and no one went anywhere for three days. But all the people of Isra'el had light in their homes.

The Complete Tanach So Moses stretched forth his hand toward the heavens, and there was thick darkness over the entire land of Egypt for three days.

and there was thick darkness... for three days, etc.: Thick darkness in which they did not see each other for those three days, and another three days of darkness twice as dark as this, so that no one rose from his place. If he was sitting, he was unable to stand, and if he was standing, he was unable to sit. Now why did He bring darkness upon them [the Egyptians]? Because there were among the Israelites in that generation wicked people who did not want to leave [Egypt]. They died during the three days of darkness, so that the Egyptians would not see their downfall and say, "They too are being smitten like us." Also, the Israelites searched [the Egyptians' dwellings during the darkness] and saw their [own] belongings. When they were leaving [Egypt] and asked [for some of their things], and they [the Egyptians] said, "We have nothing," he [the Israelite] would say to him, "I saw it in your house, and it is in such and such a place." -[from Jonathan; Tanchuma, Bo 3; Tanchuma, Va'era 14; Tanchuma Buber, Bo 3]

three days: Heb. מִיָּמֵי תְּשֻׁלָּה, a triad of days [a group of three consecutive days], terzeyne in Old French, and similarly, מִיָּמֵי תְּעֻבָּה everywhere means a seteyne of days [a group of seven consecutive days].

They did not see each other, and no one rose from his place for three days, but for all the children of Israel there was light in their dwellings.

exeGeses companion Bible And Mosheh spreads his hand toward the heavens;
and there becomes a darkened darkness
in all the land of Misrayim three days:
they neither see man to brother
nor rise any from his place for three days:
but all the sons of Yisra El
have light in their settlements.

Hebraic Roots Bible And Moses stretched out his hand to the heavens, and darkness of gloom was in all the land of Egypt three days. They did not see each one his brother, and they did not rise up, each one from his place for three days. Yet to all the sons of Israel there was light in their dwellings.

Kaplan Translation Moses lifted his hand toward the sky, and there was an opaque darkness in all Egypt, lasting for three days. People could not see each other, and no one left his place for three days. The Israelites, however, had light in the areas where they lived.

Orthodox Jewish Bible And Moshe stretched forth his yad toward Shomayim; and there was a thick choshech in kol Eretz Mitzrayim shloshet yamim;
They saw not one another, neither rose any from his place for shloshet yamim; but kol Bnei Yisroel had Ohr in their dwellings.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible So Moses stretched out his hand toward the sky, and for three days a thick darkness was all over the land of Egypt [no sun, no moon, no stars]. The Egyptians could not see one another, nor did anyone leave his place for three days, but all the Israelites had [supernatural] light in their dwellings.

The Expanded Bible Moses raised [stretched; extended] his hand toward the sky [heavens], and total [dense; deep] darkness was everywhere in Egypt for three days. No one could see anyone else [^Lhis brother], and no one could go anywhere for three days. But the Israelites [^Lsons/^Tchildren of Israel] had light where they lived.

Kretzmann's Commentary	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. This was another sign of God's great anger and one of those that point forward to the last Judgment, a heavy, continuous darkness, which was not illumined by a single ray of light for three days. But all the children of Israel had light in their dwellings; the land of Goshen, where they dwelt, was not included in the plague.
NET Bible®	So Moses extended his hand toward heaven, and there was absolute darkness ⁶⁶ throughout the land of Egypt for three days. ⁶⁷ No one ⁶⁸ could see ⁶⁹ another person, and no one could rise from his place for three days. But the Israelites had light in the places where they lived. ⁶⁶ tn The construction is a variation of the superlative genitive: a substantive in the construct state is connected to a noun with the same meaning (see GKC 431 §133.1). ⁶⁷ sn S. R. Driver says, "The darkness was no doubt occasioned really by a sand-storm, produced by the hot electrical wind...which blows in intermittently..." (Exodus, 82, 83). This is another application of the antisupernatural approach to these texts. The text, however, is probably describing something that was not a seasonal wind, or Pharaoh would not have been intimidated. If it coincided with that season, then what is described here is so different and so powerful that the Egyptians would have known the difference easily. Pharaoh here would have had to have been impressed that this was something very abnormal, and that his god was powerless. Besides, there was light in all the dwellings of the Israelites. ⁶⁸ tn Hebrews "a man...his brother." ⁶⁹ tn The perfect tense in this context requires the somewhat rare classification of a potential perfect.
The Voice	So Moses raised his hand up toward the heavens, and a deep darkness settled over all the land of Egypt for three days. <i>It was so dark that</i> people could not even see each other, and no one dared to venture out from their houses for three <i>whole</i> days. But all the people of Israel had light where they lived. Once more Pharaoh sent for Moses.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} " extended his hand upon the skies, and a darkness of thick gloominess existed in all the land of "Mits'rayim ^{Two straits} " for three days, (each) could not see his brother, and (each) could not rise from / him for three days, and to all the sons of "Yisra'el ^{He turns El aside} " light existed in their settling place,...
Charles Thompson OT	So Moses stretched forth his hand towards heaven, and there was a darkness; a thick, turbid darkness over the whole land of Egypt three days. And for three days one saw not another, nor did any one rise from his place for three days; but all the children of Israel had light in all the places where they were.
Concordant Literal Version	Then Moses stretched out his hand to the heavens, and gloomy darkness came to be in all the land of Egypt for three days. No one saw his brother, and no one rose from the place beneath him for three days. Yet all the sons of Israel came to have light in their dwellings.
<i>Emphasized Bible</i>	So Moses stretched forth his hand over the heavens,—and there was thick darkness in all the land of Egypt for three days; they saw not one another neither rose any man from his couch for three days,—but all the sons of Israel, had light in their dwellings.
Modern English Version	So Moses stretched forth his hand toward the heavens, and there was a thick darkness in all the land of Egypt for three days. They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings.
Stuart Wolf's Translation Young's Updated LT	. And Moses stretches out his hand towards the heavens, and there is darkness—thick darkness in all the land of Egypt three days; they have not seen

one another, and none has risen from his place three days; and to all the sons of Israel there has been light in their dwellings.

The gist of this passage: Moses raised his hand toward the heaven, and there was a thick darkness over the land of Egypt. However, those in Goshen had light in their homes.

22-23

Exodus 10:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâţâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off</i>	3 rd person masculine singular, Qal imperfect	Strong's #5186 BDB #639
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
'al (אֲלֵ) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article; pausal form	Strong's #8064 BDB #1029

Translation: So Moses stretched out his hand toward the heavens...

Moses did as God has ordered him, moving forward into the next plague. He stretches out his hand towards the heavens.

We are not told whether Moses has gone in to warn Pharaoh about this plague or not. I think that it is most likely that God has removed the locusts, Moses and Aaron went in to receive permission to take the people out, Pharaoh hardened his heart, and so, Moses warns him, and then goes outside and stretches his hand towards the heavens.

As I have suggested before, God had this plague ready to go. Moses was locked and loaded; so to speak. Pharaoh's negative volition brought on an immediate response from God.

In any case, this ninth judgment came about within an hour of Pharaoh expressing his negative volition.

It is my opinion that Moses was observed doing this. That would explain the theatrics of it. God has Moses acts as his intercessor—so the people of Egypt have to recognize that God is using Moses. They must associate Moses with these plagues of God.

In the eyes of Pharaoh and the people of Egypt, Hebrews and Egyptians alike, Moses was a man sent from God, and that the things which he did were not done in his own power, but done as a representative of God. By this time, when Moses made a public appearance, the people who saw him recognized that God was going to act.

We are not told where Moses does this or who is observing him, but let me suggest that there is a crowd of people who see him and look on when he begins to motion towards the heavens. God continues to use Moses in a very theatrical fashion.

It seems very logical to me that, Cecil B. DeMille, the director of the film, *The Ten Commandments*, recognized God's extremely theatric approach from this era, and made an honest attempt to reproduce that on the big screen.

There was another tv series in perhaps the 2010's which attempted to portray these events. I watched about an hour of it and stopped. Moses was presented as such a nutcase, that I could not bear to watch it. The actor and director's view of who Moses was, was so goofy and inaccurate, that it made me angry.

Exodus 10:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
chôshek ^e (חֹשֶׁק) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular construct	Strong's #2822 BDB #365
'ăphêlâh (אֶפְהֵלָה) [pronounced <i>uf-ay-LAW</i>]	<i>darkness, gloominess, calamity; figuratively, wickedness, evil</i>	feminine singular noun	Strong's #653 BDB #66
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Exodus 10:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
sh ^e lôwshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
There are at least 4 ways to spell this word.			
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Translation: ...and [there] was a thick darkness upon all the land of Egypt [for] three days.

There was a darkness of darkness in the land of Egypt; an impenetrable darkness. This thick darkness lasted for three days.

I believe that this judgment, unlike the other plagues, was completely supernatural. I have heard the theory that it was a sandstorm which caused the darkness—but that certainly could have been clearly stated (we were told exactly how the locusts were brought to Egypt and how exactly they were disposed of). Whatever the Egyptians used for light, apparently, did not work for them. We don't have them wandering around their homes holding lamps.

This occurred sometime after the judgment of locusts; probably a day or two after Pharaoh's heart was strengthened against God. The implication is that Moses, when he stretched his hand out over the land, the darkness covered the land. Was it immediate, did it come on slowly? Did they go to bed one night, and the light just did not return for a few days? Those are minor details not really discussed. The most logical explanation for me is, Moses raised up his hand towards the heavens in the daylight—many people witnessed this—and then the darkness came over the land—within that hour. There needs to be a clear observable cause and effect between Moses raising up his hand and the darkness coming down over the land (or why raise his hand at all?).

Exodus 10:22 **So Moses stretched out his hand toward the heavens and [there] was a thick darkness upon all the land of Egypt [for] three days.** (Kukis mostly literal translation)

Moses stretches out his hand towards the heavens, and suddenly (or gradually?), there is this great darkness, unlike anything experienced by the Egyptians before. Unlike anything that we have ever experienced.

I do not see this as a natural event on earth, the result of a cloud covering or a sandstorm, for two reasons: (1) had there been a physical reason for this darkness, then that would have logically been stated (it is possible that God used something in space to do this). It is just as likely that God brought on this darkness in a completely supernatural way. Even though the judgments prior to this all have fairly naturalistic backstories (for instance, the locusts were not made out of nothing; but they were at some other location, and God used a wind to bring them onto Egypt); we are not given any similar sort of explanation for the darkness. It just is.

This darkness continues for 3 days. This appears to be a darkness which cannot even be pierced by light (such as a lamp). That sort of darkness certainly suggests that it is supernatural.

The notion of being in darkness for three days must have some kind of significance. Jonah was inside the whale (actually, the great fish) for three days and nights; our Lord was in the heart of the earth for three days and nights, and here Egypt is plunged into darkness for the same amount of time. I don't know what the connection is exactly yet, other than all of them involve God's judgment.

I believe that this looks forward to **the cross** and the thick darkness which will be over Jerusalem for 3 hours when Jesus is paying for our sins. The plague which follows this darkness, the death of the firstborn, continues to look forward to the **redemption** of the lost by means of Jesus Christ.

A brief review of Exodus 10:21–22:

Exodus 10:21 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." (ESV)

Although this is possibly the most interesting of the judgments, we are given very little information about it. We launch into this plague without a mention of Pharaoh or a warning delivered to Pharaoh.

Exodus 10:22 So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt three days. (ESV)

We know that Moses acted as directed by God, very demonstrably as he had in the previous plagues.

Exodus 10:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (ראה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person plural, Qal perfect	Strong's #7200 BDB #906
'îysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âch (אח) [pronounced awhk]	<i>brother, half-brother; kinsman or relative close ; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: A man cannot see his brother...

I took some liberties with this translation.

Literally, it reads, [They could not see a man his brother](#). This testifies as to how impenetrable this darkness was. A man could not see his brother is to be understood to mean that one could not see the members of his own household. No one could see anyone from outside the household.

Exodus 10:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person plural, Qal perfect	Strong's #6965 BDB #877
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
The entire list of BDB meanings for min (מִן) [pronounced <i>mihn</i>] are: 1) <i>from, out of, on account of, off, on the side of, since, above, than, so that not, more than (preposition)</i> ; 1a) <i>from (expressing separation), off, on the side of</i> ; 1b) <i>out of</i> ; 1b1) <i>(with verbs of proceeding, removing, expelling)</i> ; 1b2) <i>(of material from which something is made)</i> ; 1b3) <i>(of source or origin)</i> ; 1c) <i>out of, some of, from (partitively)</i> ; 1d) <i>from, since, after (of time)</i> ; 1e) <i>than, more than (in comparison)</i> ; 1f) <i>from...even to, both...and, either...or</i> ; 1g) <i>than, more than, too much for (in comparisons)</i> ; 1h) <i>from, on account of, through, because (with infinitive)</i> ; 2) <i>that (conjunction)</i> .			
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation; with the 3 rd person masculine singular suffix	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
sh ^o lôwshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
There are at least 4 ways to spell this word.			
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Translation: ...and no man can stand up outside of his place [for] three days.

The was so dark that men did not even go outside of their homes for three days. This was a crippling, debilitating darkness.

The verb used here is Qal perfect of *qûwm* (קוּם) [pronounced *koom*]. It means, *to stand, to rise up, to get up; to establish, to establish a vow*. Strong's #6965 BDB #877. With the negative, it sounds as if people did not even get up. The darkness immobilized the people. Apparently, no one had the nerve to get up and walk outside and go next door. In fact, the verb seems to indicate that people laid down and then they just stayed there. They did not move.

Exodus 10:23a-b *They did not see one another; nor did anyone rise from his place for three days.* (NKJV)

This darkness is a thick darkness which you can feel; a darkness which cannot be penetrated by light; just like the darkness which hung over the cross when Jesus paid for our sins. These Egyptians were living in a land which has been economically ruined, having suffered pain and misery due to the plagues brought on by Jesus Christ by the hand of Moses, This gave each and every Egyptian the time to reflect upon their lives. The darkness was thick and eerie, not allowing them any kind of normal function in life. Most Egyptians just cowered in their homes, steeped in their negative volition, refusing to rise above it.

Therefore, this is not simply a Hebrew phrase saying that they did not leave their homes nor do we have the simple phrase saying that they did not arise from their beds (the Hebrew words are very different). This is idiomatic; it can refer to not getting up from the under part, but it really means that they had all this time to contemplate in the darkness just where they stood, what their values were, Who and What God is and they would not arise from this lowly place where their negative volition had put them. Even though the verb is in the 3rd masculine plural, indicating that the population of Egypt in general did not arise. The phrase *his place* (or, *place in which he stood*) has a 3rd person, singular suffix, indicates individual volition. Each man chose to remain where he was.

Although we do not know how long these plagues lasted overall, it appears that each plague was about 2–4 days in length; so all of this took place in a month or two. At this point, it is time for the people to reflect upon what has been taking place in their lives.

Exodus 10:23a-b *They did not see one another; nor did anyone rise from his place for three days.* (NKJV)

God here is giving the entire population of Egypt time to reconsider the thoughts of their hearts, the prejudices that they might carry; and, particularly, their negative volition towards God. Some already had made a choice to stand with the sons of Israel and this allowed them to firm up this decision; others could go in either direction and this gave them time to make their choice. This is their last chance before God places on Egypt the most terrible of all the plagues.

Exodus 10:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Exodus 10:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
'ôwr (אוֹר) [pronounced <i>ohr</i>]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular noun	Strong's #216 BDB #21
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
môwshâb (בְּשׂוּמ) [pronounced <i>moh-SHAH^βV</i>]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4186 BDB #444

Translation: But for all the sons of Israel, [there] is light in their homes.

Although all of Egypt was enshrouded in darkness, there was light in the homes where the Israelites lived in Goshen. The sons of Israel had light in their dwellings.

Notice exactly how this is stated—there was light *in the homes* of the sons of Israel. What this suggests is, they had darkness all around them, just as everyone else did; but, their lamps could pierce the darkness. They were able to lead relatively normal lives, although it was night for 3 days.

The Egyptians did have a god; their sun-god, Ra, who appears to be their most important god. However, he was not able to do much on their behalf. He did not appear to even have a working flashlight to his name.

Ra — the Egyptian Sun God (a photograph of a statue) from [Wikipedia](#); accessed April 25, 2018. *All life was created by him...Ra was head of a group of*



*nine gods, known as the Great Ennead. Ra was also the supreme judge of the dead.*³⁰

I was unable to determine the origin of this statue; given its condition, it may have been made recently.

It is likely that the final two judgments are aimed squarely at Ra. The God of Moses has control over light and darkness; the God of Moses actually did create all life; and the God of Moses will judge men when they die. Ra, obviously, is not real; he is merely a figment of Egyptian imagination.

Exodus 10:23 *A man cannot see his brother and no man can stand up outside of his place [for] three days. But for all the sons of Israel, [there] is light in their homes.* (Kukis mostly literal translation)

The people of Egypt remained within their homes because of the darkness. It was dark in and out of their homes, which is indicated by the notion that no man could see his brother. Furthermore, what was there for them outside of their homes, given the previous plagues?

Because this is the 9th plague, all Egypt is fully aware of what is going on. Every person had been affected by every plague; and it certainly appears as if everyone knew exactly who Moses was. Moses is a spokesman for the God of Israel; the God of Israel has brought plagues upon the land; and Israel was not subject to most of these plagues.

How many Egyptians cowered in fear within their homes? It appears that almost all of them did.

On the other hand, there was light within the homes of the Israelites. This is such a specific statement as to suggest, there was darkness over the land of Goshen, but the lamps of the Israelites could pierce that darkness. So they functioned more or less normally within the confines of their own homes.

Exodus 10:22–23 *So Moses stretched out his hand toward the heavens and [there] was a thick darkness upon all the land of Egypt [for] three days. A man cannot see his brother and no man can stand up outside of his place [for] three days. But for all the sons of Israel, [there] is light in their homes.* (Kukis mostly literal translation)

Exodus 10:22–23 *So Moses stretched out his hand toward the heavens and there came to be a thick darkness over all the land of Egypt for three days. Men could not see their brothers; and no man was able to stand up and go outside for three days. However, all the sons of Israel had light in their homes.* (Kukis paraphrase)

This passage yields two analogies. The unbelievers, the Egyptians, are walking about and living in darkness. Believers, the sons of Israel, are walking in light. The Israelites have light in their dwellings. The Egyptians cannot penetrate this darkness with light. They simply do not have any light which works against the darkness. They should go to the light, to the Israelites, and ultimately to God, Who is judging them. They have three days to reconsider their position. A few did, which we will see later. However, most did not.

Man sometimes comes close to apprehending the truth as an unbeliever. Plato, an unbeliever, gave us the analogy of the cave wall. He pointed out that there is a great unseen world—which is, in fact, the real world that we live in. He deduced this simply because his soul was far greater than his body and he recognized this invisible existence (there are unbelievers today who refuse to admit that the soul exists). Plato deduced that what was invisible was far more important and far more real than the physical plane of the 5 senses in which we live. Plato set up his analogy of the cave in this way: we live on this earth inside of a cave and the real world is outside the cave. All that we see in our common, day-to-day life are the shadows on the cave wall; shadows of reality. Reality is happening outside of the cave; but all we see are the shadows on the cave wall. Our understanding of what is really happening—of what reality really is—is revealed by looking at the shadows on the cave wall. We attempt to deduce from these shadows what reality really is. True reality, according to Plato, is what we cannot see. It is that which takes place outside of the cave.

³⁰ From <http://www.quantumgaze.com/ancient-history/egyptian-gods-just-record/> accessed April 25, 2018.

For the unbeliever living in darkness, this is very close to reality. The unbeliever leads a life in darkness; God must be revealed to him. Then, if he's interested, Jesus Christ must be revealed to him. Until that time, there is no light, no reality for the unbeliever, just the shadows on the cave wall. The shadows are a representation of reality (for instance, a person's father is like God; analogous to God). So Plato comes close in his analogy to the truth and much of his philosophy comes close, considering that he is an unbeliever. However, since he did come so close to the truth, the Catholic church absorbed much of his thinking and it is reflected in some of their early doctrines (it is not unusual for various Christian movements or organizations to take some of their doctrine from the world around them³¹). How many churches today present themselves as *social justice* churches? Or, how many churches today are so gay-friendly, that they do not mind signs of affection between two members of the same gender? This is not how a church should be run, but that is how many are.

The darkness which the Egyptians are living in gives us two analogies. The second analogy is even more solemn: Jesus Christ, when He was judged for our sins, was given the privacy of darkness as he took upon Himself each and every one of our sins and suffered the pain and discipline for these sins. As God's "first-born," He would die on our behalf, for our deliverance, just as the deaths of the first-born of Egypt would allow for the deliverance of the Hebrews out from the land of Egypt and the hand of Pharaoh (which will be the 10th and final plague).

However, I am getting slightly ahead of myself; we are still in the 9th judgment of darkness.

Pharaoh's Regrets; the Hardening of Pharaoh's Heart

And so calls out Pharaoh unto Moses and so he says, "Go [and] serve Y^ehowah; only your flock and your herd will remain. Also, your children will go with you [all]."

Exodus
10:24

So Pharaoh called out for Moses and he said, "Go [now and] serve [your] Y^ehowah; but your sheep and your cattle [must] remain behind. However, your children may go with you."

So Pharaoh called out for Moses and he said, "Go now and serve your Jehovah; but you must leave your sheep and cattle behind. But I will allow your children to go with you."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so calls out Pharaoh unto Moses and so he says, "Go [and] serve Y ^e howah; only your flock and your herd will remain. Also, your children will go with you [all]."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And at the end of three days Pharaoh called Mosheh, and said, Go, worship before the lord; only your sheep and your oxen shall abide with me: your children also may go with you.
Revised Douay-Rheims	And Pharaoh called Moses and Aaron, and said to them: Go sacrifice to the Lord: let your sheep only, and herds remain; let your children go with you.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Pharaoh called to Mosha, and said, "Go, serve Mar-Yah. Only let your flocks and your herds stay behind. Let your little ones also go with you."
Lamsa's Peshitta (Syriac)	And Pharaoh called to Moses and said to him, Go, serve before the LORD your God; only let your flocks and herds remain here; let your little ones also go with you.
Updated Brenton (Greek)	And Pharaoh called Moses and Aaron, saying, Go, serve the Lord your God, only leave your sheep and your oxen, and let your little ones depart with you.

Significant differences:

³¹ The most common example of this is every generation believes that the historical events that they are witnessing are signs of the end time.

Limited Vocabulary Translations:

Bible in Basic English	Then Pharaoh sent for Moses, and said, Go and give worship to the Lord; only let your flocks and your herds be kept here: your little ones may go with you.
Easy English	Then Pharaoh commanded Moses to come to him. He said: 'Go, worship the Lord. Even your women and your children can go with you. Only your animals must remain.'
Easy-to-Read Version–2001	Again Pharaoh called for Moses. Pharaoh said, "Go and worship the Lord! You can take your children with you. But you must leave your sheep and cattle here."
Good News Bible (TEV)	The king called Moses and said, "You may go and worship the LORD; even your women and children may go with you. But your sheep, goats, and cattle must stay here."
<i>The Message</i>	Pharaoh called in Moses: "Go and worship GOD. Leave your flocks and herds behind. But go ahead and take your children."
Names of God Bible NIRV	.
New Simplified Bible	Then Pharaoh sent for Moses. He said to him, "Go. Worship the LORD. Even your women and children can go with you. Just leave your flocks and herds behind." The king called Moses. He said: »You may go and worship Jehovah. Even your women and children may go with you. But your sheep, goats, and cattle must stay here.«

Thought-for-thought translations; paraphrases:

Contemporary English V.	The king sent for Moses and told him, "Go worship the LORD! And take your families with you. Just leave your sheep, goats, and cattle."
The Living Bible	Then Pharaoh called for Moses and said, "Go and worship Jehovah—but let your flocks and herds stay here; you can even take your children with you."
New Berkeley Version New Life Version	.
New Living Translation	Then Pharaoh called to Moses, and said, "Go and worship the LORD. Your children may go with you also. Only let your flocks and your cattle stay."
Unlocked Dynamic Bible	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." The king called Moses and said, "All right, you may go and worship Yahweh. Your wives and your children may go with you. But your flocks of sheep and goats and your herds of cattle must remain here."

Partially literal and partially paraphrased translations:

American English Bible	Then Pharaoh called Moses and Aaron, and said: 'Now, go and serve your God Jehovah... but you must leave your sheep, your cattle, and your belongings here!'
Beck's American Translation International Standard V	.
New Advent (Knox) Bible	Pharaoh called Moses and said, "Go serve [Or <i>worship</i>] the LORD, but your flocks and your cattle are to remain. Even your little ones can go with you!"
Translation for Translators	Then Pharaoh had Moses and Aaron summoned; Go and sacrifice to the Lord, he said, and take your children with you, only leave your flocks and herds behind. The king summoned Moses/me and said, "All right, you may go and worship Yahweh. Your <i>wives and</i> your children may go with you. But your flocks of sheep and goats and your herds of cattle must remain here."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to call Moses, and was to say: Be going and serve Jehovah! The small cattle and the large cattle were to stay, but your little ones were to go out.
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Conservapedia	Pharaoh called to Moses, and said, "Go! Worship the LORD, but have your flocks and your herds stay put. Your little children can also go with you."
Ferrar-Fenton Bible	Then Pharaoh sent for Moses and said; "Go! Serve the EVER-LIVING. Only your sheep and cattle must stay ; your children, also, may go with you."
God's Truth (Tyndale)	Then Pharaoh called for Moses and said: go and serve the Lord, only let your sheep, and your oxen abide, but let your children go with you.
HCSB	Pharaoh summoned Moses and said, "Go, worship Yahweh. Even your families may go with you; only your flocks and herds must stay behind."
Jubilee Bible 2000	Then Pharaoh called unto Moses and said, Go, serve the LORD; only let your sheep and your cows remain; let your little ones also go with you.
Urim-Thummim Version	Pharaoh called to Moses and said, now you may go and serve YHWH, only your flocks and your herds will be left behind. Let your little ones also go with you.
Wikipedia Bible Project	And Pharaoh called to Moses, and said: "Go work Yahweh, just display your sheep and cattle. Your tots too will go with you."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Pharaoh called to Moses, and said, Walk, serve Jehovah; only your flocks, and your herds will be permanently placed here; also your little ones will walk with you.
New American Bible (2002)	Pharaoh then summoned Moses and Aaron and said, "Go and worship the LORD. Your little ones, too, may go with you. But your flocks and herds must remain."
New Jerusalem Bible	Pharaoh summoned Moses and said, 'Go and worship Yahweh, but your flocks and herds are to stay here. Your wives and children can go with you too.'
New RSV	Then Pharaoh summoned Moses, and said, 'Go, worship the Lord. Only your flocks and your herds shall remain behind. Even your children may go with you.'
Revised English Bible—1989	Pharaoh summoned Moses. "Go, worship the LORD," he said. "Your dependants may go with you; but your flocks and herds must remain here."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh summoned Moshe and said, "Go, worship <i>ADONAI</i> ; only leave your flocks and herds behind — your children may go with you."
The Complete Tanach	Pharaoh summoned Moses and said, "Go! Worship the Lord, but your flocks and your cattle shall be left. Your young children may also go with you."

shall be left: Heb. יָצַא, lit., shall be placed. Shall be left in its place.

exeGesés companion Bible	And Pharaoh calls to Mosheh, and says, Go you! Serve Yah Veh! - only leave your flocks and your oxen behind: your toddlers also go with you.
Kaplan Translation	Pharaoh summoned Moses. 'Go!' he said. 'Worship God! Even your children can go with you. Just leave your sheep and cattle behind.'
Orthodox Jewish Bible	And Pharaoh called unto Moshe, and said, Go ye, serve Hashem; only let your tson and your herds remain behind; let your little ones also go with you.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Pharaoh called to Moses, and said, "Go, serve the LORD; only your flocks and your herds must be left behind. Even your children may go with you."
The Expanded Bible	Again the king of Egypt [¹ Pharaoh] called for Moses. He said, "All of you may go and worship [serve] the Lord. You may take your women and children [¹ children] with you, but you must leave your flocks and herds here."
Kretzmann's Commentary	And Pharaoh called unto Moses, he summoned him in great fear, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed; let your little ones also

NET Bible® go with you. The cattle and sheep of the Israelites were to be a pledge of their return, for they were to be kept in certain designated places in charge of Egyptians. Then Pharaoh summoned Moses and said, “Go, serve the Lord – only your flocks and herds will be detained. Even your families⁷⁰ may go with you.”
^{70th} Or “dependents.” The term is often translated “your little ones,” but as mentioned before (10:10), this expression in these passages takes in women and children and other dependents. Pharaoh will now let all the people go, but he intends to detain the cattle to secure their return.

The Voice **Pharaoh:** You may go and serve the Eternal. Everyone can go—even your little ones—but leave your herds and flocks behind.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "Paroh ^{Great house"} called out to "Mosheh ^{Plucked out"} and he said, walk, serve "YHWH ^{He is}", only your flocks and your cattle will be left in place, also your children will walk with you,...

Charles Thompson OT Then Pharaoh sent for Moses and Aaron and said, Go and worship the Lord your God. But you must leave your flocks and your herds. Your baggage may go with you.

Concordant Literal Version Now Pharaoh called for Moses and Aaron and said: Go! Serve Yahweh your Elohim, but your flocks and your herds shall be made to stay put. However your little ones may go with you.

Context Group Version And Pharaoh called to Moses, and said, You (pl) go, serve YHWH; only let your (pl) flocks and your (pl) herds be left behind: let your (pl) little ones also go with you (pl).

English Standard Version 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."

Modern English Version Then Pharaoh called to Moses and said, “Go, serve the LORD. Only let your flocks and your herds be detained. Even let your little ones also go with you.”

New King James Version Then Pharaoh called to Moses and said, “Go, serve the LORD; only let your flocks and your herds be kept back. Let your little ones also go with you.”

Stuart Wolf’s Translation .

Young’s Updated LT And Pharaoh calls unto Moses and says, “Go you [all], serve Jehovah, only your flock and your herd are stayed, your infants also go with you;”

The gist of this passage: Pharaoh calls Moses in after the darkness and relents, saying that he can go worship his God, taking his children along—but his livestock must remain behind.

Exodus 10:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
qârâ' (אָרַק) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894

Exodus 10:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (הַעֲרֹפַּי) [pronounced pah ^e -G ^O H]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: So Pharaoh called out for Moses...

I would assume, based upon the description of the darkness, that Pharaoh called out for Moses after the three days. It is possible that Pharaoh called for Moses at the first sign of light. (He would have no idea whether God would return with more darkness.)

I would assume that Aaron comes along with Moses; but, by this time, it is clear to Pharaoh that Moses is his *go-to guy*.

Exodus 10:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
'âbad (עָבַד) [pronounced gaw ^b -VAHD]	<i>work, serve, labor; be a slave to</i>	2 nd person masculine plural, Qal imperative	Strong's #5647 BDB #712
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he said, "Go [now and] serve [your] Y^ehowah;..."

Pharaoh orders Moses to take his people out of Egypt to serve his God. This is what Moses has asked for; and Pharaoh appears to be giving in to his demand.

To move the narrative along, we do not have anything about who was sent and how they found Moses and brought him back. Nor is Aaron mentioned, although it is likely that he and Moses were together in every meeting with Pharaoh.

A brief review of Exodus 10:21–24b:

Exodus 10:21 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." (ESV)

God prepares Moses for the 9th judgment.

Exodus 10:22–23 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. (ESV)

Moses is demonstrative in bringing on the darkness. Obviously, Moses does nothing to bring the darkness on; but God does everything.

The Hebrew people could use lamps in their homes and have light that way. But this was not possible throughout the rest of Egypt.

Exodus 10:24a-b Then Pharaoh called to Moses and said, "Go, serve the Lord;..."

There are many different ways that this portion of v. 24 could be interpreted. First of all, is it light or dark right at this moment in the narrative? Although a time frame is given in the narrative (the darkness continued for three days), Moses did not, insofar as we know, go before Pharaoh and say, "There will be a darkness covering your land for 3 days; a darkness so thick that you cannot penetrate it with light." Based upon the previous judgments, it would seem logical that Moses warned Pharaoh of this. Was there a response; were there promises made? We have no idea.

Exodus 10:24a-b Then Pharaoh called to Moses and said, "Go, serve the Lord;..."

There are two basic possibilities: Pharaoh calls for Moses while it is dark or he calls for Moses as soon as it turns light.

If it is dark, then there are many details left out of this narrative. I would assume that Pharaoh sent messengers to Moses in the dark; but he could have even approached Goshen himself, calling out to Moses, capitulating. Logically, Pharaoh would have said, "You may go out into the desert-wilderness with your people, just take away this darkness." Then the darkness would be removed, followed by Pharaoh reneging on his promise.

If Pharaoh calls out for Moses just as it begins to turn light (again, he probably sends out servants to fetch Moses), then the conversation recorded in Exodus would be the overall gist of what takes place.

When or how was the darkness lifted in relation to Pharaoh capitulating to God? We are not told. At best, I can fill in the blanks and speculate.

In any case, at some point, Pharaoh calls out to Moses—probably through his servants. Moses, of course, responds. Whether or not the darkness was removed as a result of this contact, is not addressed in this short narrative.

No matter when or how the darkness goes away, then Pharaoh says, “Go, serve the LORD your God, but only under these conditions...”

Much of what I have written is speculation, in hopes of painting a picture for the reader, whether it is dark or light. I have attempt to present a very logical series of events based upon what has taken place previously.

God the Holy Spirit simply is moving this narrative right along. Not even Aaron is named here, even though it is likely that Aaron is right there, standing next to Moses.

Pharaoh appears to be cooperative, but then he says this:

Exodus 10:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רָק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the 2 nd person masculine plural suffix	Strong's #6629 BDB #838
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the 2 nd person masculine plural suffix	Strong's #1241 BDB #133
yâtsag (יָצַג) [pronounced yaw-TSAHG]	<i>to be stopped; to be detained, to be left behind, to remain</i>	3 rd person masculine plural, Hophal imperfect; pausal form	Strong's #3322 BDB #426

Translation: ...but your sheep and your cattle [must] remain behind.

There is the caveat—all of the livestock belonging to the sons of Israel must remain behind in Egypt. Pharaoh cannot seem to allow the demands of Moses be met.

But the sacrifice of these animals is integral to the worship of the Hebrew people, as the offering of these animals as blood sacrifices speaks of Jesus dying for our sins.

Exodus 10:24a-c **Then Pharaoh called to Moses and said, “Go, serve the Lord; only let your flocks and your herds be kept back” (NKJV)**

It does appear that Pharaoh himself called for Moses, and this quotation appears to be something that Pharaoh said directly to Moses. Perhaps he called out into the darkness, “Moses, go serve the Lord; Moses, go serve the Lord!”

At some point, they had to come face to face again. At that point, Pharaoh appears to have added this particular condition. “Let your flocks and herds be kept back.”

I find this to be interesting, because at this point in time, this is all about going off into the desert to worship Y^ehowah; there is no talk of them remaining there in the desert-wilderness or of moving from the desert-wilderness further away from Egypt. God has given no such order to Moses; nor is there an implication that is what they will do next. However, this is apparently what Pharaoh fears. He is worried that the people will leave, get a 3 days trip outside of Egypt, and then just keep going. So, he wanted their livestock to remain behind to insure the return of the Israelites.

We know that Pharaoh was worried that Moses would lead the people of Israel out of Egypt, get far enough away, and then do a runner. All of this livestock represents the wealth of the Israelites (and it is particularly valuable, given that virtually all of Egypt’s livestock has been destroyed).

Pharaoh may have had one or two particular things on his mind, given this requirement. If the wealth of the people remained in Egypt, it is likely that they would return to it, not matter what schemes Moses had planned (Moses was not planning to take the people out of Egypt permanently, but I believe that this was the thinking of Pharaoh).

The second thing on Pharaoh’s mind may have been a plot. Let’s say the people of Israel went off and had a week long festival to their God—and they left all their valuable livestock behind. Remember, in all these plagues, Egypt’s livestock have just been wiped out. Do you see where I am going with this? Who’s to say that, when Moses leaves with Israel and then returns, whether or not their cattle and flocks will still be there?

In fact, is it even possible that Pharaoh was going to allow Israel to leave for precisely this reason. He gets Moses out of his hair for a week, the plagues stop, **and** his people get to raid the substance of the sons of Israel. A three-fer solution/plot by Pharaoh (I am speculating, but this seems logical).

Exodus 10:24d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong’s #1571 BDB #168
ṭaph (טַף) [pronounced <i>tahf</i>]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the 2 nd person masculine plural suffix	Strong’s #2945 BDB #381
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong’s #1980 (and #3212) BDB #229
‘îm (עִם) [pronounced <i>‘geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 2 nd person masculine plural suffix	Strong’s #5973 BDB #767

Translation: *However, your children may go with you.*”

One of the previous sticking points in these negotiations has been the children. Pharaoh said that they could not go; now he is saying that they may go with Moses for their worship.

Pharaoh has not changed his tact nor is he concerned that he has sinned against the living God. He still expects to keep these Hebrews as slaves. You must realize that his country is in terrific economic chaos and Egypt will suffer for many decades after this. Pharaoh realizes that he will require labor to clean up the mess and to begin anew. That work would require the Hebrew slaves. Therefore, he is not going to let them go entirely. He must hold something for ransom. And if they do go, then he will need food stuffs for his own people.

Pharaoh does not yet recognize that there is only one way that this will be done; it will be done in God's way in God's time. He can fight Y^ehowah as much as he wants, but God will prevail in the end. **Greater is He Who is in us and he who is in the world.**

Exodus 10:24 **So Pharaoh called out for Moses and he said, "Go [now and] serve [your] Y^ehowah; but your sheep and your cattle [must] remain behind. However, your children may go with you."** (Kukis mostly literal translation)

Pharaoh, again, tries to swing a deal with Moses. Logically, this suggests to me that, at this time, the darkness has already been removed. The minor details of Pharaoh locating Moses, the darkness being removed, and Moses standing before Pharaoh—those details are left out of this narrative.

This time, he will allow them to take their children, but he asks that they leave their flocks and herds behind. For whatever reason, Pharaoh still believes that he has room to bargain here. He quickly adds, "But you can take your children with you." So Pharaoh has given in a little bit.

Again, I believe the idea is, the food supply for the Egyptians has been destroyed. It is even possible that some people have already died of starvation. My guess is, the Egyptians would seize the livestock of the Hebrew people in their absence, for their own sustenance. In fact, Pharaoh may not have been able to stop them.

Exodus 10:24 **Then Pharaoh called to Moses and said, "Go, serve the Lord; only let your flocks and your herds be kept back. Let your little ones also go with you."** (NKJV)

Pharaoh seems to think that what God has demanded through Moses is up for negotiation. However, God does not state a position and then argue from the position strategically to get something less (as a President Trump might do). God told Moses to tell Pharaoh exactly what was acceptable...no less would be accepted.

On the other hand, do not understand this to be a limitation of God. There is at least one time when God appears to be bargaining from one position, but He accepts something less. Recall that Abraham bargained with God about the destruction of Sodom and Gomorrah, because he was concerned about his nephew Lot. Abraham asks God if He would destroy Sodom if there were 50 righteous men there, and God said, "No." "Well then," Abraham retorted, "What if there were 10 less than that? What if there were 40 righteous men?" And God said He would not destroy Sodom if there were that many. Abraham finally got God down to 10 men, and he stopped there, thinking that Lot and his family had enough believers to prevent their city from being destroyed.

Moses will, at a later time, be told by God that God was ready to destroy all of the sons of Israel and start over with only Moses and his sons. Moses then acts as an advocate for Israel and a mediator between God and Israel, to get God to back off from this threat. However, in both of those examples, there was no actual bargaining that was taking place. God was teaching specific principles of doctrine in both of those instances.

Exodus 10:24 **So Pharaoh called out for Moses and he said, "Go now and serve your Jehovah; but you must leave your sheep and cattle behind. But I will allow your children to go with you."** (Kukis paraphrase)

And so says Moses “Also you, [even] you will give in our hand sacrifices and burnt offerings and we have made to Y^ehowah our Elohim. And also our cattle will go with us—is not left behind a hoof—for from them we will take to serve Y^ehowah our Elohim and we [even] we will not know what we will serve Y^ehowah as far as our coming there-ward.”

Exodus
10:25–26

Then Moses said, “You will [definitely] give [these] sacrifices and burnt offerings into our hand so that we will make [our supplications] to Y^ehowah our Elohim. Therefore, our cattle will go with us—[there] will not be a hoof life behind—for from them we will take [the animals for sacrifices necessary] to serve Y^ehowah our Elohim. Also, we do not know [at this time] what [is needed] to serve Y^ehowah when going there.”

Then Moses said, “You will definitely give these sacrifices and burnt offerings into our hand so that we can make our supplications to Jehovah our God. Furthermore, it is necessary that our cattle go with us—we will not leave any of them behind—as we have no idea how many will be needed to use as sacrifices to serve Jehovah our God. We simply do not know at this time what is needed in order to serve Jehovah when going there.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses “Also you, [even] you will give in our hand sacrifices and burnt offerings and we have made to Y ^e howah our Elohim. And also our cattle will go with us—is not left behind a hoof—for from them we will take to serve Y ^e howah our Elohim and we [even] we will not know what we will serve Y ^e howah as far as our coming there-ward.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But Mosheh said, Thou must also give into our hands holy oblations and burnt offerings, that we may perform service before the Lord our God. Our flocks, more-over, must go with us; not one hoof of them shall remain; for from them we are to take, to do service before the Lord our God. We cannot leave them; for we know not (as yet) in what manner we are to worship before the Lord, until we come thither.
Revised Douay-Rheims	Moses said: you shall give us also sacrifices and burnt offerings, to the Lord our God. All the flocks shall go with us: there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not what must be offered, till we come to the very place.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha said, "You must also give into our hand sacrifices and burnt offerings, that we may sacrifice to Mar-Yah our God. Our livestock also shall go with us. There shall not a hoof be left behind, for of it we must take to serve Mar-Yah our God; and we do not know with what we must serve Mar-Yah, until we come there."
Lamsa's Peshitta (Syriac)	Then Moses said to Pharaoh. You must give us also sacrifices and burnt offerings that we may sacrifice to 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 before the LORD our God; and we do not know what else we must offer to the LORD until we come there.
Updated Brenton (Greek)	And Moses said, No, but you shall give to us whole burnt offerings and sacrifices, which we will sacrifice to the Lord our God. And our livestock shall go with us, and we will not leave a hoof behind, for of them we will take to serve the Lord our God; but we know not in what manner we shall serve the Lord our God until we arrive there.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Moses said, You will have to let us take burned offerings to put before the Lord our God. So our cattle will have to go with us, not one may be kept back; for they are needed for the worship of the Lord our God; we have no knowledge what offering we have to give till we come to the place.
Easy English	But Moses said: 'You must also let us take animals with us. We will sacrifice them and burn them, as gifts to the Lord our God.' The Israelites killed animals as sacrifices. Then they burned them on a stone table as a gift to God. 'We must take our animals with us. Not one can remain behind. We will use some of them to worship the Lord our God. Until we arrive in the desert, we will not know which animals. But we will use some of them, to worship the Lord our God.'
Easy-to-Read Version–2001	Moses said, "{Not only will we take our sheep and cattle with us, but when we leave,} even you will give us offerings and sacrifices for us to use in worshipping the Lord our God! Yes, we will take our animals with us to worship the Lord. Not one hoof will be left behind. We don't know yet exactly what we will need to worship the Lord. We will learn that only when we get to the place we are going. So we must take all of these things with us."
<i>The Message</i>	But Moses said, "You have to let us take our sacrificial animals and offerings with us so we can sacrifice them in worship to our GOD. Our livestock has to go with us with not a hoof left behind; they are part of the worship of our GOD. And we don't know just what will be needed until we get there."
Names of God Bible	But Moses said, "You must allow us to take our animals for the sacrifices and burnt offerings we have to make to Yahweh our Elohim . All our livestock must go with us. Not one animal must be left behind. We'll have to use some of them for worshipping Yahweh our Elohim , and we won't know what we'll need until we get there."
NIRV	But Moses said, "You must allow us to take our animals. We need to offer them as sacrifices and burnt offerings to the LORD our God. Our livestock must also go with us. We have to use some of them to worship the LORD our God. We can't leave even one animal behind. Until we get there, we won't know what we are supposed to use to worship the LORD."
New Simplified Bible	Moses answered: »Then you would have to provide us with animals for sacrifices and burnt offerings to offer to Jehovah our God. »No, we will take our animals with us! Not one will be left behind. We must select the animals with which to worship Jehovah our God. We will not know what animals to sacrifice to him until we get there.«

Thought-for-thought translations; paraphrases:

Common English Bible	But Moses said, "You need to let us have sacrifices and entirely burned offerings to present to the LORD our God. So our livestock must go with us. Not one animal can be left behind. We'll need some of them for worshipping the LORD our God. We won't know which to use to worship the LORD until we get there."
Contemporary English V.	"No!" Moses replied. "You must let us offer sacrifices to the LORD our God, and we won't know which animals we will need until we get there. That's why we can't leave even one of them here."
The Living Bible	.
New Berkeley Version	.
New Life Version	But Moses said, "You must let us have gifts to give in worship and gifts for burning, so we may give them to the Lord our God. So our animals will go with us also. Not a foot of an animal will be left behind. For we will take some of them to use as we

worship the Lord our God. And until we are there, we do not know which ones we will use in worshipping the Lord.”

New Living Translation

“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.”

Unlocked Dynamic Bible

But Moses replied, “No, you must let us take along the sheep and goats in order that we may have some of them to sacrifice and give as burnt offerings to Yahweh, our God. Our livestock must also go with us; we are not going to leave one animal behind. We must take them to worship Yahweh. We will not know which animals to sacrifice until we get to where we are going.”

Partially literal and partially paraphrased translations:

American English Bible

However, Moses said:

‘No! You must allow us the burnt offerings and sacrifices that we’re going to offer to our God Jehovah... our cattle will be going with us! We won’t leave a hoof behind, because we’re going to take them to serve Jehovah our God, and we won’t know how we’re supposed to serve Him until we get there.’

Beck’s American Translation

International Standard V

Moses said, “You must let us have^{aa} sacrifices and burnt offerings to offer to the LORD our God. And even our livestock must go with us. Not a hoof will be left behind because we will use^{bb} some of them to serve the LORD our God, and until we get there we won’t know what we need to serve^{cc} the LORD.”

^{aa} 10:25 Lit. give into our hand

^{bb} 10:26 Lit. take

^{cc} 10:26 Lit. what (or how) we will serve

New Advent (Knox) Bible

But Moses said, Nay, thou must let us take victims with us, if we are to offer the Lord our God burnt-sacrifice. All our flocks must go with us, not a hoof but shall take the road; we shall need them for the worship of the Lord our God. We cannot tell what kind of offering we must make, until we reach the place itself.

Translation for Translators

But Moses/I replied, “NO, you must let us *take along the sheep and goats, in order that we may have some of them* to sacrifice and give as burned offerings to Yahweh, our God. Our livestock must also go with us; we are not going to leave one of them [SYN] behind. We must take them to worship Yahweh. We will not know *which animals to sacrifice* until we get to where we are going.”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Moses was to say: You was to give into our hand, sacrifices and whole burnt offerings, that is to have been prepared to Jehovah, he of mighty ones. The livestock was to go out - was there a hoof to remain behind? - For we were to take out of them to serve Jehovah, he of mighty ones - were we to know how to serve Jehovah, but when we are to come there? -

Conservapedia

Moses said, "You must also give us animals for the sacrifices and ascent offerings that we must make to the LORD our God. Our cattle will also go with us; not one hoof will remain--because we have to take some of them in order to serve the LORD our God, and we cannot know what animals to sacrifice to the LORD until we arrive."

Ferrar-Fenton Bible

You must also give to our hands sacrifices and offerings that we can make to our EVER-LIVING GOD, and therefore our herds must go with us; not a hoof must be left; for we must take from them to serve our EVER-LIVING GOD. And we cannot be knowing what we must serve the EVER-LIVING with until we arrive there.

HCSB	Moses responded, "You must also let us have [Lit <i>also give in our hand</i>] sacrifices and burnt offerings to prepare for Yahweh our God. Even our livestock must go with us; not a hoof will be left behind because we will take some of them to worship Yahweh our God. We will not know what we will use to worship Yahweh until we get there."
NIV, ©2011	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 worshipping the LORD our God, and until we get there we will not know what we are to use to worship the LORD."
Tree of Life Version	But Moses said, "You must also put sacrifices and burnt offerings into our hand, then we will do it for <i>ADONAI</i> our God. Our cattle must also go with us—not a hoof may be left behind. We must take from them to serve <i>ADONAI</i> our God. We ourselves will not know how we will serve <i>ADONAI</i> until we arrive there."
Urim-Thummim Version	But Moses replied, you must give us also sacrifices and Burnt-Offerings, that we may observe our festival to YHWH our Elohim. Our livestock will also go with us, there will not be one hoof left behind, for we must take these to serve YHWH our Elohim, and we do not know with what we must serve YHWH until we get there.
Wikipedia Bible Project	And Moses said: "And you will give to us in our hand the sacrifices and offerings, and we made these, to Yahweh our God? And our livestock shall also go with us, no hoof will remain but that we will take from it, to work Yahweh our God, and we will not know how we are to work Yahweh until we have arrived there."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses said, "Are you going to give us animals for our sacrifices and burnt offerings? No! Our cattle to the last hoof must also go with us, for it is from our livestock that we will choose the victims we will offer to Yahweh. Moreover we shall not know which ones we must sacrifice until we arrive at that place."
The Heritage Bible	And Moses said, You must also give into our hand sacrifices and burnt offerings, that we may make to Jehovah our God. And also our livestock shall walk with us; a hoof shall not be left, because from them we must take to serve Jehovah our God; and we do not know with what we must serve Jehovah until we come there.
New Jerusalem Bible	Moses said, 'But now you must give us sacrifices and burnt offerings to offer to Yahweh our God. And our livestock will go with us too; not a hoof will be left behind; for we may need animals from these to worship Yahweh our God; for until we get there we ourselves cannot tell how we are to worship Yahweh.'
Revised English Bible—1989	But Moses said, "No, you yourself must supply us with animals for sacrifice and whole-offering to the LORD our God; and our own livestock must go with us too -- not a hoof must be left behind. We may need animals from our own flocks to worship the LORD our God; we ourselves cannot tell until we are there how we are to worship the LORD."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe answered, "You must also see to it that we have sacrifices and burnt offerings, so that we can sacrifice to <i>ADONAI</i> our God. Our livestock will also go with us — not a hoof will be left behind — because we must choose some of them to worship <i>ADONAI</i> our God, and we don't know which ones we will need to worship <i>ADONAI</i> until we get there."
The Complete Tanach	But Moses said, "You too shall give sacrifices and burnt offerings into our hands, and we will make them for the Lord our God.

You too shall give: Not only will our livestock go with us, but you too shall give [of your livestock or something else to sacrifice].

And also our cattle will go with us; not a [single] hoof will remain, for we will take from it to worship the Lord our God, and we do not know how [much] we will worship the Lord until we arrive there."

hoof: Heb. הַטְּרַף, the sole of a foot, plante in French. — [from Targum Yerushalmi, Rome ms. cited by The Pentateuch with Rashi Hashalem]

do not know how [much] we will worship-: How intense the worship will be. Perhaps He will ask for more than we have in our possession. — [from Exod. Rabbah 18:1]

exeGesés companion Bible

And Mosheh says,
You also give into our hands sacrifices and holocausts
to work to Yah Veh our Elohim:
our chattel also go with us;
not a hoof survives behind;
for we take thereof to serve Yah Veh our Elohim;
and we - we know not how to serve Yah Veh
until we come there.

Kaplan Translation

'Will you then provide us with sacrifices and burnt offerings so that we will be able to offer them to God our Lord?' replied Moses. 'Our livestock must also go along with us. Not a single hoof can be left behind. We must take them to serve God our Lord, since we do not know what we will need to worship God until we get there.'

Will you then provide us...

(Abarbanel). Or, 'you should also be giving us...' (Rashi; Ibn Ezra; Ramman).

burnt offerings

See note on Genesis 8:20.

Orthodox Jewish Bible

And Moshe said, Thou must give us also zevakhim and olot, that we may sacrifice unto Hashem Eloheinu.

Also mikneinu shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Hashem Eloheinu; and we know not with what we must serve Hashem, until we come to there.

The Scriptures 1998

But Mosheh said, "You yourself are to provide us with slaughterings and burnt offerings, to prepare for הוה our Elohim.

"And our livestock are to go with us too, not a hoof is to be left behind, for we have to take some of them to serve הוה our Elohim, and we ourselves do not know with what we are to serve הוה until we come there."

Expanded/Embellished Bibles:

The Expanded Bible

Moses said, "You must let us have animals to use as [^L give into our hands] sacrifices [offerings] and burnt offerings [Lev. 1], because we have to offer them to [^L ...for] the Lord our God. So we must take our animals with us; not a hoof will be left behind. We have to use some of the animals to worship [serve] the Lord our God. We won't know exactly what we will need to worship [serve] the Lord until we get there."

Kretzmann's Commentary

And Moses said, Thou must give us also sacrifices and burnt offerings that we may sacrifice unto the Lord, our God; for that was the reason substantiating their request to depart from Egypt.

Our cattle also shall go with us; there shall not an hoof be left behind. It was a bold utterance, such as behooved the ambassador of the most high God. And the explanation should have satisfied the king; 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. They would know what offerings the Lord desired only when they had arrived at the place where the Lord would reveal Himself to them.

NET Bible®

But Moses said, “Will you also⁷¹ provide us⁷² with sacrifices and burnt offerings that we may present them⁷³ to the Lord our God? Our livestock must⁷⁴ also go with us! Not a hoof is to be left behind! For we must take⁷⁵ these animals⁷⁶ to serve the Lord our God. Until we arrive there, we do not know what we must use to serve the Lord.”⁷⁷

^{71tn} B. Jacob (Exodus, 287) shows that the intent of Moses in using אַךְ (gam) is to make an emphatic rhetorical question. He cites other samples of the usage in Numbers 22:33; 1Samuel 17:36; 2Samuel 12:14, and others. The point is that if Pharaoh told them to go and serve Yahweh, they had to have animals to sacrifice. If Pharaoh was holding the animals back, he would have to make some provision.

^{72tn} Hebrews “give into our hand.”

^{73tn} The form here is אָשִׁיבֶנּוּ (vk’asinu), the Qal perfect with a vav (ו) consecutive – “and we will do.” But the verb means “do” in the sacrificial sense – prepare them, offer them. The verb form is to be subordinated here to form a purpose or result clause.

^{74tn} This is the obligatory imperfect nuance. They were obliged to take the animals if they were going to sacrifice, but more than that, since they were not coming back, they had to take everything.

^{75tn} The same modal nuance applies to this verb.

^{76tn} Hebrews “from it,” referring collectively to the livestock.

^{77sn} Moses gives an angry but firm reply to Pharaoh’s attempt to control Israel; he makes it clear that he has no intention of leaving any pledge with Pharaoh. When they leave, they will take everything that belongs to them.

The Voice

Moses: You must also allow us to take our herds and flocks as sacrifices and burnt offerings, for we must offer them to the Eternal our God. We need to take every single animal—not a hoof can be left behind—because we need some of them to sacrifice to Him. And until we get to where we are going, we will not know what animals we need to worship the Eternal.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "Mosheh ^{Plucked out} said, also you, you will (place) in our hand the sacrifices and rising sacrifices, and we will do them (for) "YHWH ^{He Is} our "Elohiym ^{Powers}, and also our livestock will walk with us, a split hoof will not remain, given that from him we will take to serve "YHWH ^{He Is} our "Elohiym ^{Powers}, and we will not know what we will serve "YHWH ^{He Is} until we come unto there,...

Concordant Literal Version

Context Group Version

.
And Moses said, You must also give into our hand sacrifices and ascension [offerings], that we may sacrifice to YHWH our God. Our cattle also shall go with us; there shall not be a hoof left behind: for must we take to serve YHWH our God; and we don't know with what we must serve YHWH, until we come there.

Modern English Version

But Moses said, “You must also give us sacrifices and burnt offerings, so that we may sacrifice to the LORD our God. Our livestock will go with us also. Not a hoof will 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 get there.”

New European Version

Moses said, You must also give into our hand sacrifices and burnt offerings, that we may sacrifice to Yahweh our God. Our livestock also shall go with us. Not a hoof shall be left behind, for of it we must take to serve Yahweh our God; and we don't know with what we must serve Yahweh, until we come there.

New King James Version

But Moses said, “You must also give us [Lit. *into our hands*] sacrifices and burnt offerings, that we may sacrifice to the LORD our God. Our livestock also shall go with us; not a hoof shall be left behind. For we must take some of them to serve the LORD our God, and even we do not know with what we must serve the LORD until we arrive there.”

Stuart Wolf’s Translation

Young’s Updated LT

.
And Moses says, “You also will give in our hand sacrifices and burnt-offerings, and we have prepared for Jehovah our God; and also our cattle does go with us, there

is not left a hoof, for from it we do take to serve Jehovah our God; and we—we know not how we do serve Jehovah till our going there.”

The gist of this passage: Moses tells Pharaoh that his proposal is unacceptable. When they get out in the wilderness to worship God, they do not know what God will require of them by way of sacrifice.

25-26

Exodus 10:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'attâh (אַתָּה) [pronounced <i>ahT-TAW</i>]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 1 st person plural suffix	Strong's #3027 BDB #388
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural noun	Strong's #2077 BDB #257
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750

Translation: Then Moses said, “You will [definitely] give [these] sacrifices and burnt offerings into our hand...

Moses clearly states the divine requirements. Moses tells Pharaoh, “You will let us take these sacrifices and burnt offerings with us,” referring to their flocks and herds. They cannot be left behind.

Exodus 10:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person plural, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: ...so that we will make [our supplications] to Y^ehowah our Elohim.

These animals will be used for making supplications to God.

The Hebrews will require animals to sacrifice to God and the Egyptians must give these animals to them. There is no alternative agreement that is acceptable.

Exodus 10:25 Then Moses said, “You will [definitely] give [these] sacrifices and burnt offerings into our hand so that we will make [our supplications] to Y^ehowah our Elohim. (Kukis mostly literal translation)

Moses tells Pharaoh *no*. This is not a place where they can bargain. There is no meeting half way; there is no meeting 90% of the way. No doubt, by this point in time, what God has demanded is clear in Pharaoh’s mind.

Remember earlier that God, through Moses, has already attempted to reason with Pharaoh. “Listen,” Moses told Pharaoh, “If God wanted to send a disease and wipe all of you out, He could have done that.” Therefore, there are no negotiations to be had. “God told you that this would be the way it would be; and what God said is your only option,” Moses explains to Pharaoh.

Pharaoh has been attempting to bargain with Moses. “You may leave,” Pharaoh told Moses, “and you may take your children [a previous sticking point], but I want you to leave your livestock behind.”

What Pharaoh offered did not line up with God’s requirements. Moses’s response is:

Exodus 10:25 But Moses said, “You must also give us sacrifices and burnt offerings, that we may sacrifice to the Lord our God. (NKJV)

God’s basic requirements are that everyone must go and they also must take their livestock with them.

Exodus 10:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (הַתַּע) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) with the 1 st person plural suffix	Strong's #4735 BDB #889
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 1 st person plural suffix	Strong's #5973 BDB #767

Translation: *Therefore, our cattle will go with us...*

What Pharaoh has offered is unacceptable. Moses tells him that the livestock must go with them.

Exodus 10:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâ'ar (שָׂאֵר) [pronounced <i>shaw-AHR</i>]	<i>to remain, to be left over</i>	3 rd person feminine singular, Niphal imperfect	Strong's #7604 BDB #983
parsâh (פָּרְסָה) [pronounced <i>pahr-SAW</i>]	<i>hoof [of ruminants, horses]</i>	feminine singular noun:	Strong's #6541 BDB #828

It appears to be used of horses, who do not have a divided hoof.

Translation: *...—[there] will not be a hoof life behind—...*

All of their livestock would go with them. There will not be a single animal left behind.

This particular detail makes me think that, the people of Egypt would have come in and taken anything which the Israelites left behind.

Exodus 10:26a-b **Our livestock also shall go with us; not a hoof shall be left behind.**” (NKJV)

Moses insists that all of their livestock would go with them; nothing would be left behind.

There may be two things at work here. On the one hand, Moses knows that some of their animals will be sacrificed to God (and also, of course, be used for food). In addition to this, it is likely that Pharaoh may want Moses to leave his livestock behind so that his own people might snatch them in Moses’ absence. This is never actually stated in the text, but given the devastation endured by the Egyptians, this is very likely what would have happened, if any animals were left behind.

What has been happening in Goshen has been, no doubt, a curiosity to the Egyptians. If the Israelites vacated this area, even if only of a couple of weeks, curious and/or hungry Egyptians would have come into Goshen and into their homes. Whatever the Hebrew people left behind—whether an animal or a scrap of food—it would have been snatched up.

Because of the devastation of Egypt, the Egyptian people would have been desperate at this point.

Take a moment here and remember back, when Moses and Aaron first went and spoke with Pharaoh; and how, as a result, Pharaoh increased his requirements of the Hebrew slaves. “You apparently have far too much time on your hands,” was Pharaoh’s attitude.

I want you to consider that and realize just how far we are from that circumstance which took place perhaps a month and a half or two months ago. What Pharaoh required at that time seemed like an incredible burden, and the elders of Israel were just about to sell Moses out. However, what has taken place since then changed everything. Do you see how a little faith in God would have made all of this a lot easier?

Application: Have you ever faced a difficulty that seemed insurmountable, and now, here it is, a few months or few years later, and that is so far back in your past that it does not matter to you anymore? Problems and difficulties in this life come and go; but key in your life is your daily walk with God. Your relationship with God should be what stands out; and that can only be improved by two things: your time spent in fellowship and your time spent in the Word.

Back to Moses. He will explain to Pharaoh why the animals must go with them.

Exodus 10:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation with the 3 rd person masculine plural suffix	Strong's #4480 BDB #577
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person plural, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
‘âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712

Exodus 10:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾēth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: ...for from them we will take [the animals for sacrifices necessary] to serve Y^ehowah our Elohim.

"We need these animals to make animal sacrifices, so they are going to go with us," Moses explains. From the cattle and flocks that the people of Israel will take, sacrifices will be chosen and offered up.

Exodus 10:26d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾānāch ^e nūw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
lōʾ (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yādaʿ (יָדָע) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person plural, Qal imperfect	Strong's #3045 BDB #393
māh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
ʾābad (עָבַד) [pronounced <i>ġaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	1 st person plural, Qal imperfect	Strong's #5647 BDB #712

Exodus 10:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 1 st person plural suffix	Strong's #935 BDB #97
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

This simply means *there*; hê acts almost like a demonstrative.

Translation: *Also, we do not know [at this time] what [is needed] to serve Y^ehowah when going there."*

At this point, Moses tells Pharaoh that they do not know how many animals that they need to sacrifice; so they will take them all.

All of what is occurring here makes it very clear that, the people cannot worship God within the boundaries of Egypt. There is just too much interference offered up by Pharaoh. We have no idea what the people of Egypt might do as well. There will need to be a complete break between those who worship God and those who do not. Moses' interactions with Pharaoh are making this clear.

Exodus 10:26 *Therefore, our cattle will go with us—[there] will not be a hoof life behind—for from them we will take [the animals for sacrifices necessary] to serve Y^ehowah our Elohim. Also, we do not know [at this time] what [is needed] to serve Y^ehowah when going there."* (Kukis mostly literal translation)

Moses must take the cattle because there will be animal sacrifices to Y^ehowah. At that point in time, there were no set sacrifices delineated as they will be in the Law. The Hebrews have not sacrificed to God for perhaps a couple or more centuries (presumably), so Moses knows that they must take a lot of cattle and a lot of animals to sacrifice to Y^ehowah when it is necessary; he just does not know how many cattle will be sacrificed.

God has guided Moses up to a certain point. So far, God has told Moses to demand to be allowed to worship their God, and so far, Pharaoh has not allowed that. But, exactly what God expects of them during this time of worship, He has not yet made that clear to Moses. Moses is not exactly flying blind; but God has only given him limited information. God knows the end before the beginning; but Moses knows only the few things that God has revealed to him.

Two things that Moses does not know: (1) how many animals that God will require to be sacrificed and (2) that God is going to take them all out of Egypt.

Exodus 10:25–26 Then Moses said, “You will [definitely] give [these] sacrifices and burnt offerings into our hand so that we will make [our supplications] to Y^ehowah our Elohim. Therefore, our cattle will go with us—[there] will not be a hoof life behind—for from them we will take [the animals for sacrifices necessary] to serve Y^ehowah our Elohim. Also, we do not know [at this time] what [is needed] to serve Y^ehowah when going there.” (Kukis mostly literal translation)

Exodus 10:25–26 Then Moses said, “You will definitely give these sacrifices and burnt offerings into our hand so that we can make our supplications to Jehovah our God. Furthermore, it is necessary that our cattle go with us—we will not leave any of them behind—as we have no idea how many will be needed to use as sacrifices to serve Jehovah our God. We simply do not know at this time what is needed in order to serve Jehovah when going there.” (Kukis paraphrase)

And so strengthens Y^ehowah a heart of Pharaoh and he was unwilling to send them out.

Exodus
10:27

[Nevertheless,] Y^ehowah strengthened the heart of Pharaoh so that he was unwilling to send them out.

Nevertheless, Jehovah strengthened the heart of Pharaoh, so that he was unwilling to send the Israelites and all of their cattle out.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so strengthens Y ^e howah a heart of Pharaoh and he was unwilling to send them out.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But the Lord made strong the design of Pharaoh's heart, and he would not release them.
Revised Douay-Rheims	And the Lord hardened Pharaoh's heart, and he would not let them go.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	But Mar-Yah hardened Pharaoh's heart, and he would not let them go.
Lamsa's Peshitta (Syriac)	But the LORD hardened Pharaoh's heart and he would not let them go.
Updated Brenton (Greek)	But the Lord hardened the heart of Pharaoh, and he would not let them go.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	But the Lord caused Pharaoh to refuse. Pharaoh would not listen. He would not let them go.
<i>The Message</i>	But GOD kept Pharaoh stubborn as ever. He wouldn't agree to release them.
Names of God Bible	But Yahweh made Pharaoh stubborn, so he refused to let them go.
NIRV	.

Thought-for-thought translations; paraphrases:

Common English Bible	But the LORD made Pharaoh stubborn so that he wasn't willing to let them go.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.

New Living Translation But the LORD hardened Pharaoh's heart once more, and he would not let them go.
 Unlocked Dynamic Bible But Yahweh made the king continue to be stubborn. The king would not let the Israelite people go.

Partially literal and partially paraphrased translations:

American English Bible But Jehovah kept hardening Pharaoh's heart and he wouldn't let them go.
 Beck's American Translation .
 International Standard V The LORD made Pharaoh's heart stubborn, [Lit. *strong*] and he did not want to let them go.
 Translation for Translators But Yahweh made the king *continue to be* stubborn [IDI], and he would not let *the Israeli* people go.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Jehovah was to make strong the sensibility of Pharaoh's heart - is he to have consented to let them loose? -
 Ferrar-Fenton Bible The Lord, however, hardened the heart of Pharaoh, and he was not willing to release the People.
 God's Truth (Tyndale) But the Lord hardened Pharaoh's heart, so that he would not let them go.
 Lexham English Bible And Yahweh hardened Pharaoh's heart, and he was not willing to release them.
 Wikipedia Bible Project And Yahweh tightened Pharaoh's heart, and he did not come to send them.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Jehovah seized Pharaoh's heart, and he did not breathe in agreement to send them out.
 New Jerusalem Bible But Yahweh made Pharaoh stubborn, and he refused to let them go.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But ADONAI made Pharaoh hardhearted, and he would not let them go.
 The Complete Tanach The Lord strengthened Pharaoh's heart, and he was unwilling to let them out.
 exeGeses companion Bible ...- and Yah Veh callouses the heart of Paroh and he wills to not send them away.
 Israeli Authorized Version But YY hardened Pharaoh's heart, and he would not let them go.
 Kaplan Translation God made Pharaoh obstinate, and he was no longer willing to let [the Israelites] leave.
 Orthodox Jewish Bible But Hashem hardened Pharaoh, and he would not let them go.
 The Scriptures 1998 However, הוהי hardened the heart of Pharaoh, and he would not let them go.

Expanded/Embellished Bibles:

The Expanded Bible But the LORD made the king stubborn again [^Lhardened the heart of Pharaoh], so he refused [was unwilling] to let them go.
 Kretzmann's Commentary But the Lord hardened Pharaoh's heart, and he would not let them go. God's punishment upon Pharaoh was going forward without abatement, to the bitter end.
 NET Bible® But the Lord hardened Pharaoh's heart, and he was not willing to release them.
 The Voice But the Eternal hardened Pharaoh's *stubborn* heart *once again*, and he was unwilling to release the Israelites.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "YHWH ^{He Is}" seized the heart of "Paroh ^{Great house}" and he did not consent to send them,...

Charles Thompson OT Now the Lord had suffered the heart of Pharao to continue stubborn so that he would not let the people go.

Concordant Literal Version Yet Yahweh made the heart of Pharaoh steadfast, and he did not comply so as to dismiss them.

English Standard Version But the LORD hardened Pharaoh's heart, and he would not let them go.

Green’s Literal Translation And Jehovah made strong the heart of Pharaoh, and he was not willing to send them away.

Stuart Wolf’s Translation .

Young’s Updated LT And Jehovah strengthens the heart of Pharaoh, and he has not been willing to send them away.

The gist of this passage: God strengthens Pharaoh’s heart once again; and he refuses to send the people away.

Exodus 10:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
châzaq (חַזַּק) [pronounced khaw-ZAHK]	to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate	3 rd person masculine singular, Piel imperfect	Strong’s #2388 BDB #304
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong’s #3068 BDB #217
’êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong’s #853 BDB #84
lêb (לֵב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking; midst	masculine singular construct	Strong’s #3820 BDB #524
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -GOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong’s #6547 BDB #829

We have these exact same words back in v. 20.

Translation: [Nevertheless,] Y^ehowah strengthened the heart of Pharaoh...

Again, this is better translated, *and the LORD strengthened Pharaoh’s heart,...*

We had these exact words back in v. 20. God does not change Pharaoh’s volition; but He gave him the strength to resist God. People in life sometimes reach a point where they are unable to go any further or to do anything else. God gives Pharaoh this boost of strength, like a shot of adrenalin, so that he can proceed to oppose God and thereby glorify God.

Exodus 10:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (אָבָה) [pronounced <i>aw^b-VAWH</i>]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct with the 3 rd person masculine plural suffix	Strong's #7971 BDB #1018

Translation: ...so that he was unwilling to send them out.

Pharaoh is unwilling to send out the people of Israel with all of their cattle and herds.

Exodus 10:27 [Nevertheless,] Y^ehowah strengthened the heart of Pharaoh so that he was unwilling to send them out. (Kukis mostly literal translation)

There is not a lot of detail concerning the darkness. The original confrontation between Pharaoh and Moses is not recorded; the promise to remove the darkness is not recorded. If there was a prayer from Moses to God to remove this darkness, that was not recorded. All of these things probably occurred as they had previously; but the inclusion of such details really does not further this narrative along.

Once the darkness had lifted, Pharaoh went back on his promise, as God gave him enough strength to express his negative soul. God did not cause Pharaoh to be negative; God gave Pharaoh enough strength to take his stand against God. This is not unusual.

Madelyn Murray O'Hair, the one-time famous atheist, fought God all of her life. Nevertheless, God still gave her the ability to breath, to walk, and to take a stand against Him. Her very existence required that God provide for her needs and He did. God allows for those who oppose Him the very strength of their being to do so—He does not strike them down. In the case of Ms. O'Hair, her son came to the Lord out of darkness. We will see that some, not many, of these Egyptians will come to God out from this thick darkness.

Exodus 10:27 Nevertheless, Jehovah strengthened the heart of Pharaoh, so that he was unwilling to send the Israelites and all of their cattle out. (Kukis paraphrase)

Pharaoh's negative volition, expressed in the previous verse, is tied directly to what he says in this verse. He is angry and warns Moses to stay away, or the next time he sees Moses, Moses will die.

And so says to him Pharaoh, "Go from upon me. Take heed to yourself. You will not add to see my faces; for in a day of your seeing my faces you will die."

Exodus
10:28

So Pharaoh said to him, "Go out from me. Be careful for yourself. You will not see my face again; for when you see my face, you will die."

So Pharaoh said to him, "Go out from me. Be circumspect about your actions. You will not see me again, because if you do, you will die."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says to him Pharaoh, "Go from upon me. Take heed to yourself. You will not add to see my faces; for in a day of your seeing my faces you will die."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Pharaoh said to him, Go from me. Beware that thou add not to see my face to speak before me one of these words that are so hard: for in the day that thou seest my face, my anger will grow strong against thee, and I will deliver thee into the hands of the men who seek thy life to take it.
Revised Douay-Rheims	And Pharaoh said to Moses: Get you from me, and beware you see not my face any more: in what day soever you shall come in my sight, you shall die.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Pharaoh said to him, "Get away from me! Be careful to see my face no more; for in the day you see my face you shall die!"
Lamsa's Peshitta (Syriac)	And Pharaoh said to Moses. Get away from here, take heed to yourself, do not try to see my face again.
Updated Brenton (Greek)	And Pharaoh said, Depart from me! Beware of seeing my face again, for in what day you shall appear before me, you shall die!

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh said to him, Go away from me, take care that you come not again before me; for the day when you see my face again will be your last..
Easy English	Then Pharaoh said to Moses: 'Go away from me! Never appear in front of me again! On the day that you see my face, you will die!'
Easy-to-Read Version–2006	Then Pharaoh told Moses, "Get out of here. I don't want you to come here again. The next time you come to see me, you will die!"
Good News Bible (TEV)	He said to Moses, "Get out of my sight! Don't let me ever see you again! On the day I do, you will die!"
<i>The Message</i>	Pharaoh said to Moses: "Get out of my sight! And watch your step. I don't want to ever see you again. If I lay eyes on you again, you're dead."
Names of God Bible	.
NIRV	.

Thought-for-thought translations; paraphrases:

Contemporary English V.	This time the LORD made the king so stubborn that he said to Moses, "Get out and stay out! If you ever come back, you're dead!" V. 27 is included for context.
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The Living Bible	“Get out of here and don’t let me ever see you again,” Pharaoh shouted at Moses. “The day you do, you shall die.”
New Berkeley Version New Living Translation	.
Unlocked Dynamic Bible	“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!” The king said to Moses and Aaron, “Get out of here! Make sure that you never come to see me again! The day you see me again, I will have you killed!”

Partially literal and partially paraphrased translations:

American English Bible	So Pharaoh said: 'Get away from me, and be careful not to see my face again, because the next time you appear before me, you're going to die!'
Beck's American Translation International Standard V	.
New Advent (Knox) Bible Revised Knox Bible	Then Pharaoh told him, “Get away from me! Watch out that you never see my face again, because on the day you see my face, you will die!”
Translation for Translators	.
	Depart from me, Pharaoh said to Moses, and take good care you will not come into my presence any more; if I see you again, that day will be your last.
	The king said to them, “Get out of here! Make sure that you never come to see me [SYN] again! The day you see me again, <i>I will have</i> you executed!”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to say: Be going out! You was to be guarding to present yourself turned before me anymore. The day you is to present yourself turned before me, you was to die!
Conservapedia	Pharaoh told him, "Get away from me. I warn you: make sure you do not come into my presence again. In the day that you come into my presence, you will die."
Ferrar-Fenton Bible	Therefore Pharaoh replied to him, “Get off from me! and take care to yourself never again to see my face! for on the day you look again on my face you shall die!”
Lexham English Bible	And Pharaoh said to him, "Go from me. {Be careful} not to see my face again, because on the day of your seeing my face you will die."
Unlocked Literal Bible	Pharaoh said to Moses, “Go from me! Be careful about one thing, that you do not see me again, for on the day you see my face, you will die.”
Wikipedia Bible Project	And Pharaoh said to him: "Get out of my sight, and watch yourself, do not see my face again, because on the day you see my face, you will die."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh said to Moses, "Get out of my sight! Take care! Never come before me again, for the day you do, you will die!"
The Heritage Bible	And Pharaoh said to him, Walk from me; hedge yourself about; do not again see my face any more, because in that day you see my face you shall die.
New American Bible (2002)	"Leave my presence," Pharaoh said to him, "and see to it that you do not appear before me again! The day you appear before me you shall die!"
New American Bible (2011)	Pharaoh said to Moses, “Leave me, and see to it that you do not see my face again! For the day you do see my face you will die!”
New Jerusalem Bible	Pharaoh said to Moses, 'Out of my sight! Be sure you never see my face again, for the next time you see my face you die!'
New English Bible–1970	'Out! Pester me no more!' he said to Moses. 'Take care you do not see my face again, for on the day you do, you die.'
Revised English Bible–1989	“Be off! Leave me!” he said to Moses. “Mind you do not see my face again, for on the day you do, you die.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh said to them, "Get away from me! And you had better not see my face again, because the day you see my face, you will die!"
The Complete Tanach	Pharaoh said to him, "Go away from me! Beware! You shall no longer see my face, for on the day that you see my face, you shall die!"
exeGeses companion Bible	And Paroh says to him, Go you from me! Guard yourself! Never see my face again! For in the day you see my face, you die.
Kaplan Translation	'Leave my presence!' said Pharaoh to [Moses]. 'Don't dare see my face again! The day you appear before me, you will die!'
Orthodox Jewish Bible	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.
<i>The Scriptures</i> 1998	And Pharaoh said to him, "Get away from me! Watch yourself and see my face no more, for in the day you see my face you die!"

Expanded/Embellished Bibles:

The Expanded Bible	Then ·he [· Pharaoh] told Moses, "Get ·out of here [· away from me], ·and don't come again [· watch out that you don't see my face again]! ·The next time you see me, [· On the day you see my face,] you will die."
Kretzmann's Commentary	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. Thus the tyrant flew into a rage; having lost, he gave way to his temper. That is the final state of obduracy, if sinners repudiate the messengers of God entirely and will not hear another word of God's truth.
NET Bible®	Pharaoh said to him, "Go from me! ⁷⁸ Watch out for yourself! Do not appear before me again, ⁷⁹ for when ⁸⁰ you see my face you will die!" ^{78tn} The expression is לֵךְ מֵעִמִּי (lekh me'alay, "go from on me") with the adversative use of the preposition, meaning from being a trouble or a burden to me (S. R. Driver, Exodus, 84; R. J. Williams, Hebrew Syntax, 51, §288). ^{79tn} Hebrews "add to see my face." The construction uses a verbal hendiadys: "do not add to see" (תוֹאֵר הִסְתִּי-לֹא), meaning "do not see again." The phrase "see my face" means "come before me" or "appear before me." ^{80tn} The construction is בְּיֹמֵי רְאִיתִי (b'iom rak'otakha), an adverbial clause of time made up of the prepositional phrase, the infinitive construct, and the suffixed subjective genitive. "In the day of your seeing" is "when you see."
The Voice	Pharaoh (to Moses): Get out of here, and never come back! If you ever <i>try to see</i> my face again, I will have you killed!

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Paroh ^{Great house} said to him, walk from upon me, safeguard yourselves, do not [again] see my face, given that in the day you see my face, you will die,...
C. Thompson (updated) OT	Now the Lord had suffered the heart of Pharaoh to continue stubborn so that he would not let the people go, therefore Pharaoh said, Begone from me. Take heed to yourself not to see my face any more. For the day you appear before me you will die. V. 27 is included for context.
Concordant Literal Version	So Pharaoh said to him: Go away from me! Guard yourself! Do not continue to see my face, for in the day you see my face you shall die!"
Green's Literal Translation	And Pharaoh said to him, Go away from me. Be careful for yourself. Do not see my face again, for in the day you see my face you shall die.
NASB	Then Pharaoh said to him, "Get away from me! Beware [Lit <i>Take heed to yourself</i>], do not see my face again, for in the day you see my face you shall die!"

Stuart Wolf's Translation
World English Bible

Pharaoh said to him, "Get away from me! Be careful to see my face no more; for in the day you see my face you shall die!"

Young's Updated LT

And Pharaoh says to him, "Go from me, take heed to yourself, add not to see my face, for in the day you see my face you will die."

The gist of this passage: Pharaoh warns Moses that, the next time Pharaoh sees him, he will kill him.

Exodus 10:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-G^OH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
hâlak ^e (הֵלֵךְ) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (לְעַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person singular suffix; pausal form	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*. Some translate this *from above, above* in Gen. 49:25.

Translation: So Pharaoh said to him, "Go out from me.

Pharaoh now speaks sternly to Moses, not even using the preposition of respect here. "Get out," is what he is saying.

Pharaoh has offered what he believed to be a reasonable compromise; and he may have even suggested what he did in order to steal the livestock belonging to the Hebrew people when they are gone. But, when Moses rejects that offer, Pharaoh seems to blow a gasket.

Exodus 10:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שמר) [pronounced shaw-MAR]	<i>be kept, be preserved; be careful; abstain yourself [from anything]; beware [of anything]; care [for something]; take heed</i>	2 nd person masculine singular, Niphal imperative	Strong's #8104 BDB #1036
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: Be careful for yourself.

This was not a friendly warning; it was an ominous one. Pharaoh explains what he means.

Exodus 10:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	2 nd person masculine singular, Hiphil imperfect; apocopated	Strong's #3254 BDB #414

Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).

A jussive expresses the speaker's desire, wish or command. We often add into the translation *may* or *let*.³² The jussive involves only the imperfect form of a verb and may be used in the 2nd or 3rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.³³

râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
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³² This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

³³ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Exodus 10:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815

When found by itself, pānîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.

Translation: You will not see my face again;...

The idea is, it is best not to see Pharaoh again; he is warning Moses not to come to him again. Remember these words, as they will come into play in the next chapter.

Exodus 10:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yōwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #7200 BDB #906
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	2 nd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...for when you see my face, you will die.”

Pharaoh tells Moses, “The day that you come to me, that will be the day you die.”

At this point, Pharaoh is at the end of his rope. The solution that makes sense to him is removing Moses from this life. Pharaoh threatens Moses with his life. Pharaoh seems to believe that this would be the solution to his own problems.

Exodus 10:28 So Pharaoh said to him, "Go out from me. Be careful for yourself. You will not see my face again; for when you see my face, you will die." (Kukis mostly literal translation)

Pharaoh issues a stern warning to Moses.

Exodus 10:28 So Pharaoh said to him, "Get away from me; and listen to this warning: do not appear before my face anymore because the day that you see my face, [in that day] you will die." (Kukis paraphrase)

I have given v. 28 a freer translation here to clarify its meaning. Threats do not translate well, particularly if they involve the use of idiom or convoluted sentence structure (after being translated). This verse is a threat against Moses. However, a more literal translation would be less understandable. That is, a strong threat such as this can get lost in the translation. Word-for-word, this might be translated then Pharaoh said to him, "Get away from me. Take heed to yourself—never again see my face for in the day you see my face, [in that day] you will die."

Pharaoh is constantly running into Moses and Moses is constantly giving him warnings and promises of plagues. Pharaoh could have attempted to kill Moses right then and there. What he is doing is making a threat which he may or may not intend to keep. It is made in the heat of his discussion with Moses. Pharaoh is looking to make a compromise and does not appear to realize that there is no compromise to be made with the God of Moses. The Pharaoh does not have a choice one way or the other. He either rides the wave of God's plan or he is drown by it. Pharaoh only feigns positive volition, but that is, at best, a weak moment in his life.

Exodus 10:28 So Pharaoh said to him, "Go out from me. Be circumspect about your actions. You will not see me again, because if you do, you will die." (NKJV)

Moses has a response to what Pharaoh threatened.

And so says Moses, "Thus you have said, I will not add again to see your faces."	Exodus 10:29	Moses said, "Rightly you have said, I will not again see your face."
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Moses said, "You have correctly spoken; I will not see your face again."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, "Thus you have said, I will not add again to see your faces."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Mosheh said, Thou hast spoken fairly. While I was dwelling in Midian, it was told me in a word from before the Lord, that the men who had sought to kill me had fallen from their means, and were reckoned with the dead. At the end there will be no mercy upon thee; but I will pray, and the plague shall be restrained from thee. And now I will see thy face no more. [JERUSALEM. And Pharaoh said to him, Go from me. Beware that thou increase not my anger against thee by saying, Are not these hard words that thou speakest to me? Verily Pharaoh would rather die than hear thy words. Beware, lest my anger grow strong against thee, and I deliver thee into the hands of this people, who require thy life to slay thee. And Mosheh said, Thou hast spoken truly. But it was certified to me at the former time when I dwelt in Midian, that all the men were dead who sought to kill my life. At the end there will be no mercy upon thee. Yet I will pray for thee, and this plague shall be restrained. But a tenth plague is for Pharaoh, of (which the victim will be) thy firstborn son. And Mosheh said to him, Thou hast spoken fairly the truth: I will see thy face no more.]

Revised Douay-Rheims	Moses answered: So shall it be as you have spoken, I will not see your face any more.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha said, "You have spoken well. I will see your face again no more."
Lamsa's Peshitta (Syriac)	And Moses said, You have spoken well, I will not try to see your face any mor.
Updated Brenton (Greek)	And Moses said, You have well said. I will not appear in your presence again.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, You say truly; I will not see your face again.
Easy English	And Moses said: 'You are right! I will never appear in front of you again.'
Easy-to-Read Version–2006	Then Moses told Pharaoh, "You are right about one thing. I will not come to see you again."
<i>The Message</i>	Moses said, "Have it your way. You won't see my face again."
Names of God Bible	.
NIRV	"I'll do just as you say," Moses replied. "I will never come to see you again."
New Simplified Bible	»You have spoken it!« Moses answered. »You will never see me again.«

Thought-for-thought translations; paraphrases:

Common English Bible	Moses said, "You've said it! I'll never see your face again!"
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	"Very well," Moses replied. "I will never see your face again."

Partially literal and partially paraphrased translations:

American English Bible	And Moses replied: 'That's what you've said, so I won't appear in your presence again!'
Beck's American Translation	.
International Standard V	Moses said, "Just as you have said, I won't see your face again!"
New Advent (Knox) Bible	.
Translation for Translators	Moses/I replied, "You are correct! You will never see me [SYN] again!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to say: You are to have spoken justly - was I to present myself turned before you anymore?
Conservapedia	Moses said, "You have spoken the truth: I will never come into your presence again."
Ferrar-Fenton Bible	When Moses answered; "As you have spoken right, I never will look on your face again I"
God's Truth (Tyndale)	And Moses said: Let it be as you have said: I will see your face no more.
Lexham English Bible	And Moses said, "{That is right}. {I will not again see your face}."
NIV, ©2011	"Just as you say," Moses replied. "I will never appear before you again."
Tree of Life Version	"Right!" Moses said. "You said it! May I never see your face again!"
Unlocked Literal Bible	Moses said, "You yourself have spoken. I will not see your face again."
Urim-Thummim Version	Moses responded, you have spoken well, I will see your face again no more.
Wikipedia Bible Project	And Moses said: "So you have spoken. I will no longer see your face."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses said, "It is as you say, I shall never come before you again."
The Heritage Bible	And Moses said, You have spoken right; I will not ever again see your face.
New American Bible (2002)	Moses replied, "Well said! I will never appear before you again."
New Jerusalem Bible	Moses then said, 'You yourself have said it. I shall never see your face again.'
New RSV	Moses said, 'Just as you say! I will never see your face again.'
Revised English Bible—1989	"You are right," said Moses; "I shall not see your face again."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe answered, "Well spoken! I will see your face no more."
The Complete Tanach	[Thereupon,] Moses said, "You have spoken correctly; I shall no longer see your face."

You have spoken correctly: You have spoken appropriately, and you have spoken at the right time. It is true that I shall no longer see your face. — [from Mechilta on Exod. 12:31]

exeGesés companion Bible	And Mosheh says, As you word thus, I never see your face again.
Kaplan Translation	'As you say,' replied Moses. 'I will not see your face again.'
Orthodox Jewish Bible	And Moshe said, Thou hast spoken well, I will see thy face again no more.
<i>The Scriptures</i> 1998	And Mosheh said, "You have spoken rightly – never again do I see your face!"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Moses said, "You are correct; I will never see your face again!"
The Expanded Bible	Then Moses told the king [^L said], "I'll do what you say. I will not come to see you [L see your face] again."
Kretzmann's Commentary	And Moses said, Thou hast spoken well, I will see thy face again no more. He accepted the dismissal by answering: Just as thou hast said, let it be even so. It was the calmness of spiritual and moral superiority, the consciousness of having the Lord on his side, which gave Moses the courage to speak so at this time. If the believers have God's assurance of help, they will fear no evil.
NET Bible®	Moses said, "As you wish! ⁸¹ I will not see your face again." ⁸² ⁸¹ tn Hebrews "Thus you have spoken." ⁸² tn This is a verbal hendiadys construction: "I will not add again [to] see."
Syndein/Thieme	And Moses said, "You have spoken well, {idiom meaning he has spoken very clearly} I will see your face again no more."
The Voice	Moses: What you say is true. I will never see your face again!

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh Plucked out" said, so you spoke, I will not (ever) [again] see your face,...
Concordant Literal Version	Hence Moses said: Properly you have spoken! No further shall I continue to see your face!
English Standard Version	Moses said, "As you say! I will not see your face again."
Modern English Version	Then Moses said, "As you wish. I will never see your face again."
NASB	Moses said, "You are right; I shall never see your face again!"
Stuart Wolf's Translation	.
World English Bible	Moses said, "You have spoken well. I will see your face again no more."
Young's Updated LT	And Moses says, "Rightly have you spoken, I add not any more to see your face."

The gist of this passage: Moses agrees with what Pharaoh says, adding that he would not see Pharaoh again.

Exodus 10:29			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַח) [pronounced <i>yaw-SAHPH</i>]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	1 st person singular, Hiphil imperfect	Strong's #3254 BDB #414
'ôwd (וְעוֹד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Translation: Moses said, "Rightly you have said, I will not again see your face."

Somehow, Moses seems to know that this is the end of it. There will only be one more judgment. I would assume that this is based upon information from God.

Exodus 10:29 **Moses said, “Rightly you have said, I will not again see your face.”** (Kukis mostly literal translation)

Instead of saying, *you have spoken well*, today we might say *what you said is true*.

This is a rather cryptic saying; and perhaps, Moses just said it out of anger, in the heat of the moment. He is clearly responding to what Pharaoh said to him. Pharaoh threatened him, saying, “If I see your face again, I will kill you.” Not exactly that, but close to that. This was Moses’ response. “You’re right; I will never see your face again!”

What appears to be the case is, Moses does not just say this and walk out. It appears that Moses had more to say to Pharaoh, which conversation is found in Exodus 11:4–8. At that time, Moses will warn Pharaoh of the 10th and final plague. After that, it appears that they had an angry exchange (anger from Pharaoh, at least).

At some point in time—likely before this conversation that we are studying—God spoke to Moses and told him what was going to happen and what he would say to announce the final plague. God knew that Pharaoh would go negative; and Moses was prepared for that. We may reasonably come to this conclusion, based upon what we read in Exodus 11:8b: **And he went out from Pharaoh in hot anger.** (ESV) In fact, it is possible that what is said in Exodus 10:28–29 is said after Moses pronounces the final plague (Exodus 11:4–8). In both passages, Moses is clearly walking out in hot anger, so this is probably the same *walking out in hot anger*.

Also, Pharaoh’s final threat how, “I had better not see you again...” fits in very well with 3 days of darkness which just took place. Moses responds by saying, “You’re right about that.” This exchange of words makes it less likely that an additional meeting between these men takes place (which means that a portion of Exodus 11 takes place before Moses exits).

If my understanding of this conversation is accurate—that it takes place both here and near the beginning of Exodus 11—then why would God the Holy Spirit do this to the organization of this passage? Or, Moses is the human author; why did he do this?

Our western minds tend to think in terms of chronology. The Hebrew mind tends to focus upon specific events or specific topics, favoring that approach over a chronological approach.

Many movies and television shows have been written in such a way that, the first few minutes of the show look forward to an incident that takes place actually at the end or near the end of the show. Many times, this incident portrayed at the beginning grabs the viewer’s attention. *Hmmm, this looks interesting*, the viewer might say. Then, there is a sudden change of scenery with the words, *48 hours earlier* at the bottom of the screen.

The Divine Author of Scripture is not confined to time as we are; so He may be presenting the plagues against Egypt in such a way that they appear to be like completely separate events. However, it is very likely that, as each plague ended and Pharaoh expressed his negative volition, then the warning for the next plague was given. Furthermore, everything was already in place for the next plague, even before Pharaoh reveals his negative volition. So, for instance, the plague of darkness is over, Pharaoh’s heart is strengthened against God. Moses does not run out of the room, contact God, and then come racing back, saying, “Listen up, new plague.” God has the new plague locked and loaded. As soon as Pharaoh’s negative volition is expressed, Moses announces (or he warns about) the next plague and *then* he storms out.

So, we are here, in the narrative, at the end of plague #9. Even so, God has already spoken to Moses about plague #10 (which is what we will read in Exodus 11:1–3). Then, Moses speaks to Pharaoh at the end of Plague #9 and then launches right into the warning for Plague #10. However, this narrative is recorded in such a way as to have the plagues seem like completely disjoint events where there is no overlap.

What I will do is, when we get part way through the next chapter, I will set up a possible timeline, so that we can correlate the events of the end of chapter 10 and the beginning of chapter 11 into a chronological narrative.

Exodus 10:29 Moses said, "You have correctly spoken; I will not see your face again." (Kukis paraphrase)

Chapter Outline	Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to
Definition of Terms	Chapters of the Bible Alluded to
www.kukis.org	Addendum
	Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 10 is in the Word of God

1. T
- 2.

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These are things which we learn while studying this particular chapter.

What We Learn from Exodus 10

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 10

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Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 10

Plagues 8 and 9: Locusts and Darkness

- Team Israelite threatens to unleash locusts on Egypt if Pharaoh continues to be a meanie. Pharaoh's advisers tell him to release the Israelites, and so Pharaoh asks Moses how many Israelites Moses and Aaron intend to take into the wilderness.
- Moses and Aaron tell Pharaoh that they're taking everyone.
- Pharaoh laughs out loud, and tells Moses to get lost.
- Bad movie, Pharaoh.
- Locusts devour every green thing in Egypt: "Nothing green was left, no tree, no plant in the field, in all the land of Egypt" (10:15).
- Pharaoh says he'll let everyone go if the locusts go, so Moses and God lift the plague. God again hardens Pharaoh's heart, and he reneges on his promise again.
- Next up, God unleashes Plague #9, a darkness that covers all of Egypt. This isn't normal darkness. God describes it as "a darkness that can be felt" (10:21). Yikes.
- Pharaoh again tells the people to go, but asks Moses to leave the Israelite livestock. After all, the Egyptians' animals are all dead. Moses tells Pharaoh that that isn't cool, and Pharaoh gets super annoyed. He tells Moses that if he, Pharaoh, ever sees Moses again, he'll kill him.

From <https://www.shmoop.com/exodus/chapter-10-summary.html> accessed April 29, 2019.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 10

A very decided advance is to be marked in connection with the eighth stroke. For Moses and Aaron, on the ground of Pharaoh's former confession of sin, brought this message from God to him: "How long wilt thou refuse to humble thyself before Me?" (Exodus 10:3)

Similarly, "Pharaoh's servants," warned by previous judgments, now expostulated with the king (10:7), and he himself seemed willing to let the male Israelites go for a short season, provided they left their families and flocks behind. On the other hand, the hardening of Pharaoh's heart had also so far advanced, that, on Moses' refusal to submit to conditions, the king burst into such daring taunts as (vers. 10, 11):* "So be it! Jehovah be with you as I will let go you and your little ones. Look! for evil is before your faces" (i.e. your intentions are evil; or, perhaps, it may be rendered. See to it! for beware, danger is before you). "Not so! Go then, ye men, for that ye are seeking" (the language evidently ironical). And they were driven out from Pharaoh's presence.

* We give the literal translations.

And thus it came, that when "Moses stretched forth his rod over the land of Egypt, Jehovah 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." Once more they were natural means which the Lord used. For the plague of locusts was common in Egypt; yet even the heathen used to regard this as a special visitation of God. In Scripture it serves as the emblem of the last judgments coming upon our earth. (Revelation 9:3-10) This "plague," so much dreaded at all times, came now slowly, from far-off Arabia,** upon the doomed land, more grievous than such visitation had ever been known, and to the utter destruction of every green thing still left in Egypt - Goshen alone being again excepted. Pharaoh felt it, and for the first time not only confessed his sin, but asked forgiveness, and entreated that "this death" might be taken away (10:16, 17). Not for want of knowledge, then, did Pharaoh harden himself after that. Yet now also it was not repentance, but desire for removal of "this death," that had influenced Pharaoh. No

Edersheim Summarizes Exodus 10

sooner had his request been granted, than his rebellion returned.

* Or "carried." The storm literally carries the swarm of locusts.

** Generally, it is not the east but the south wind that brings the locusts, from Ethiopia or Libya. It was purposely from a long distance that they were sent, to show that Jehovah reigned everywhere.

Once more unannounced came the ninth stroke, more terrible than any that had preceded. A thick darkness covered the whole land, except Goshen. There was this peculiar phenomenon about it, that, not only were the people unable to see each other, but "neither rose any from his place for three days." It was literally, as Scripture has it, a "darkness which might be felt" - the darkness of a great sand-storm, such as the Chamsin or south-west wind sometimes brings in early spring, only far more severe, intense, and long. Let us try to realize the scene. Suddenly and without warning would the Chamsin rise, The air, charged with electricity, draws up the fine dust and the coarser particles of sand till the light of the sun is hid, the heavens are covered as with a thick veil, and darkness deepens into such night that even artificial light is of no avail. And the floating dust and sand enter every apartment, pervade every pore, find their way even through closed windows and doors. Men and beasts make for any kind of shelter, seek refuge in cellars and out-of-the-way places from the terrible plague. And so, in utter darkness and suffering, three weary nights and long days pass, no one venturing to stir from his hiding. Once more, Pharaoh now summoned Moses. This time he would let all the people go, if only they would leave their flocks behind as pledge of their return. And when Moses refused the condition, the king "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" (10:28).

It was a challenge which sounded not strange in Moses' ears, for before this interview God had informed him what would happen,* and directed that Israel should prepare to leave. And Moses now took up the king's challenge, and foretold how after those terrible three days darkness "at midnight," Jehovah Himself would "go out into the midst of Egypt," and smite every firstborn of man and beast. Then would rise through the night a great lamentation over the land, from the chamber of the palace, where Pharaoh's only son** lay a-dying, to that of the hut where the lowliest maidservant watched the ebbing tide of her child's life.

* The three first verses of Exodus 11 must have been spoken to Moses before his last interview with Pharaoh. Verse 1 should be rendered: "And Jehovah had said unto Moses," etc. They are inserted after 10:29, because they account for and explain the confident reply with which Moses met the challenge of Pharaoh. Evidently, 11:4, and what follows, form part of that reply of Moses to Pharaoh which begins in 10:29.

** If, as we have argued in this volume, the monarch under whom the Exodus took place was Thorhines II., it is remarkable that he left no son, but was succeeded by his widow; so that in that night Pharaoh's only son was slain with the firstborn of Egypt.

But in Goshen all these three days was light and festive joy. For while thick darkness lay upon Egypt, the children of Israel, as directed by God, had already on the tenth of the month - four days before the great night of woe - selected their Paschal lambs, and were in waiting for their deliverance. And alike the darkness and the light were of Jehovah - the one symbolical of His judgments, the other of His favor.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-6.html accessed December 1, 2017.

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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book II CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS. FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.

CHAPTER 14. CONCERNING THE TEN PLAGUES WHICH CAME UPON THE EGYPTIANS. ⁽¹⁶⁾

1. BUT when the king despised the words of Moses, and had no regard at all to them, grievous plagues seized the Egyptians; every one of which I will describe, both because no such plagues did ever happen to any other nation as the Egyptians now felt, and because I would demonstrate that Moses did not fail in any one thing that he foretold them; and because it is for the good of mankind, that they may learn this caution - Not to do anything that may displease God, lest he be provoked to wrath, and avenge their iniquities upon them. For the Egyptian river ran with bloody water at the command of God, insomuch that it could not be drunk, and they had no other spring of water neither; for the water was not only of the color of blood, but it brought upon those that ventured to drink of it, great pains and bitter torment. Such was the river to the Egyptians; but it was sweet and fit for drinking to the Hebrews, and no way different from what it naturally used to be. As the king therefore knew not what to do in these surprising circumstances, and was in fear for the Egyptians, he gave the Hebrews leave to go away; but when the plague ceased, he changed his mind again, and would not suffer them to go.

2. But when God saw that he was ungrateful, and upon the ceasing of this calamity would not grow wiser, he sent another plague upon the Egyptians: - An innumerable multitude of frogs consumed the fruit of the ground; the river was also full of them, insomuch that those who drew water had it spoiled by the blood of these animals, as they died in, and were destroyed by, the water; and the country was full of filthy slime, as they were born, and as they died: they also spoiled their vessels in their houses which they used, and were found among what they eat and what they drank, and came in great numbers upon their beds. There was also an ungrateful smell, and a stink arose from them, as they were born, and as they died therein. Now, when the Egyptians were under the oppression of these miseries, the king ordered Moses to take the Hebrews with him, and be gone. Upon which the whole multitude of the frogs vanished away; and both the land and the river returned to their former natures. But as soon as Pharaoh saw the land freed from this plague, he forgot the cause of it, and retained the Hebrews; and, as though he had a mind to try the nature of more such judgments, he would not yet suffer Moses and his people to depart, having granted that liberty rather out of fear than out of any good consideration. ⁽²⁵⁾

3. Accordingly, God punished his falseness with another plague, added to the former; for there arose out of the bodies of the Egyptians an innumerable quantity of lice, by which, wicked as they were, they miserably perished, as not able to destroy this sort of vermin either with washes or with ointments. At which terrible judgment the king of Egypt was in disorder, upon the fear into which he reasoned himself, lest his people should be destroyed, and that the manner of this death was also reproachful, so that he was forced in part to recover himself from his wicked temper to a sounder mind, for he gave leave for the Hebrews themselves to depart. But when the plague thereupon ceased, he thought it proper to require that they should leave their children and wives behind them, as pledges of their return; whereby he provoked God to be more vehemently angry at him, as if he thought to impose on his providence, and as if it were only Moses, and not God, who punished the Egyptians for the sake of the Hebrews: for he filled that country full of various sorts of pestilential creatures, with their various properties, such indeed as had never come into the sight of men before, by whose means the men perished themselves, and the land was destitute of husbandmen for its cultivation; but if any thing escaped

Josephus' History of this Time Period

destruction from them, it was killed by a distemper which the men underwent also.

4. But when Pharaoh did not even then yield to the will of God, but, while he gave leave to the husbands to take their wives with them, yet insisted that the children should be left behind, God presently resolved to punish his wickedness with several sorts of calamities, and those worse than the foregoing, which yet had so generally afflicted them; for their bodies had terrible boils, breaking forth with blains, while they were already inwardly consumed; and a great part of the Egyptians perished in this manner. But when the king was not brought to reason by this plague, hail was sent down from heaven; and such hail it was, as the climate of Egypt had never suffered before, nor was it like to that which falls in other climates in winter time,⁽²⁶⁾ but was larger than that which falls in the middle of spring to those that dwell in the northern and north-western regions. This hail broke down their boughs laden with fruit. After this a tribe of locusts consumed the seed which was not hurt by the hail; so that to the Egyptians all hopes of the future fruits of the ground were entirely lost.

5. One would think the forementioned calamities might have been sufficient for one that was only foolish, without wickedness, to make him wise, and to make him Sensible what was for his advantage. But Pharaoh, led not so much by his folly as by his wickedness, even when he saw the cause of his miseries, he still contested with God, and willfully deserted the cause of virtue; so he bid Moses take the Hebrews away, with their wives and children, to leave their cattle behind, since their own cattle were destroyed. But when Moses said that what he desired was unjust, since they were obliged to offer sacrifices to God of those cattle, and the time being prolonged on this account, a thick darkness, without the least light, spread itself over the Egyptians, whereby their sight being obstructed, and their breathing hindered by the thickness of the air, they died miserably, and under a terror lest they should be swallowed up by the dark cloud. Besides this, when the darkness, after three days and as many nights, was dissipated, and when Pharaoh did not still repent and let the Hebrews go, Moses came to him and said, "How long wilt thou be disobedient to the command of God? for he enjoins thee to let the Hebrews go; nor is there any other way of being freed from the calamities are under, unless you do so." But the king angry at what he said, and threatened to cut off his head if he came any more to trouble him these matters. Hereupon Moses said he not speak to him any more about them, for he himself, together with the principal men among the Egyptians, should desire the Hebrews away. So when Moses had said this, he his way.

⁽¹⁶⁾ As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostris. and of Pharaoh Sesostris's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

⁽²⁵⁾ Of this judicial hardening the hearts and blinding the eyes of wicked men, or infatuating them, as a just punishment for their other willful sins, to their own destruction, see the note on Antiq. B. VII. ch. 9. sect. 6.

⁽²⁶⁾ As to this winter or spring hail near Egypt and Judea, see the like on thunder and lightning there, in the note on Antiq. B. VI. ch. 5. sect. 6.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed December 1, 2017. Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 10

[A Reasonably Literal Translation](#)

[A Reasonably Literal Paraphrase](#)

The Eighth Judgement: Locusts

A Complete Translation of Exodus 10	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y ^e howah said to Moses, “Go in to Pharaoh, for I have hardened his heart and [I have hardened] the hearts of his servants, with the intent that these, My signs, will be placed in their midst.	Jehovah said to Moses, “Go back to Pharaoh, for I have hardened his heart and the hearts of his servants, with the intent that My signs would be done in their midst.
Also, [I do this] with the intent that you will recall [these events] to your son and to your son’s sons—[and] how I have done [all that is in My mind] in Egypt along with these signs which I have done among them, so that [all of] you know that I [am] Y ^e howah.”	I also have done this so that you will later tell your sons and grandsons about these events—how I have done exactly what I have chosen to do in Egypt, along with these signs that I have done there, so that everyone will know that I am Jehovah.”
Moses and Aaron went in [to speak] to Pharaoh, and they said, “Thus has spoken Y ^e howah, the Elohim of the Hebrews: ‘How long will you refuse to be humbled before Me? Send My people out so that they may serve Me. If you refuse to send My people out, observe [that] I will bring locusts within your borders tomorrow.	Therefore, Moses and Aaron went in to speak to Pharaoh, saying, “These are the words of Jehovah, God of the Hebrews, ‘How long will you refuse to bow before Me? Send My people out of Egypt so that they may serve Me. Listen, if you do not send My people out, know that I will bring locusts within your borders tomorrow.
They will cover the face of the land so that no one can see the land. The locusts will eat up the remainder of the remnant [of greenery], anything [that might] be remaining to you [all] after the hail. The locusts [lit., <i>he</i>] will eat all of the trees, those still growing in your fields.	They will cover the face of the land so that you will be unable to see the land. Whatever remains to you after the hail, they will eat; and they will eat whatever trees might still remain in your fields.
They will fill up your houses, and the houses of your servants, as well as the houses of every Egyptian—[something] which your fathers and their fathers have not seen from the day that they came to [this] land to this day.’ ”	These locusts will fill up your houses and the houses of your servants and all Egyptians. This is something which none of your fathers have seen or could even imagine seeing, from the moment that they set foot in this land to this day.”
Then Moses [lit., <i>he</i>] turned around and he went out from being with Pharaoh.	Then Moses turned around and walked out.
The servants of Pharaoh said to him, “How long will this [man] be a snare to us? Send out the [Hebrew] men so they can serve Y ^e howah their Elohim. Do you not know that Egypt is ruined?”	The servants of Pharaoh spoke to him, saying, “How long will this man be a problem to us? Send the Hebrew men out of Egypt so that they can serve Jehovah their God. Can you not see that Egypt is ruined?”
Therefore, Moses and Aaron are brought back to Pharaoh. Pharaoh [lit., <i>he</i>] then said to them, “Go [and] serve Y ^e howah your Elohim. Who and who [are] the ones going?”	Therefore, Moses and Aaron are brought back to Pharaoh; and Pharaoh said to them, “Go and serve Jehovah your God. But first tell me, just exactly who is going?”
Moses then said, “We will go with our young ones and our old ones; with our sons and daughters, with our flocks and our herds we will go; for [this is] a feast to Y ^e howah for us.”	Moses then said, “We will go with our young children and with our elderly people; and we will go with our sons and our daughters; and with our herds and flocks, for we will have a great feast to Jehovah.”

A Complete Translation of Exodus 10

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>He said to them, “Let it be so [that] Y^ehowah [is] with you [all], as if [lit., according as] I will send you [all] out with your little ones. Look, for the evil [which is] before you [all]. [It will] not [be] so. Go now, [you and your] men [only] and serve Y^ehowah, for this [lit., she] [is what] you [all] are desiring.”</p>	<p>He said to them, “Let it be so, as Jehovah is with you. However, I will not send you out with all of your little ones. If you try to take your little ones out of Egypt, you will be the ones facing a disaster. This nonsense about taking your children out with you is not going to happen. Please, leave, but just you and all of your men, and serve Jehovah, for this is what you truly desire.”</p>
<p>Therefore, he cast them out from the presence of Pharaoh.</p>	<p>Therefore, Pharaoh cast them out from his presence.</p>
<p>Y^ehowah said to Moses, “Stretch out your hand over the land of Egypt with the locusts, that they might come up on the land of Egypt. They will eat every plant on the land, whatever the hail has left.”</p>	<p>Jehovah said to Moses, “Stretch out your hand over the land of Egypt regarding the locusts, so that they will come upon the land of Egypt. They will eat every plant in the land, whatever the hail has not destroyed.”</p>
<p>Moses then stretched forth his rod over the land of Egypt and Y^ehowah [then] drove an eastern wind through the land this day and [this] night. [When] the morning appeared, the eastern wind had lifted up [and carried] the locusts [into Egypt].</p>	<p>Moses then stretched out his rod over the land of Egypt, and then Jehovah brought an eastern wind into the land, which blew all day and all night. When it was morning, this eastern wind had brought the locusts into the land.</p>
<p>The locusts swarmed over all the land of Egypt and they came to rest upon all the country of Egypt—[they were] very abundant—and upon Egypt [lit., it] [there] had not been such a locust swarm like this [lit., he] nor will there be after.</p>	<p>The locusts swarmed over the entire land of Egypt and they came to rest within the borders of Egypt. They were very dense upon the land; and there had not been a locust swarm like this ever before or since.</p>
<p>The locusts [lit., he] covered the face of the land and so darkened the land. They ate every plant in the land and every fruit of the tree which the hail left behind. There was not any green remaining in any tree and no plant remained in all the land of Egypt.</p>	<p>These locusts covered the land so that it was darkened. They ate every plant and anything that was green on any tree that remained after the hail. After the locusts, there was no green remaining anywhere in all Egypt.</p>
<p>Pharaoh quickly called for Moses and Aaron and he said, “I have sinned regarding Y^ehowah your Elohim and regarding you [all]. So now, please bear my sin only [this one] time; also make supplication [for me] to Y^ehowah your Elohim to take away from upon me this death.”</p>	<p>Pharaoh quickly called for Moses and Aaron and said, “I have sinned against Jehovah your God and against Israel. Please bear my sin just this one time; and also make supplication for me to Jehovah your God to take away from Egypt this death.”</p>
<p>Moses [lit., he] went out from Pharaoh and he made entreaty to Y^ehowah. Y^ehowah turned around a very strong west wind and lifted up the locusts and drove them into the Sea of Reeds. [There] was not a single locust remaining in all of Egypt.</p>	<p>Moses went out from Pharaoh and he made entreaty to Jehovah on behalf of Pharaoh. Jehovah used a great wind from the west which lifted up all of the locusts and drove them into the Sea of Reeds. There was not a single locust remaining in all of Egypt after this.</p>

A Complete Translation of Exodus 10	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[However,] Y ^e howah strengthened Pharaoh's heart so that Pharaoh [lit., <i>he</i>] did not send out the sons of Israel [out of Egypt].	However, Jehovah strengthened Pharaoh's resolve so that Pharaoh did not send the sons of Israel out of Egypt.
The Ninth Judgment: Darkness	
So Y ^e howah said to Moses, "Stretch out your hand towards the heavens that [there] is a darkness over the land of Egypt—even a darkness which may be felt."	So Jehovah said to Moses, "Stretch out your hand towards the skies and there will be a darkness over all Egypt—even a darkness which may be felt deep in one's soul."
So Moses stretched out his hand toward the heavens and [there] was a thick darkness upon all the land of Egypt [for] three days. A man cannot see his brother and no man can stand up outside of his place [for] three days.	So Moses stretched out his hand toward the heavens and there came to be a thick darkness over all the land of Egypt for three days. Men could not see their brothers; and no man was able to stand up and go outside for three days.
But for all the sons of Israel, [there] is light in their homes.	However, all the sons of Israel had light in their homes.
So Pharaoh called out for Moses and he said, "Go [now and] serve [your] Y ^e howah; but your sheep and your cattle [must] remain behind. However, your children may go with you."	So Pharaoh called out for Moses and he said, "Go now and serve your Jehovah; but you must leave your sheep and cattle behind. But I will allow your children to go with you."
Then Moses said, "You will [definitely] give [these] sacrifices and burnt offerings into our hand so that we will make [our supplications] to Y ^e howah our Elohim. Therefore, our cattle will go with us—[there] will not be a hoof left behind—for from them we will take [the animals for sacrifices necessary] to serve Y ^e howah our Elohim. Also, we do not know [at this time] what [is needed] to serve Y ^e howah when going there."	Then Moses said, "You will definitely give these sacrifices and burnt offerings into our hand so that we can make our supplications to Jehovah our God. Furthermore, it is necessary that our cattle go with us—we will not leave any of them behind—as we have no idea how many will be needed to use as sacrifices to serve Jehovah our God. We simply do not know at this time what is needed in order to serve Jehovah when going there."
[Nevertheless,] Y ^e howah strengthened the heart of Pharaoh so that he was unwilling to send them out. So Pharaoh said to him, "Go out from me. Be careful for yourself. You will not see my face again; for when you see my face, you will die."	Nevertheless, Jehovah strengthened the heart of Pharaoh, so that he was unwilling to send the Israelites and all of their cattle out. So Pharaoh said to him, "Go out from me. Be circumspect about your actions. You will not see me again, because if you do, you will die."
Moses said, "Rightly you have said, I will not again see your face."	Moses said, "You have correctly spoken; I will not see your face again."
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 10

Series

Lesson (s)

Passage

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this on any available lesson.

