

EXODUS 9

Written and compiled by Gary Kukis

Exodus 9:1–35

Livestock, Boils and Hail Plagues

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: Exodus 9 covers plagues 7–9: A disease for livestock, boils erupting on all living creatures; and a great hail. It should not be a great surprise that Pharaoh first begged for relief, but then reneged on whatever he promised.

The Bible Summary of Exodus 9 (in 140 characters or less): *The LORD sent a plague on the livestock of Egypt, then boils and then hail. Pharaoh begged for relief but then his heart was hardened.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 9, 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.

Quotations:

Outline of Chapter 9:

Introduction

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Introduction	Brief, but insightful observations of Exodus 9 (various commentators)
Introduction	Fundamental Questions About Exodus 9
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¹ From <http://www.biblesummary.info/exodus> accessed July 7, 2023.

Introduction	By the Numbers
Introduction	Timeline for Exodus 9
Introduction	A Synopsis of Exodus 9
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v. 8	Filling in the Blanks for Exodus 9:8–12
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v. 27	A Brief Review of Exodus 9:25–27
v. 29	Seth — Egyptian God of Storms and Disorder (a graphic)
v. 29	The plague of hail and fire (The Phillip Medhurst Picture Torah 337)
v. 35	The Heart
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Summary	Shmoop Summary of Exodus 9
Summary	Edersheim Summarizes Exodus 9
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Addendum	A Complete Translation of Exodus 9
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Chapter Outline	Charts, Graphics, Short Doctrines	
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Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Exodus	

Doctrines Covered or Alluded To			
	Hardness of Pharaoh's Heart		

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	
Angelic Conflict	<p>During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i>. This began with the fall of Satan and has become integral to our own lives since Satan tempted the first woman to sin against God. The angels which fell with Satan are known as fallen angels or demons.</p> <p>Fundamental to the Angelic Conflict is God's essence. God created man to resolve this conflict.</p> <p>The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD).</p>
Bible Doctrine	<p>Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>

Definition of Terms	
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> 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 <i>the blood of Christ</i> . 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 <i>T</i> . 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).
Evil	Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. <i>The word “Evil” has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word “Evil” refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> ² This definition is probably right out of R. B. Thieme, Jr.’s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).
The Exodus	The word <i>exodus</i> describes the time when Israel left Egypt. They had been slaves in Egypt for 400 years; and God called them out of Egypt and would give them the Ten Commandments in the Sinai desert soon thereafter.
Heart	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 As a man thinks in his right lobe [heart], so he is. (Translation probably by R. B. Thieme, Jr.) Doctrine of the Heart (HTML) (PDF) (WPD).
Hebrew v. Jew	<i>Hebrew</i> is an Old Testament designation of the people descended from Abraham, Isaac, and Jacob. <i>Jew</i> is a later term, referring to the same people, which has its origins in the name <i>Judæa</i> . I primarily use the first term in OT studies and the second terms in NT studies (and for current references to the same people).
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.

² From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
Lake of Fire	The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions (Hell as a Lake of Fire ; Difference between terms); DCLM download .
Negative Volition	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).
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).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
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).
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)	Throughout human history, God has revealed Himself in a number of ways. Before the incarnation, when anyone believed in this revelation of God, he was saved (Genesis 15:6). When Jesus was born, God revealed Himself in Jesus (Hebrews 1:1–2); and we are now saved by believing in Jesus. We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.

Definition of Terms	
Signs and Wonders; Signs and Miracles	These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the Doctrine of Signs, Miracles and Healings (HTML) (PDF) (WPD).
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church).
The Trinity	God exists in three Persons (God the Father, God the Son, God the Holy Spirit), All with the same divine essence. Doctrine of the Trinity in the Old Testament (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Jack Ballinger (Maranatha Church); Grace Bible Church (Trinity ; Trinity Diagram ; Trinity Expressed); Doctrine of the Trinity (Grace Bible Church).
There is a second vocabulary chart for the Doctrine of Scar Tissue and Blackout of the Soul . Some additional words, found in both Exodus 9 and in that doctrine may be found there.	
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/	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Exodus 9

Introduction: Exodus 9 continues the plagues brought upon Egypt by God. Herein we have the plague of the livestock, of the boils and of the hail. We have just completed Exodus 8. Up to this point, there have been 4 plagues/judgments: (1) blood in the waters of Egypt; (2) an invasion of frogs; (3) lice/gnats everywhere; and (4) a massive number of flies. Interestingly enough, the 4th plague only affected the Egyptians and not the Israelites. These plagues would seemingly break down the strength and resolve of Pharaoh, to a point where he would make promises to let Moses and his people go. However, once the blight had been lifted, Pharaoh's **heart** would strengthen and his resolve against the God of **Israel** would be restored. If anything, it appears that Pharaoh's anti-God resolve became stronger with every judgment.

The Fifth Plague: Livestock Diseased

In chapter 9, there will be 3 more plagues, just as there were in Exodus 8—plagues (or judgments) #5–7. We will study the plague/judgment of a disease among the livestock, of boils on the skin, and of hail. The first two judgments will be covered briefly (12 verses total are allowed for both plagues); and much more time will be given to the 7th judgment (23 verses). Like all of the judgments, these 3 judgments will be universally felt in Egypt. Like the 4th plague, the people of Israel will be isolated from them (as we read so many times in Scripture, *God makes a separation...*).

This isolation from these plagues means that, any Egyptian at any time could have come into Goshen (where Israel resided) and asked for shelter from the judgments of the God of Israel. There is nothing which would have stopped an Egyptian from doing that. However, if any did, we are unaware of them. These plagues are not upon Pharaoh alone.

The 4th plague was the plague of flies. Pharaoh refused to let God's people go, and God brought flies to Egypt, and they were everywhere—there was no escaping these flies. Pharaoh told Moses that he would let the people go to worship God (although he put some unauthorized restrictions on them). Moses went to God, God removed the flies; but Pharaoh turned negative once again, refusing to allow the people of God the chance to worship their God.

There are two basic options in the actual events: (1) Moses returned once the flies had gone, and Pharaoh said, "Sorry, no one is going anywhere;" at which point, Moses and Aaron return to speak to God. Or, option (2) where Moses speaks to God before the flies are removed. God tells Moses that He will remove the flies; after which, God also says, "But Pharaoh will not let My people go; therefore, when you go to speak with him and if he refuses to let My people go, then you tell him about the 5th plague." I lean toward the second scenario, although it really does not matter, in the grand scheme of things, which specific series of events is correct.

In the latter approach, Moses is speaking to God *while* there are flies throughout Egypt, and God tells Moses that Pharaoh will sound agreeable until the flies are removed, but that he will go back on his promises. At that time, Moses would bring the 5th judgment upon Egypt.

Whereas, I believe that these plagues may have had some overlap as I have suggested above. By overlap, I mean that God may have discussed 2 plagues at the same meeting with Moses (I do not mean that two plagues are happening at the same time). So, Moses would go to God and say, "I told Pharaoh I would petition You to remove the 4th judgment." God might then say, "I will do as you have promised Pharaoh, but he will renege on what he promised. Therefore, I have a 5th judgment locked and loaded; it is ready to go. So, when he tells you My people may not come out to worship Me, you warn him about the 5th plague."

In the way that they are presented in the book of **Exodus**, there appears to be no overlap. Each plague is recounted as if it is disjoint from the other plagues.

Let me try to explain this in a different way. I have, at one time in my life, had a 10 course meal. My guess is, you probably have not. But, every 5 minutes or so, a waiter will pick up the dishes from the previous course and then bring out each new individual course. Let's say you wanted to bore your friends, and you tell them about each individual course. You would recount them as 10 separate events. However, it may have been that you had not completed the 4th course, so you kept it back and ate it along with the 5th course when that was served. But when recounting this event, you probably treated every course as a separate event.

The actual plagues of God do not overlap in the sense of, there are two plagues happening at once. But, when Moses goes back to God to ask for God to remove a plague, God very likely at that time says, "I will remove this judgment, but Pharaoh will strengthen his heart; and so, you will then speak to him about the next judgment."

Titles and/or Brief Descriptions of Exodus 9 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Brief, but insightful observations of Exodus 9 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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 9

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel of Exodus 9

Exodus 9 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Exodus 9

Characters

Commentary

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The Principals of Exodus 9	
Characters	Commentary

Chapter Outline Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Exodus 9	
Place	Description

Chapter Outline Charts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size

Chapter Outline Charts, Graphics and Short Doctrines

Timeline for Exodus 9

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.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmoese)
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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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 .
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 9:

A Synopsis of Exodus 9

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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Exodus 9 (Various Commentators)

Outlines of Exodus 9 (Various Commentators)

[Chapter Outline](#)

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The ESV; capitalized was used below.

Synopsis of Exodus 9 from the Summarized Bible

Contents:	Plagues of murraine, boils and hail.
Characters:	God, Moses, Pharaoh, Aaron.
Conclusion:	The creature is made subject to vanity by reason of man's sins, liable to serve man's wickedness or share his punishment. When judgments are abroad, they may fall both on righteous and wicked but they are not the same to one as the other in the final reckoning.
Key Word:	Smitten, Exodus 9:27 (Then Pharaoh sent and called Moses and Aaron and said to them, "This time I have sinned; the LORD is in the right, and I and my people are in the wrong."), Exodus 9:15 (For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth.).
Strong Verses:	Exodus 9:5 And the LORD set a time, saying, "Tomorrow the LORD will do this thing in the land."
Striking Facts:	Exodus 9:12 (But the LORD hardened the heart of Pharaoh, and he did not listen to them, as the LORD had spoken to Moses.). The Lord hardened his heart. Before this, Pharaoh, hardened his own heart, resisting God's grace. There is a time when God gives one up to their own reprobate mind. Wilful hardness is sooner or later punished with judicial hardness. If men persist in shutting their eyes, God will close them.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Exodus 7–10)

Scripture	Text/Commentary
Exodus 7A	<p>God, answers Moses' complaint from the previous chapter, saying that He has sent for Aaron to speak on behalf of Moses. He also warns that He will strengthen Pharaoh's heart and also provide more signs and wonders in the land of Egypt. God promises that, in the end, He would bring all of the people out of Egypt.</p> <p>Moses and Aaron go before Pharaoh and this appears to be the same as the appearance in Ex. 5. They show the miracle of the staff being turned into a serpent; but Pharaoh's magicians, wise men and sorcerers, were able to do the same thing. Despite the fact that Aaron's serpent swallows up the serpents of the magicians, Pharaoh's heart remains strong against God, and he would not listen to them, as God had warned would happen.</p>

The Big Picture (Exodus 7–10)

Scripture	Text/Commentary
Exodus 7B	<p>God speaks to Moses about the first sign/plague, where Moses and Aaron are to station themselves to meet Pharaoh at the Nile River, and Aaron would raise the staff over all the waters and they would become blood (or something which resembled blood); and all of the waters in Egypt turned to blood, even standing water in open containers. The fish in these waters died and the water stank.</p> <p>Magicians were able to duplicate this act in some way (on a much smaller scale) and Pharaoh remains obstinate. The Egyptians were able to dig shallow wells in order to find water to drink.</p>
Exodus 8	<p>7 days later, God gives new instructions to Moses, that Aaron stretch out his staff over the waters, and from them would come billions of frogs, which would invade the land of Egypt everywhere. Moses and Aaron did this, and, even though the Magicians duplicate their sign on a small scale, Pharaoh asked that they speak to their God to remove the frogs, which had infested everywhere. Pharaoh agreed to send God's people forth. A day later, all of the frogs died and only remained in the Nile. The dead frogs produced an horrendous odor. Pharaoh, after the frogs had died, strengthened his heart against God and refused to let God's people go.</p> <p>The 3rd plague is gnats and it appeared that the very dust of Egypt was turned into gnats, which landed on people and on animals. The magicians could not even imitate this sign. They testified to Pharaoh that this was the <i>finger of God</i>. Pharaoh remained stubborn.</p> <p>God then sends Moses and Aaron to stand before Pharaoh when he went to the water the next day, and to promise swarms of insects which would affect the Egyptians only (Plague #4). Pharaoh gave in (again), and promised to send the people out and even bargained with Moses as to how far they could go.</p> <p>By the time that the swarming insects were removed, Pharaoh again had strengthened his heart against God.</p>
Exodus 9	<p>Plagues 5 (killing of the Egyptian cattle), 6 (the boils); and 7 (hail) are found in Exodus 9. Pharaoh's heart was strengthened against God after plagues 5 and 6.</p> <p>For the 7th plague, there was a warning to the Egyptians that God would send hail upon the land, and that it would kill the cattle which remained out in the field and all their vegetation. Pharaoh relents again. However, when Moses appeals to God to stop the extreme weather, Pharaoh hardens his heart against God once again.</p>

The Big Picture (Exodus 7–10)

Scripture	Text/Commentary
Exodus 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>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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. With these chapters on plagues, differing subtitles are nearly impossible to find.

Paragraph Divisions of Modern Translations for Exodus 9

Amplified Bible	Tree of Life Version	NET Bible	Common English B.	Modern English V.
Egyptian Livestock Die	Livestock, Boils, Hail	The Fifth Blow: Disease	Animals sick and dying	The Fifth Plague: Livestock Die
vv. 1–7	vv. 1–4 v. 5 vv. 6–7	vv. 1–4 vv. 5–7	vv. 1–7	vv. 1–4 vv. 5–7
The Plague of Boils		The Sixth Blow: Boils	Skin sores and blisters	The Sixth Plague: Boils
vv. 8–12 vv. 13–16	vv. 8–9 vv. 10–12	vv. 8–10 vv. 11–12	vv. 8–12	vv. 8–9 vv. 10–12
The Plague of Hail		The Seventh Blow: Hail	Hail and thunder	The Seventh Plague: Hail
vv. 17–21	vv. 13–19 vv. 20–21 v. 22	vv. 13–19 vv. 20–21	vv. 13–21	vv. 13–19 vv. 20–21
vv. 22–26	vv. 23–26 vv. 27–28	vv. 22–26 vv. 27–28	vv. 22–26 vv. 27–28	vv. 22–26 vv. 27–28
vv. 27–35	vv. 29–30 vv. 31–32 vv. 33–35	vv. 29–30 vv. 31–32 vv. 33–35	vv. 29–35	vv. 29–30 vv. 31–32 vv. 33–35

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 9): 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.

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.

I have begun to skip 2 lines after each portion that is translated before going into the commentary. At the end of each passage, I will provide the less-than-literal translation; and at the end of each verse, I will provide the moderately literal translation.

I am noticing that the CEB ought not be with the paraphrases but one category down. This may not get fixed for a few chapters.

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).

Chapter Outline

Charts, Graphics and Short Doctrines

The Fifth Plague: Disease Promised on the Livestock

Let's begin the 5th judgment:

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 unto Pharaoh and you have said unto him, 'Thus has said Y^ehowah, Elohim of the Hebrews: send away My people and they will serve Me.

Exodus
9:1

Kukis moderately literal:

Y^ehowah said to Moses, "Go to Pharaoh and you will say to him, 'Thus has spoken Y^ehowah, Elohim of the Hebrews: send My people out so that they [may] serve Me.

Kukis not-so-literal paraphrase:

Jehovah said to Moses, “Go to Pharaoh and say to him, ‘Thus Jehovah, the God of the Hebrews, has said to you: send My people out so that they may serve Me.

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 translation³; 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 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.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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 ^e howah unto Moses, "Go unto Pharaoh and you have said unto him, 'Thus has said Y ^e howah, Elohim of the Hebrews: send away My people and they will serve Me.
Dead Sea Scrolls Targum (Pseudo-Jonathan)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862). And the Lord said to Mosheh, Go in to Pharaoh, and say to him, Thus saith the Lord, the God of the Jehudaeae, Emancipate My people, that they may worship before Me.
Revised Douay-Rheims	And the Lord said to Moses: Go in to Pharaoh, and speak to him: Thus said the Lord God of the Hebrews: Let my people go to sacrifice to me.
Aramaic ESV of Peshitta	Then Mar-Yah said to Mosha, "Go in to Pharaoh, and tell him, 'This is what Mar-Yah, God of the Hebrews, says: "Let my people go, that they may serve me.
Peshitta (Syriac)	THEN the LORD said to Moses, Go to Pharaoh and say to him, Thus says the LORD God of the Hebrews, Let my people go that they may serve me.
V. Alexander's Aramaic T. Updated Brenton (Greek) ⁴	. And the Lord said to Moses, Go in to Pharaoh, and you shall say to him, Thus says the Lord God of the Hebrews: Let My people go, that they may serve Me.

Significant differences:

Limited Vocabulary Translations:⁵

⁴ I am using the Complete Apostles Bible, available through e-sword.

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.

Bible in Basic English	Then the Lord said to Moses, Go in to Pharaoh and say to him, This is what the Lord, the God of the Hebrews, says: Let my people go so that they may give me worship.
Easy English	The animals become ill and die Then the Lord said to Moses: 'Go to Pharaoh and say to him: "The Lord, the God of the Israelites says: 'Let my people go. Let them worship me.
Good News Bible (TEV)	Death of the Animals The Lord said to Moses, "Go to the king and tell him that the Lord, the God of the Hebrews, says, 'Let my people go, so that they may worship me.
<i>The Message</i>	Strike Five: Animals God said to Moses, "Go to Pharaoh and tell him, 'God, the God of the Hebrews, says: Release my people so they can worship me.
Names of God Bible	The Fifth Plague—Death of Livestock Then Yahweh said to Moses, "Go to Pharaoh, and tell him, 'This is what Yahweh Elohim of the Hebrews says: Let my people go to worship me.
NIRV	The Plague on Livestock Then the Lord spoke to Moses. He said, "Go to Pharaoh. Tell him, 'The Lord, the God of the Hebrews, says, "Let my people go. Then they will be able to worship me.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	The LORD sent Moses with this message for the king of Egypt: The LORD God of the Hebrews commands you to let his people go, so they can worship him.
The Living Bible	"Go back to Pharaoh," the Lord commanded Moses, "and tell him, 'Jehovah, the God of the Hebrews, demands that you let his people go to sacrifice to him.
New Berkeley Version	.
New Life Version	Animals Owned by Egyptians Die Then the Lord said to Moses, "Go to Pharaoh and say to him, 'The Lord, the God of the Hebrews, says this: "Let My people go, so they may worship Me.
New Living Translation	A Plague against Livestock "Go back to Pharaoh," the Lord commanded Moses. "Tell him, 'This is what the Lord, the God of the Hebrews, says: Let my people go, so they can worship me.
Unlocked Dynamic Bible	Then Yahweh said to Moses, "Go to the king and say to him, 'This is what Yahweh, the one we Hebrews worship, says: "Allow my people to go, in order that they may worship me.

Partially literal and partially paraphrased translations:

American English Bible	So the Lord told Moses: 'Go to Pharaoh and tell him that this is what Jehovah the God of the Hebrews has said: <i>Send My people away so they can serve Me!</i>
Beck's American Translation	.
International Standard V	<i>The Plague on the Egyptian Cattle</i> Then the LORD told Moses, "Go to Pharaoh and say to him, 'This is what the LORD God of the Hebrews says: "Let my people go so they may serve [Or <i>worship</i>] me. Then the Lord bade Moses present himself before Pharaoh with this message from the Lord, the God of the Hebrews; Give my people leave to go and offer me sacrifice.
New Advent (Knox) Bible	
Translation for Translators	Yahweh sent a terrible disease to afflict the Egyptians' livestock Then Yahweh said to Moses/me, "Go to the king and say to him, 'This is what Yahweh, the one we Hebrews <i>worship</i> , says: "Allow my people to go, in order that they may worship me.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: Be going in to Pharaoh, even is you have warned him, Jehovah, he of mighty ones of the Hebrews, is to have said: You was to let loose my people, that they were to serve me.
Ferrar-Fenton Bible	Consequently, the EVER-LIVING said to Moses, "Go to Pharaoh, and tell him, Thus says the EVER-LIVING GOD of the Hebrews, —Let My people go and serve Me.
God's Truth (Tyndale)	And the Lord said unto Moses: go unto Pharaoh and tell him, thus says the Lord God of the Hebrews: send out my people that they may serve me.
HCSB	The Fifth Plague: Death of Livestock Then the Lord said to Moses, "Go in to Pharaoh and say to him: This is what Yahweh, the God of the Hebrews, says: Let My people go, so that they may worship Me.
Lexham English Bible	Plague Five: Livestock Death And Yahweh said to Moses, "Go to Pharaoh and say to him, 'Thus says Yahweh, the God of the Hebrews, "Release my people so that they may serve me."'
NIV, ©2011	The plague on livestock Then the LORD said to Moses, 'Go to Pharaoh and say to him, "This is what the LORD, the God of the Hebrews, says: "Let my people go, so that they may worship me."'
Tree of Life Version	Livestock, Boils, Hail Then Adonai said to Moses, "Go in to Pharaoh, and tell him: This is what Adonai, the God of the Hebrews, says: 'Let My people go, so they may serve Me.' .
Urim-Thummim Version	Then YHWH spoke to Moses, Go in to Pharaoh and tell him, This is what YHWH Elohim of the Hebrews declares, Let My people go that they may serve Me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The fifth plague: death of Egyptian livestock Yahweh said to Moses, "Go to Pharaoh and say to him, 'This is the message of Yahweh, the God of the Hebrews: Let my people go and offer sacrifices to me.
The Heritage Bible	And Jehovah said to Moses, Go in to Pharaoh, and speak to him, Thus says Jehovah God of the Hebrews, Send my people out, that they may serve me,...
New American Bible (2011) ⁶	<i>Fifth Plague: The Pestilence.</i> Then the LORD said to Moses: Go to Pharaoh and tell him: Thus says the LORD, the God of the Hebrews: Let my people go to serve me.
New Jerusalem Bible	Yahweh then said to Moses, 'Go to Pharaoh and say to him, "Yahweh, God of the Hebrews, says this: Let my people go and worship me.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then ADONAI said to Moshe, "Go to Pharaoh, and tell him, 'Here is what ADONAI, the God of the Hebrews, says: "Let my people go, so that they can worship me.
The Complete Tanach ⁷	The Lord said to Moses, "Come to Pharaoh and speak to him, 'So said the Lord, God of the Hebrews, "Let My people go, that they may serve Me.
exeGesés companion Bible	And Yah Veh says to Mosheh, Go in to Paroh and word to him, Thus says Yah Veh Elohim of the Hebrews: Send my people away to serve me:...
Judaica Press Complete T.	.

⁶ Also called the revised edition.

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](#).

Kaplan Translation⁸*Epidemic: The Fifth Plague*

God told Moses to go to Pharaoh, and in the name of God, Lord of the Hebrews, say to him, 'Let My people leave and serve Me. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

in the name of...

Literally, 'and say to him, 'this is what God....' '

Orthodox Jewish Bible

Then Hashem said unto Moshe, Go in unto Pharaoh, tell him, Thus saith Hashem Elohei Halvrim, Let My people go, that they may serve Me.

The Scriptures 1998

And הויה said to Mosheh, "Go in to Pharaoh and speak to him, 'Thus said הויה Elohim of the Heb?rews, "Let My people go, so that they serve Me.

Expanded/Embellished Bibles:*The Amplified Bible***Egyptian Livestock Die**

Then the Lord said to Moses, "Go to Pharaoh and tell him, 'Thus says the Lord, the God of the Hebrews: "Let My people go, so that they may serve Me.

The Expanded Bible

The Disease on the Farm Animals

Then the Lord told Moses, "Go to the king of Egypt [¹Pharaoh] and tell him, 'This is what the Lord, the God of the Hebrews, says: Let my people go to worship [serve] me.

The Geneva Bible

Kretzmann's Commentary

Verses 1-7**The Plague of the Pestilence of Beasts**

Then the Lord said unto Moses, Go in unto Pharaoh and tell him, Thus saith the Lord God of the Hebrews, Let My people go that they may serve Me. This was now the standing formula of demand.

NET Bible®

The Fifth Blow: Disease

¹Then the Lord said to Moses, "Go to Pharaoh and tell him, 'Thus says the Lord, the God of the Hebrews, "Release my people that they may serve me!. 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} This plague demonstrates that Yahweh has power over the livestock of Egypt. He is able to strike the animals with disease and death, thus delivering a blow to the economic as well as the religious life of the land. By the former plagues many of the Egyptian religious ceremonies would have been interrupted and objects of veneration defiled or destroyed. Now some of the important deities will be attacked. In Goshen, where the cattle are merely cattle, no disease hits, but in the rest of Egypt it is a different matter. Osiris, the savior, cannot even save the brute in which his own soul is supposed to reside. Apis and Mnevis, the ram of Ammon, the sheep of Sais, and the goat of Mendes, perish together. Hence, Moses reminds Israel afterward, "On their gods also Yahweh executed judgments" (Num 33:4). When Jethro heard of all these events, he said, "Now I know that Yahweh is greater than all the gods" (Exod 18:11).

The Voice

Eternal One (to Moses): *Once again, go visit Pharaoh and give him My message: "The Eternal, God of the Hebrew people, says to you, 'Release My people, so that they can serve Me.*

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" said to "Mosheh ^{Plucked out}", come to "Paroh ^{Great house}" and you will speak to him in this way, "YHWH ^{He Is}" the "Elohiym ^{Powers}" of the ones of "Ever ^{Other side}" said, send my people and they will serve me,...

⁸ At Bible.ort.org.

Concordant Literal Version	Then Yahweh said to Moses: Enter to Pharaoh, and speak to him, Thus says Yahweh, Elohim of the Hebrews: Dismiss My people that they may serve Me.
English Standard Version	The Fifth Plague: Egyptian Livestock Die Then the Lord said to Moses, "Go in to Pharaoh and say to him, 'Thus says the Lord, the God of the Hebrews, "Let my people go, that they may serve me.
Green's Literal Translation	And Jehovah said to Moses, Go in to Pharaoh and say to him, So says Jehovah the God of the Hebrews, Send away My people that they may serve Me.
Modern English Version	The Fifth Plague: Livestock Die Then the Lord said to Moses, "Go to Pharaoh, and speak to him, 'Thus says the Lord, the God of the Hebrews: Let My people go, so that they may serve Me.
NASB	Egyptian Cattle Die Then the LORD said to Moses, "Go to Pharaoh and speak to him, 'Thus says the LORD, the God of the Hebrews, "Let My people go, that they may serve Me.
New European Version	The Plague on the Livestock Then Yahweh said to Moses, Go in to Pharaoh, and tell him, 'This is what Yahweh, the God of the Hebrews, says: Let My people go, that they may serve Me.
New King James Version	The Fifth Plague: Livestock Diseased Then the LORD said to Moses, "Go in to Pharaoh and tell him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may serve Me.
Young's Updated LT	.

The gist of this passage: God is speaking to Moses, and he is to go to Pharaoh and tell him to let God's people go. This will begin the fifth plague.

Exodus 9:1a

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 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
bôw' (בֹּא) [pronounced boh]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine singular, Qal imperative	Strong's #935 BDB #97

Exodus 9:1a			
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
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -G ^O H]	<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 to Pharaoh and you will say to him,..."

God has removed the 4th plague, the curse of flies. Pharaoh had agreed to let the people go, but he has reneged on that agreement. God may be speaking to Moses *before* the removal of the flies at this point. My point being, Moses does not necessarily listen to Pharaoh renege on a promise, throw his hands up in the air, go back to Goshen, go back to the tent of meeting (not *the Tent of Meeting*), tell God, and God sends him back with the next plague ready to go.

Like the other plagues, not everything is going to be recounted. God would speak to Moses; Moses, at least at the beginning, would repeat these things to Aaron (who is probably there). Then Aaron and Moses would go to Pharaoh and these words of God would be repeated. Then Pharaoh would refuse and the warning of the plague would become a reality. However, in most cases, portions of the narrative would be left out—usually what was said to Pharaoh was not repeated.

Just as Moses no longer tells Aaron what to speak; God no longer tells Moses what to tell Aaron to say. This was God's preferred plan and it looks as though Moses is finally coming along. He is seeing some results of God's great power—he is seeing that God knows exactly how Pharaoh is going to react, and he is beginning to feel comfortable in his role. No longer is he concerned about his ability or lack of ability when it comes to public speaking. This is not an issue to Moses. What God tells him to do and what God does—these are the true issues in his life. When it comes to things spiritual, we do not need to dwell upon our weaknesses or upon our strengths. Even people with very low I.Q.'s can teach God's Word, can evangelize, can give, can visit the sick, can give words of comfort and encouragement. When it comes to our secular place in life, certainly we have to be cognizant of our abilities and our shortcomings. However, when it comes to our spiritual service, how we feel about ourselves is not an issue. How God feels about us and what God has in store for us—that is the issue. Moses is no longer trapped by his lack of speaking ability, as he said (he was a fantastic public speaker).

Now God's plan for his life and move at full speed. This does not eliminate Aaron from God's plan; it allows Aaron the opportunity to delve into what God had planned specifically for him.

Exodus 9:1b			
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

Exodus 9:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<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
'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
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'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 perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohoh-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 noun; construct state	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	Strong's #5677 BDB #720

Translation:...*Thus has spoken Y^ehowah, Elohim of the Hebrews:*...

God often acts through intermediaries. God did not go to Pharaoh directly, in a dream, and warn him. God used Moses (and Aaron) to relay the warnings of these plagues.

This is a quote within a quote within a quote.

Moses goes to Pharaoh and speaks on behalf of God. God calls for His people to be allowed to leave and serve Him.

Now, actually, at this point in the narrative, God is speaking to Moses; but, as far as we are concerned, that is equivalent to Moses speaking directly to Pharaoh. When God told Moses to do something, Moses did it.

Exodus 9:1c			
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
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<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 plural suffix	Strong's #5971 BDB #766
w ^e (or v ^e) (וְ, וּ) [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>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.

What God demands of Pharaoh is the same thing, "Send My people out of Egypt so that they may serve Me."

Exodus 9:1 Y^ehowah said to Moses, "Go to Pharaoh and you will say to him, 'Thus has spoken Y^ehowah, Elohim of the Hebrews: send My people out so that they [may] serve Me. (Kukis mostly literal translation)

God sends Moses back to Pharaoh, and that famous line is repeated: "Let My people go, that they may serve Me."

Just as we have studied in previous judgments, there are many repetitive details which are left out. At this point in the narrative, God is speaking to Moses and telling him exactly what to say to Pharaoh. This plague narrative will not tell us about Moses going to see Pharaoh—how he finds him or where he finds him, or any of those details. Nor will we have these words from vv. 1–4 repeated in this narrative, even though they will be spoken by Moses to Pharaoh. All of that will be assumed to have happened. In vv. 1–5, God is speaking to Moses. In v. 6, what God says will happen, happens. And in v. 7, Pharaoh's response of **negative volition** will be noted. This entire plague is covered in 7 verses.

Exodus 9:1 Jehovah said to Moses, "Go to Pharaoh and say to him, 'Thus Jehovah, the God of the Hebrews, has said to you: send My people out so that they may serve Me. (Kukis paraphrase)

The warning which God is issuing to Moses to speak to Pharaoh will become God's action in v. 6. There will be no repetition of this warning in the text (that is, we will not read, *then Moses went to Pharaoh and he warned...*).

For if a refusal you to send, and still you are holding in them, behold, a hand of Y^ehowah is on your cattle which in the field, [and] on the horses, on the donkeys, on the camels, on the oxen and on the flock—a pestilence grievous very.

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Now if you refuse to send [my people out] and [if] you continue holding them, [then] listen, [there] will be the hand of Y^ehowah upon your cattle that [are] in the field—on the horses, on the donkeys, on the camels, on the oxen and on the flock—[bringing against them] a very dangerous epidemic.

However, if you refuse to send My people out and if you continue to hold them there in Egypt, then—and hear Me on this—My divine hand will be upon your cattle in the field—it will come down on your horses, your donkeys, your camels, your oxen, and your flock. I will bring down upon them a deadly contagion.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For if a refusal you to send, and still you are holding in them, behold, a hand of Y ^e howah is on your cattle which in the field, [and] on the horses, on the donkeys, on the camels, on the oxen and on the flock—a pestilence grievous very.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But if thou refuse to release, and hitherto thou hast constrained them, behold, the stroke of the Lord's hand shall be as it hath not been yet, upon thy cattle that are in the field, upon the horses, and upon the asses, upon the camels, oxen, and sheep, with a very mighty death. [JERUSALEM. Great conturbation.].
Revised Douay-Rheims	But if you refuse, and withhold them still: Behold my hand shall be upon your fields: and a very grievous murrain upon your horses, and asses, and camels, and oxen, and sheep.
Aramaic ESV of Peshitta	For if you refuse to let them go, and hold them still, behold, the hand of Mar-Yah is on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks with a very grievous pestilence.
Lamsa's Peshitta (Syriac)	For if you refuse to let them go (and until now you have withheld them), Behold, the LORD will smite your cattle which are in the desert, the horses, the asses, the camels, the oxen, and the sheep; there shall be a very severe plague.
Updated Brenton (Greek)	If, however, you refuse to let My people go, but yet detain them — behold, the hand of the Lord shall be upon your cattle in the fields, on the horses, on the donkeys, on the camels, on the oxen and on the sheep — a very great pestilence.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For if you will not let them go, but still keep them in your power, Then the hand of the Lord will put on your cattle in the field, on the horses and the asses and the camels, on the herds and the flocks, a very evil disease.
Easy English	If you refuse to let them go, you will have trouble. If you still keep them in Egypt, the Lord will send a very bad illness on your animals. All your animals in the fields will become ill. The horses, the donkeys, the camels, the cows, the sheep and the goats will all become very ill.
Easy-to-Read Version—2006	If you continue to hold them and refuse to let them go, then the Lord will use his power against your animals in the fields. He will cause all of your horses, donkeys, camels, cattle, and sheep to get sick with a terrible disease.
Good News Bible (TEV)	If you again refuse to let them go, I will punish you by sending a terrible disease on all your animals—your horses, donkeys, camels, cattle, sheep, and goats.

<i>The Message</i>	If you refuse to release them and continue to hold on to them, I'm giving you fair warning: God will come down hard on your livestock out in the fields—horses, donkeys, camels, cattle, sheep—striking them with a severe disease.
NIRV	Do not refuse to let them go. Do not keep holding them back. If you refuse, my powerful hand will bring a terrible plague on you. I will strike your livestock in the fields. I will strike your horses, donkeys, camels, cattle, sheep and goats.
New Simplified Bible	»If you refuse to let them go and continue to hold them in slavery, Jehovah will bring a terrible plague on your livestock, including your horses, donkeys, camels, cattle, sheep, and goats.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	If you keep refusing, he will bring a terrible disease on your horses and donkeys, your camels and cattle, and your sheep and goats.
The Living Bible	If you refuse, the power of God will send a deadly plague to destroy your cattle, horses, donkeys, camels, flocks, and herds.
New Berkeley Version	.
New Life Version	For if you will not let them go, and still hold them, the hand of the Lord will come with a very bad disease on your animals in the field: on the horses, the donkeys, the camels, the cattle and the flocks.
Unlocked Dynamic Bible	If you still refuse to let them go, I warn you that I will punish you with my power by sending a terrible disease on all your livestock to make them sick and die, on your horses, on your donkeys, on your camels, on your cattle, and on your flocks of sheep and goats.

Partially literal and partially paraphrased translations:

American English Bible	<i>If you don't send My people away and if you prevent them from going, 3 {Look!} the Lord will touch the cattle in your fields – the horses, burros, camels, bulls, and sheep – and many will die!</i>
Beck's American Translation	.
New Advent (Knox) Bible	If thou dost still refuse, wouldst still keep them in thy power, then my hand shall be felt all through this countryside; a most grievous plague shall fall upon horse and ass and camel, on oxen and sheep.
Translation for Translators	If you still refuse to let them go [DOU], I warn you that I will punish you with my power [MTY] by sending a terrible disease on all your animals—on your horses, donkeys, camels, on your cattle, and on your flocks <i>of sheep and goats</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Is you to refuse to let them loose, even is to hold strong? - The hand of Jehovah is to be befalling, on your livestock in the field, horses, asses, camels, large cattle, and small cattle; a very great and grievous pestilence.
Conservapedia	"For if you refuse to dismiss them, and continue to hold them in captivity then the hand of the LORD will strike your cattle in the fields, your horses, your donkeys, your camels, your oxen, and your sheep, with an exceedingly severe plague of murrain." <i>Murrain</i> refers to a common disease of livestock.
Ferrar-Fenton Bible	However, if you are unwilling to release them, and you are again obstinate with them, then the hand of the Ever-living shall bring upon your herd that are in the field, and upon your horses, and asses, and camels, and cattle, and sheep, a very severe punishment.

God's Truth (Tyndale)	If you will not let them go but will hold them still: behold, the hand of the Lord shall be upon your cattle which you have in the field, upon horses, asses, camels, oxen, and sheep, with a mighty great *murrain (highly infectious diseases).
Lexham English Bible	But if you [are] refusing to release and you still [are] keeping hold of them, look, the hand of Yahweh [is] about to be [present with] a very {severe} plague on your livestock that are in the field, on the horses, on the donkeys, on the camels, on the cattle, and on the sheep and goat.
Tree of Life Version	For if you refuse to let them go, and hold them still, behold, the hand of <i>ADONAI</i> will fall upon your livestock that are in the field—on the horses, donkeys, camels, herds and flocks. There will be a crushing plague.
Unlocked Literal Bible	But if you refuse to let them go, if you still keep them back, then Yahweh's hand will be on your cattle in the fields and on the horses, donkeys, camels, herds, and flocks, and it will cause a terrible disease.
Urim-Thummim Version	For if you refuse to let them go, and will continue to hold them, the hand of YHWH is on your livestock that is in the field, on the horses, donkeys, camels, oxen, and upon the sheep, there will be a very grievous plague of disease.
Wikipedia Bible Project	Because if you keep from sending, and you still hold them, Here the hand of Yahweh will be upon your livestock which is in the field, on the horses and on the donkeys and on the camels and on the cattle and on the sheep, a very heavy murrain.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Because if you are unwilling to send them out, and will still seize them, Behold, the hand of Jehovah will be upon your livestock which are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle, and upon the flock animals, in a very heavy pestilence.
New American Bible (2011)	For if you refuse to let them go and persist in holding them, the hand of the LORD will strike your livestock in the field—your horses, donkeys, camels, herds and flocks—with a very severe pestilence.
New English Bible—1970	If you refuse to let them go and still keep your hold on them, the LORD will strike your grazing herds, your horses and asses, your camels, cattle, and sheep with a terrible pestilence.
New Jerusalem Bible	If you refuse to let them go and detain them any longer, look, the hand of Yahweh will strike your livestock in the fields, horses, donkeys, camels, oxen and flocks with a deadly plague.
Revised English Bible—1989	If you refuse to let them go, if you still keep them in subjection, the LORD will strike your livestock out in the country, the horses and donkeys, camels, cattle, and sheep with a devastating pestilence.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	If you refuse to let them go and persist in holding on to them, the hand of Adonai is on your livestock in the field — on the horses, donkeys, camels, cattle and flocks — and will make them suffer a devastating illness.
The Complete Tanach	For if you refuse to let them go, and you still hold on to them,.

hold on to them: Heb. קַבַּלְתֶּם (קַבַּלְתֶּם) of his private parts" (Deut. 25:11).

behold, the hand of the Lord will be upon your livestock that is in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle, and upon the sheep, a very severe pestilence.

behold, the hand of the Lord will be: Heb. הָיְוָה. This is the present tense, for so it is said in the feminine gender: in the past הָיְתָה, in the future הָיְתֶךָ, and in the present הָיְוָה, like הָשׁוּעַ (does), הָצֹר (wants), הָעוֹר (pastures).

exeGesés companion Bible	...for if you refuse to send them away and still hold them, behold, the hand of Yah Veh becomes on your chattel in the field - on the horses, on the he burros, on the camels, on the oxen and on the flocks - a mighty heavy pestilence:...
Kaplan Translation	For if you refuse to let them leave, and continue holding them, God's power [Literally, 'hand.'] will be directed against your livestock in the field. The horses, donkeys, camels, cattle and sheep [will die from] a very serious epidemic.
Orthodox Jewish Bible	For if thou refuse to let them go, and wilt hold them still, Hinei, the Yad Hashem is upon thy mikneh (livestock) which is in the sadeh, upon the susim, upon the donkeys, upon the camels, upon the herd, and upon the tzon; there shall be a very grievous dever.
<i>The Scriptures</i> 1998	"For if you refuse to let them go, and still hold them, see, the hand of הוּוּי is on your livestock in the field, on the horses, on the donkeys, on the camels, on the cattle, and on the sheep – a very grievous pestilence.

Expanded/Embellished Bibles:

The Expanded Bible	If you refuse to let them go and continue to hold [tighten your grip on] them, the Lord will punish you and will send [^L hand of the Lord will strike with] a terrible disease [pestilence] on your farm animals that are in the fields. He will cause your horses, donkeys, camels, cattle, goats, and sheep to become sick.
Kretzmann's Commentary	For if thou refuse to let them go and wilt hold them still, hold them back, using force upon them, in spite of the fact that Jehovah had made known His will so emphatically, behold, the hand of the Lord is upon thy cattle which is in the field, the domestic animals of every variety, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep, upon the flocks; there shall be a very grievous murrain, a destructive pestilence, against which human skill would avail nothing.
NET Bible®	For if you refuse to release them ² and continue holding them, ³ then the hand of the Lord will surely bring ⁴ a very terrible plague ⁵ on your livestock in the field, on the horses, the donkeys, the camels, ⁶ the herds, and the flocks. ² ^{tn} The object "them" is implied in the context. ³ ^{tn} דוּעַ ('od), an adverb meaning "yet, still," can be inflected with suffixes and used as a predicator of existence, with the nuance "to still be, yet be" (T. O. Lambdin, Introduction to Biblical Hebrew, 171-72, §137). Then, it is joined here with the Hiphil participle מַחֲזִיקִים (makhaziq) to form the sentence "you are still holding them." ⁴ ^{tn} The form used here is הָיְוָה (hoyah), the Qal active participle, feminine singular, from the verb "to be." This is the only place in the OT that this form occurs. Ogden shows that this form is appropriate with the particle הִנֵּה (hinneh) to stress impending divine action, and that it conforms to the pattern in these narratives where five times the participle is used in the threat to Pharaoh (7:17; 8:2; 9:3, 14; 10:4). See G. S. Ogden, "Notes on the Use of הָיְוָה in Exodus IX. 3," VT 17 (1967): 483-84. ⁵ ^{tn} The word דֶּבֶר (dever) is usually translated "pestilence" when it applies to diseases for humans. It is used only here and in Ps 78:50 for animals. ⁶ ^{sn} The older view that camels were not domesticated at this time (S. R. Driver, Exodus, 70; W. F. Albright, Archaeology and the Religion of Israel, 96; et. al.) has been corrected by more recently uncovered information (see K. A. Kitchen, NBD3 160-61).
The Voice	Eternal One (to Moses): If you refuse to release them and strengthen your grip on them, then the hand of the Eternal will come down hard on you: a terrible disease

will afflict all of your livestock in the fields—horses, donkeys, camels, cattle, and sheep.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...<instead> you are refusing to send them, and you (continue) seizing them, look, the hand of "YHWH ^{He is} " is existing in your livestock, which are in the field, in the horses, in the donkeys, in the camels, in the cattle, and in the flocks, it is a (very) heavy epidemic,...
Concordant Literal Version	For if you refuse to dismiss them, and you still are holding fast to them, behold, the hand of Yahweh is coming to be on your cattle which are in the field, on the horses, on the donkeys, on the camels, on the herd and on the flock, with an exceedingly heavy plague.
Darby Translation	For if thou refuse to let them go, and shalt retain them still, behold, the hand of Jehovah shall be on thy cattle which is in the field, on the horses, on the asses, on the camels, on the oxen and on the sheep, with a very grievous plague.
New King James Version	For if you refuse to let <i>them</i> go, and still hold them, behold, the hand of the LORD will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence.
Stuart Wolf's Translation Updated Bible Version 2.11	. For if you refuse to let them go, and will still hold them, look, the hand of Yahweh is on your cattle which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks: [there will be] a very grievous pestilence.
Young's Updated LT	For, if you are refusing to send away, and are still keeping hold upon them, lo, the hand of Jehovah is on your cattle which are in the field, on horses, on asses, on camels, on herd, and on flock—a pestilence very grievous.

The gist of this passage: God warns, through Moses, that He will bring upon a great pestilence upon the livestock if His people are not allowed to leave.

2-3

Exodus 9:2a

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
ʾîm (אִם) [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 (אִם כִּי) [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 (מֵאֵן) [pronounced <i>maw-ANE</i>]	<i>refuse, refusing, unwilling to obey</i>	masculine singular, adjective/verb	Strong's #3986 BDB #549
Owens lists this as a Piel infinitive construct; or as a participle. It is based upon a verb and may have more of a verbal connotation.			
ʾattâh (אַתָּה) [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

Exodus 9:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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>	Piel infinitive construct	Strong's #7971 BDB #1018

Translation: Now if you refuse to send [my people out]...

God says to Pharaoh, "If you refuse to send My people out of Egypt..." At this point in the narrative, this is God speaking to Moses, but we will proceed directly into the plague itself, seamlessly going from God speaking to Moses, to Moses (or Aaron) speaking to Pharaoh; to Pharaoh's refusal, to the actual plague. What we actually have is first item going directly to the fourth item, skipping the two intermediary steps, which we assume take place.

Exodus 9:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ôwd (וַיְוֹד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb with the 2 nd person masculine singular suffix	Strong's #5750 BDB #728
châzaq (חָזַק) [pronounced khaw-ZAHK]	<i>holding [onto something], grabbing, holding fast, gaining [taking] possession of; strengthening, making strong, supporting; repairing; displaying strength [power]; prevailing [upon]</i>	Hiphil participle	Strong's #2388 BDB #304
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: ...and [if] you continue holding them,...

God continues with the *if* part of His warning; if Pharaoh continues to hold onto God's people.

Exodus 9:2 Now if you refuse to send [my people out] and [if] you continue holding them,... (Kukis mostly literal translation)

God is still speaking to Moses, and Moses is to warn Pharaoh of the consequences of his negative volition.

It is quite obvious that vv. 2–3 belong together. I cannot provide a shred of insight why someone, at some point in time, decided to separate these verses. V. 2 is the protasis and v. 3 is the apodosis. V. 2 is the *if*; and v. 3 is the *then*.

God will not bring Israel out of Egypt against Pharaoh's authority. Pharaoh must, as the king of Egypt, send Israel out.

As has been discussed before, there are a myriad of ways that God could have gotten Israel to leave Egypt—with or without Pharaoh's permission—but what we are studying is the way that God chose to do this. God's approach is to allow the maximum exercise of human volition.

Exodus 9:3a			
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, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
All the BDB definitions: 1) <i>hand</i> ; 1a) <i>hand (of man)</i> ; 1b) <i>strength, power (figuratively)</i> ; 1c) <i>side (of land), part, portion (metaphorically) (figuratively)</i> ; 1d) <i>(various special, technical senses)</i> ; 1d1) <i>sign, monument</i> ; 1d2) <i>part, fractional part, share</i> ; 1d3) <i>time, repetition</i> ; 1d4) <i>axle-trees, axle</i> ; 1d5) <i>stays, support (for laver)</i> ; 1d6) <i>tenons (in tabernacle)</i> ; 1d7) <i>a phallus, a hand (meaning unsure)</i> ; 1d8) <i>wrists</i> .			
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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	feminine singular, Qal active participle	Strong's #1961 BDB #224
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
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) noun with the 2 nd person masculine singular suffix	Strong's #4735 BDB #889
ʾâsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
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

Exodus 9:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâdeh (שָׂדֵה) [pronounced saw-DEH]	field, land, country, open field, open country; an unpopulated area	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...[then] listen, [there] will be the hand of Y^ehowah upon your cattle that [are] in the field...

God now warns of what will happen. His hand will be on the cattle which are in the fields. Here, *cattle* is used as a general designation; and the animals will be specified in the next section.

Exodus 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
çûwç (סוּס) [pronounced soos]	horse, chariot horse; swallow, swift	masculine plural noun with the definite article	Strong's #5483 BDB #692
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
chāmōwr (חֲמֹר) [pronounced khuh-MOHR]	ass, male donkey, he-ass, burrow	masculine plural noun with the definite article	Strong's #2543 BDB #331
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
gâmâl (גָּמָל) [pronounced gaw-MAWL]	camel (this is obviously a transliteration)	masculine plural noun with the definite article	Strong's #1581 BDB #168
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
bâqâr (בָּקָר) [pronounced baw-KAWR]	bull, cow, ox, collectively: herd, cattle, oxen	masculine singular collective noun with the definite article	Strong's #1241 BDB #133
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

Exodus 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsô'n (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838

Translation: ...—on the horses, on the donkeys, on the camels, on the oxen and on the flock—...

God specifically names the animals that He will afflict: the horses, the donkeys, the camels, the cattle and the flocks (of sheep and goats).

All of God's plagues are designed to come down upon the Egyptian people as a whole. Every Egyptian is to know and understand each and every plague. Everyone of them will be affected. When it comes to the plagues of Egypt, God always goes big; so that all of the Egyptians were aware of His power and the extent of His reach. When God reveals His power through a human representative, His power is always revealed in a way that is appropriate to the audience.

We tend to focus upon Moses versus Pharaoh, but all of Egypt was affected and it is reasonable to suppose that all Egyptians understood what was happening. God's warning to Pharaoh would have been spread by word of mouth, to be soon followed by Pharaoh's refusal and then all of Egypt would experience the plagues. The people of Egypt could have, at any point in time, sided with the Israelites; they could have stormed the palace and demanded, "Let God's people go, so that we may have peace;" but they did not. When the plagues began to affect Egypt only; they could have taken up residence among the **Hebrew** people, if only temporarily.

There will be a mixed multitude who will exit Egypt with the Hebrew people. Some of these undoubtedly are Egyptians; but there would have been other slaves and other foreigners as well. What we will not have, despite God striking these Egyptians down, is a mass exodus of sympathetic Egyptians who have decided to follow the God of the Hebrews.

Exodus 9:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
deber (דֶּבֶר) [pronounced DE ^B -ver]	<i>pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death</i>	masculine singular noun	Strong's #1698 BDB #184

This word is found throughout the Old Testament, but only used thrice in the plagues: Ex. 5:3 9:3, 15. The emphasis appears to be on sickness or a plague as we understand them today (as opposed to a Biblical plague, where it could be any form of judgment by God).

kâbêd (כָּבֵד) [pronounced kaw ^P -VAYD]	<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 m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...[bringing against them] a very dangerous epidemic.

God warns Pharaoh that there would be a terrible pestilence brought upon all of the livestock of Egypt. Pharaoh would have had his animals; and the people would have had theirs.

You may recall back in the days of Joseph, all of the livestock became property of the state (so that the people could pay for grain during a famine). We do not know if that is still true; but it is a moot point, whether the livestock is owned again by the Egyptians or by the state, they will still die out in large numbers.

One of the words translated *plague* is *deber* (דֶּבֶר) [pronounced *DE^B-ver*] and it means *pestilence, illness, plague*; it is actually only found in this one passage of Exodus in this particular context, yet is found in several other places throughout the Bible (Num. 14:12 1Kings 8:37 Ezek. 5:12). The vowel points, though not coming into play in the manuscripts until centuries after the first advent are key. A very similar word in the Hebrew is the very commonly used *dâbâr* (דְּבַר), which we examined in the last chapter—it means *word, speech, command, matter, affair, etc.* Next door to those two words is the verb *to speak*, with again the same consonants and different vowel points. It is these vowel points which separate for us the noun from the verb from other words which mean entirely different things. For many centuries, the Hebrew people understood what the vowels were and, when speaking these words aloud, spoke the correct vowels, even though there were no vowels found in the manuscripts that they read from (which suggests that the people, in general) had the Scriptures firmly impressed in their minds. .

In fact, it was not until the Middle Ages when the Masoretes began to use vowel points. They were added in such a way, above and below the Hebrew consonants, so that the original manuscripts were preserved. So, if you put, say, a ruler, over the top of each line and over the bottom of each line, what you would see would be the original text.

The text of the manuscripts which then had this addition of vowel points is called the Masoretic text.

Because of the plagues still to come—specifically the plague of hail—we know that some of the cattle of the Egyptians had to survive. Whether there were shelters or pens or whatever, there were apparently a considerable number of livestock not affected by this plague. So, the livestock out in the field refers to a very specific bunch.

Algerian Livestock, Dead from Plague (a photograph); from [Vision News](#); accessed January 8, 2020. Algeria, at the beginning of 2019, suffered a plague on their livestock.



Exodus 9:3 ...[then] listen, [there] will be the hand of Y^ehowah upon your cattle that [are] in the field—on the horses, on the donkeys, on the camels, on the oxen and on the flock—[bringing against them] a very dangerous epidemic. (Kukis mostly literal translation)

Exodus 9:1 Then the Lord said to Moses, “Go in to Pharaoh and tell him, ‘Thus says the Lord God of the Hebrews: *Let My people go, that they may serve Me.* (NKJV)

Exodus 9:2 *For if you refuse to let them go, and still hold them,...* (NKJV)

Exodus 9:3 ...*behold, the hand of the Lord will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence.* (NKJV)

I have spoken of many of these things as possibly being a natural phenomenon; that one massive infestation/judgment logically follows another. I am of the school of thought which believes that these plagues of

God represent a natural progression of a set of essentially natural phenomenon. I don't mean that every aspect of every plague was simply nature; but that God used natural things of the earth to judge Egypt. Furthermore, there is no reason to think that God conjured up these various plagues from nothing. Even though, the lice may have appeared to spring from the ground from nowhere, this does not mean that God suddenly created them. It only appeared that, one instant, things were normal; and the next, there are lice (or gnats) everywhere.

These kinds of plagues allowed God to make a statement to the Egyptian people that He was far more powerful than any of their gods, who were all associated with all the natural phenomena which were used against them.

Perhaps because of the flies, the animals have been exposed to a variety of diseases, and God is going to allow nature to take its course, and allow many of their animals to die. Since the flies infested Egypt but not Goshen, so the diseases would affect the Egyptian cattle and not the Hebrew cattle, as a natural progression of these judgments.

Exodus 9:2–3 Now if you refuse to send [my people out] and [if] you continue holding them, [then] listen, [there] will be the hand of Y^ehowah upon your cattle that [are] in the field—on the horses, on the donkeys, on the camels, on the oxen and on the flock—[bringing against them] a very dangerous epidemic. (Kukis mostly literal translation)

Exodus 9:2–3 However, if you refuse to send My people out and if you continue to hold them there in Egypt, then—and hear Me on this—My divine hand will be upon your cattle in the field—it will come down on your horses, your donkeys, your camels, your oxen, and your flock. I will bring down upon them a deadly contagion. (Kukis paraphrase)

God has set up for Pharaoh another very clear-cut choice: either Pharaoh lets the Israelites go or God will send to Pharaoh and all of his livestock a horrible, deadly virus which will wipe out his cattle.

God has chosen to destroy much of the livestock of Egypt because the Egyptians worshipped cattle and the idea that the Hebrew people would take these same cattle and sacrifice to Yahweh would have been an abomination to the Egyptians. We have no indication that the Hebrews sacrificed any cattle in recent history (perhaps the past century prior to this, if not longer); but their worship would require the slaughter of various beasts to illustrate Jesus Christ coming to earth and dying for our sins; the innocent dying on behalf of the guilty.

Secondarily, this was an economic attack upon Egypt. In the ancient world, one measure of wealth was the amount of food that a culture had access to. That it, great production in the fields and a large livestock population indicated that a country was very wealthy and prosperous. God has begun to decimate that wealth to discipline Egypt.

The use of the anthropopathism here (*the hand of God*) infers judgement and punishment.

There is some confusion where to end the quotation by God. I would logically place it at the end of v. 4, which continues and completes God's warning to Pharaoh.

And has made a distinction Y^ehowah between cattle of Israel and cattle of Egypt; and will not perish from all to sons of Israel a word.' ”

Exodus
9:4

Y^ehowah has made a distinction between the cattle of Israel and the cattle of Egypt; and nothing [= *will not a word*] will perish from all [that belongs] to the sons of Israel.' ”

Jehovah has made a distinction between Israel's and Egypt's cattle; none of Israel's cattle will perish in this plague.' ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has made a distinction Y ^e howah between cattle of Israel and cattle of Egypt; and will not perish from all to sons of Israel a word.' ”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord will work wonders between the flocks of Israel and the flocks of the Mizraee, that not any of those which belong to the sons of Israel shall die.
Revised Douay-Rheims	And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel.
Aramaic ESV of Peshitta	Mar-Yah will make a distinction between the livestock of Yisrael and the livestock of Egypt; and there shall nothing die of all that belongs to the B'nai Yisrael.'”
Lamsa’s Peshitta (Syriac)	And the LORD will discriminate between the cattle of Israel and the cattle of the Egyptians, so that none of the cattle that belong to the children of Israel shall die, not even one.
Updated Brenton (Greek)	And I will make a marvelous distinction in that time between the livestock of the Egyptians and the livestock of the children of Israel: nothing shall die of all that belongs to the children of Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord will make a division between the cattle of Israel and the cattle of Egypt; there will be no loss of any of the cattle of Israel.
Easy English	.
Easy-to-Read Version–2006	But the Lord will treat Israel’s animals differently from the animals of Egypt. None of the animals that belong to the Israelites will die.
<i>The Message</i>	GOD will draw a sharp line between the livestock of Israel and the livestock of Egypt. Not one animal that belongs to the Israelites will die.”
NIRV	But I will treat Israel’s livestock differently from yours. No animal that belongs to the people of Israel will die.” ’ ”

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	But the LORD will protect the animals that belong to the people of Israel, and none of theirs will die.
The Living Bible	But the plague will affect only the cattle of Egypt; none of the Israeli herds and flocks will even be touched!”.
New Berkeley Version	.
New Life Version	But the Lord will divide the animals of Israel from the animals of Egypt. So nothing will die of all that belongs to the people of Israel.””
New Living Translation	But the LORD will again make a distinction between the livestock of the Israelites and that of the Egyptians.
Unlocked Dynamic Bible	But I, Yahweh, will not treat the livestock that belongs to the Israelite people the same as yours. You will see that none of the livestock that belongs to the Israelite people will die.”

Partially literal and partially paraphrased translations:

American English Bible	<i>I will also show a marvelous difference between [the way I will treat] the cattle of the Egyptians and the cattle of the children of IsraEl. None of those that belong to the children of IsraEl will die.’</i>
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Beck's American Translation	.
New Advent (Knox) Bible	And I will make a signal difference between the lands of Israel and the lands of the Egyptians; the Israelites will not lose any of their possessions at all.
Translation for Translators	But I, Yahweh, will distinguish between <i>what I do to</i> the animals that belong to the Israeli people and <i>what I do to</i> your animals. The result will be that no animal that belongs to the Israeli people will die." ' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah is to have made distinction, between the livestock of Isra-el and the livestock of the Egyptians - was of the concern, there to die that of the sons of Isra-el? -
Ferrar-Fenton Bible	But the EVER-LIVING will distinguish between the herds of Israel, and [between the herds of the Mitzerites, and in all the herds of Israel nothing shall die."
God's Truth (Tyndale)	But the Lord shall make a division between the beasts of the Israelites, and the beasts of the Egyptians: so that there shall nothing die of all that pertains to the children of Israel.
Tree of Life Version	But Adonai will make a distinction between the cattle of Israel and the cattle of Egypt, and nothing will die that belongs to <i>Bnei-Yisrael</i> ."
Urim-Thummim Version	.
Wikipedia Bible Project	And Yahweh discriminated between Israel's livestock and the livestock of Egypt, and from all that is to the sons of Israel, not a thing died.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah shall distinguish between the livestock of Israel and the livestock of Egypt, and not a word shall die of all those of the children of Israel.
New English Bible—1970	But the LORD will make a distinction between Israel's herds and those of the Egyptians. Of all that belong to Israel not a single one shall die." ' "
New Jerusalem Bible	Yahweh will discriminate between the livestock of Israel and the livestock of Egypt: nothing of what belongs to the Israelites will die.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But <i>ADONAI</i> will distinguish between Egypt's and Isra'el's livestock — nothing belonging to the people of Isra'el will die."""
The Complete Tanach	And the Lord will make a separation between the livestock of Israel and the livestock of Egypt, and nothing of the children of Israel will die. " ' "
exeGesés companion Bible	...and Yah Veh distinguishes between the chattel of Yisra El and between the chattel of Misrayim: and of all that of the sons of Yisra El, no word dies:...
Kaplan Translation	'God will [again] make a miraculous distinction, [this time] between Israel's livestock and that of Egypt. Not a single [animal] belonging to the Israelites will die.
Orthodox Jewish Bible	And Hashem shall separate between the mikneh Yisroel and the mikneh Mitzrayim; and there shall nothing die of all that belongs to the Bnei Yisroel.
<i>The Scriptures</i> 1998	"And הויה shall separate between the livestock of Yisra'ël and the livestock of Mitsrayim, and let no matter die of all that belongs to the children of Yisra'ël." ' "

will make a separation: Heb. הִלְפָּהוּ, will set apart.

Expanded/Embellished Bibles:

The Expanded Bible	But the Lord will treat Israel's animals differently from [make a distinction between the animals of Israel and] the animals of Egypt. None of the animals that belong to the Israelites will die.
Kretzmann's Commentary	And the Lord shall sever between the cattle of Israel and the cattle of Egypt, set a sharp line of distinction; and there shall nothing die of all that is the children's of Israel. The fact that this exception of Israel's cattle was predicted and came to pass in just that way was to impress upon Pharaoh and upon all the Egyptians the unlimited power of the true God.
NET Bible®	But the Lord will distinguish ⁷ between the livestock of Israel and the livestock of Egypt, and nothing ⁸ will die of all that the Israelites have." ⁹ ^{7th} The verb הִלַּף (palah) in Hiphil means "to set apart, make separate, make distinct." See also Exod 8:22 (18 HT); 11:7; 33:16. ^{8th} There is a wordplay in this section. A pestilence – דֵּבַר (dever) – will fall on Egypt's cattle, but no thing – דָּבָר (davar) – belonging to Israel would die. It was perhaps for this reason that the verb was changed in v. 1 from "say" to "speak" (דִּבֶּר, dibber). See U. Cassuto, Exodus, 111. ^{9th} The lamed preposition indicates possession: "all that was to the Israelites" means "all that the Israelites had."
Syndein/Thieme	And Jehovah/God shall sever/mark out/separate between the cattle of Israel and the cattle of Egypt. And there shall nothing die of all who is the children's of Israel.
The Voice	Eternal One (to Moses): But the Eternal will distinguish between Israel's livestock and Egypt's livestock, so that not a single animal that belongs to Israel's people will die."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} will make a distinction between the livestock of "Yisra'el ^{He turns El aside} and the livestock of "Mits'rayim ^{Two straits} , and not a (thing) will die from <among> the sons of "Yisra'el ^{He turns El aside} , ...
Charles Thompson OT	And at this time also I will make a remarkable distinction between the cattle of the Egyptians and the cattle of the Israelites. Among the aforementioned belonging to Israel not one shall die.
Concordant Literal Version	Yet Yahweh will distinguish between the cattle of Israel and the cattle of Egypt; not a thing shall die of all belonging to the sons of Israel.
English Standard Version	But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die." ' ' "
Modern English Version	The LORD shall separate between the livestock of Israel and the livestock of Egypt, and nothing shall die of all that belongs to the children of Israel.' "
Modern KJV	And Jehovah shall separate between the cattle of Israel and the cattle of Egypt. And there shall nothing die of all <i>that belongs</i> to the sons of Israel.
New King James Version	And the LORD will make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all that belongs to the children of Israel." ' ' "
Stuart Wolf's Translation Webster's Bible Translation	.
Young's Updated LT	And the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all that belongs to the children of Israel. "And Jehovah has separated between the cattle of Israel and the cattle of Egypt, and there does not die a thing of all the sons of Israel's."

The gist of this passage: God also promises to make a distinction between the animals belonging to Israel and those that belong to the Egyptians.

Exodus 9:4a			
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
pâlâh (פָּלַח) [pronounced <i>paw-LAW</i>]	<i>to make separate, to make distinct, to cause to be distinguished; to set apart</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6395 BDB #811
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
bêyn (בֵּינ) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) noun; construct form	Strong's #4735 BDB #889
Yis ^e râ'êl (יִסְרָאֵל) [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
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
bêyn (בֵּינ) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) noun; construct form	Strong's #4735 BDB #889
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: Y^ehowah has made a distinction between the cattle of Israel and the cattle of Egypt;...

Again, God will make a distinction between Egyptian cattle and Hebrew cattle. Therefore, this is more than a simple plague which strikes a general area—this plague will affect only the Egyptian livestock and leave the Israeli livestock alone.

Again, we have separation between the Egyptians and the Israelites. The word used to denote this is pâlâh (פָּלַח) [pronounced *paw-LAW*] and it appears to have two distinct meanings. When two things are involved, then a distinction is being made between those two things (Ex. 8:22 9:4 11:7 33:16 Psalm 4:3); however, it seems to mean something entirely different in other contexts (Psalm 17:7 139:14). Furthermore, this distinction is not in the tense or the stem but in the context—a very unusual word. Many translations use the word *distinction* rather than *difference*. I believe that *distinction* better explains what God is doing.

This temporal distinction foretells an eternal separation between those who follow Y^ehowah and those who reject Him. Throughout all Scripture, God is continually making a distinction between sets of people. There are those who believe in Him and follow Him⁹; and those who reject Him. Here, the distinction is between the livestock of these two sets of people.

Exodus 9:4b

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' (לא or לוּ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
min (מִן) [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
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 (according to BDB)	Strong's #3605 BDB #481
Literally, min kôl (כֹּל מִן) [pronounced <i>mihn-kohl</i>] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14).			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי־יִמִּי) [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
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

Translation: ...and nothing [= will not a word] will perish from all [that belongs] to the sons of Israel.' ”

⁹ Among believers, there are those advancing in the spiritual life and those who are retrogressing.

The word *nothing* (or, *none of*) combines the negative with the final word of this verse, which is *dâbâr* (דָּבָר) [pronounced *daw^b-VAWR*], which can mean, *word, thing*.

None of the animals belonging to the Hebrew people will be harmed in this plague. God promises that Israel will be exempt from this judgment. There would be large numbers of Egyptian livestock which would die out; but this would not affect Israel in Goshen.

Exodus 9:4 *Y^ehowah has made a distinction between the cattle of Israel and the cattle of Egypt; and nothing [= will not a word] will perish from all [that belongs] to the sons of Israel.’* ” (Kukis mostly literal translation)

Exodus 9:4 perhaps implies that the flies are key to this disease rampant among the livestock. Remember, there were no flies among the people of Israel; and there will be no disease affecting their livestock either.

I tend to go along with a more naturalistic approach to these judgments, not seeing them necessarily as something which God created from nothing (which He is fully capable of doing), but using the raw materials on earth. These plagues would then come upon Egypt in precise conjunction with the warnings of Moses and Aaron.

Interestingly enough, when searching out some images, I came across a Reader’s Digest article alleging the same thing. The explanations are quite brief, not too different from what I have proposed. For instance, regarding this particular plague: *Natural explanation? The fields from which the cattle fed were turned toxic by the previous two plagues.*¹⁰

Exodus 9:4 *Jehovah has made a distinction between Israel’s and Egypt’s cattle; none of Israel’s cattle will perish in this plague.’* ” (Kukis paraphrase)

Some understand this as being a continuation of the quotation above; others see only the last few words as a quotation. In the latter case, the idea is, Moses (or Aaron) speak to Pharaoh, Pharaoh refuses, and then he is told, “Okay, this thing happens tomorrow!” My understanding is, this is a transitional verse, so that you can go from God speaking to Moses (vv. 1–4) to the execution of His judgment on Egypt (v. 6). We transition from the words of God to Moses to the words of Moses giving a final warning to Pharaoh. I say transitional, because this verse, on the one hand, describes what is happening right after v. 4 (and then Y^ehowah set a time...); but it could also be the exact words of Moses spoken to Pharaoh.

And so places Y^ehowah a time, to say, “Tomorrow will do Y^ehowah the thing the this in the land.”

Exodus
9:5

Y^ehowah then set a time, saying, “Y^ehowah will do this thing tomorrow in the land.”

Jehovah then set a time, saying, “I will bring this plague to your land tomorrow.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so places Y ^e howah a time, to say, “Tomorrow will do Y ^e howah the thing the this in the land.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord set a time, saying, To morrow will the Lord do this thing in the land.
Revised Douay-Rheims	And the Lord appointed a time, saying: Tomorrow will the Lord do this thing in the land.
Aramaic ESV of Peshitta	Mar-Yah appointed a set time, saying, "Tomorrow Mar-Yah shall do this thing in the land."

¹⁰ From [Reader’s Digest](#); accessed December 11, 2019.

Lamsa's Peshitta (Syriac)	And the LORD appointed a set time, saying, Tomorrow the LORD shall do this thing in the land.
Updated Brenton (Greek)	And God fixed a limit, saying, Tomorrow the Lord will do this thing on the land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the time was fixed by the Lord, and he said, Tomorrow the Lord will do this thing in the land.
Easy English	And God decided when this thing would happen. He said: 'Tomorrow I will do this thing in the country of Egypt.'
Easy-to-Read Version–2006	The LORD has set the time for this to happen. He said, 'Tomorrow the LORD will make this happen in this country.'
Good News Bible (TEV) <i>The Message</i>	I, the Lord, have set tomorrow as the time when I will do this." Then GOD set the time: "Tomorrow GOD will do this thing."
NIRV	The LORD set a time for the plague. He said, "Tomorrow I will send it on the land."
New Simplified Bible	Jehovah set a definite time: »I, Jehovah, choose tomorrow as the time when I will do this.«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Tomorrow is the day the LORD has set to do this.
The Living Bible	The Lord announced that the plague would begin the very next day, and it did. This more or less includes a portion of the next verse.
New Berkeley Version	.
New Life Version	The Lord made a time for this, saying, "Tomorrow the Lord will do this in the land."
New Living Translation	The LORD has already set the time for the plague to begin. He has declared that he will strike the land tomorrow."
Unlocked Dynamic Bible	Tell Pharaoh that I will do this thing in the land tomorrow.'"

Partially literal and partially paraphrased translations:

American English Bible	Then God told him when this would happen. He said: 'I will bring it on the land tomorrow.'
Beck's American Translation	.
International Standard V	The LORD set the time: "Tomorrow the LORD will do this thing in the land."
New Advent (Knox) Bible	And the Lord has appointed his own time for it; To-morrow, he says, the Lord will carry out this threat against thy land.
Translation for Translators	<i>Tell him that</i> I have determined/decided that tomorrow is the day that I will do this in this land."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to set a time, even is he to say: tomorrow is Jehovah to effect this concern on these solid grounds.
Conservapedia	The LORD set a time, saying, "Tomorrow I'll do all these things."
Ferrar-Fenton Bible	The EVER-LIVING, however, fixed a period, "After awhile the EVER-LIVING will do this thing in the country."
Tree of Life Version	Also <i>ADONAI</i> set a specific time, saying, "Tomorrow <i>ADONAI</i> will do this thing in the land."
Urim-Thummim Version	YHWH appointed a set time declaring, Tomorrow YHWH will perform this thing in the land.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Yahweh will make a distinction between the livestock of Israel and that of Egypt. Nothing belonging to the people of Israel will die."
The Heritage Bible	And Jehovah put an appointed meeting, saying, Tomorrow Jehovah shall do this word in the land.
New English Bible–1970	The LORD fixed a time and said, 'Tomorrow I will do this throughout the land.' .
New Jerusalem Bible	Yahweh has fixed the time. Tomorrow, he has said, Yahweh will do this in the country." ' "

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI determined the exact time by saying, "Tomorrow ADONAI will do this in the land."
exeGeses companion Bible	...and Yah Veh sets a season, saying, By the morrow, Yah Veh works this word in the land!
Kaplan Translation	God has set a fixed time, and has announced that He will strike [Literally, 'do.] the land with this tomorrow.'
Orthodox Jewish Bible	And Hashem appointed a mo'ed, saying, Tomorrow Hashem shall do this thing in the land.
<i>The Scriptures</i> 1998	And יהוה set an appointed time, saying, "Tomorrow יהוה is going to do this word in the land."

Expanded/Embellished Bibles:

The Expanded Bible	The Lord has set tomorrow as the [appointed] time he will do this in the land."
Kretzmann's Commentary	And the Lord appointed a set time, saying, Tomorrow the Lord shall do this thing in the land. This was further evidence of His omnipotence.
NET Bible®	The Lord set ¹⁰ an appointed time, saying, "Tomorrow the Lord will do this ¹¹ in the land." ¹⁰ tn Heb "and Yahweh set." ¹¹ tn Heb "this thing."
The Voice	He has already determined the time when this plague will begin, saying: "Tomorrow He will strike the land."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} " placed an appointed time saying, tomorrow "YHWH ^{He Is} " will do this (matter) in the land,...
Concordant Literal Version	So Yahweh made an appointment, saying: Tomorrow Yahweh shall do this thing in the land.
Green's Literal Translation	And Jehovah set a time, saying, Tomorrow Jehovah will do this thing in the land.
NASB	The Lord set a definite time, saying, "Tomorrow the Lord will do this thing in the land."
Stuart Wolf's Translation	.
World English Bible	Yahweh appointed a set time, saying, "Tomorrow Yahweh shall do this thing in the land."
Young's Updated LT	And Jehovah sets an appointed time, saying, "Tomorrow does Jehovah do this thing in the land."

The gist of this passage: God sets the time as tomorrow when He would do what He has just promised.

Exodus 9:5a			
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
sîym (שׂים) [pronounced <i>seem</i>]; also spelled sūwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
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
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: Y^ehowah then set a time,...

We appear to have jumped forward in time, when Moses warns Pharaoh that tomorrow would be another day of reckoning. God would have given this specific day to Moses or allow him to call the day.

As discussed earlier, this is an ideal transitional verse. We could understand this to mean what Y^ehowah has done and then said this to Moses; or, we could fast forward 30 minutes, and these are the words of Moses to Pharaoh.

V. 5 is a transitional verse. This appears to be what God is saying to Moses; but, we can imagine, at this point, these words having been said by Moses to Pharaoh; and then adding, "And the Lord has appointed a set time for this to take place..."

Exodus 9:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55

Exodus 9:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
‘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>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
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
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
Together, dâbâr zeh mean <i>this thing, this matter, this command</i> . Literally, together, they would be translated <i>the word the this</i> .			
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

Translation: ...saying, “Y^ehowah will do this thing tomorrow in the land.”

God is telling Moses when this will happen; but then Moses will go to Pharaoh and tell him when this will taking place.

God tells Pharaoh, tomorrow is the day that you will be judged (again).

Exodus 9:5 Y^ehowah then set a time, saying, “Y^ehowah will do this thing tomorrow in the land.” (Kukis mostly literal translation)

God set a time for this to occur; thus allowing Pharaoh to change his mind before it happens. I am assuming that Moses went directly to Pharaoh so that when the plague is said to be tomorrow, that will be the time frame for Pharaoh.

Now, one might think that, based upon the previous 4 plagues, that Pharaoh would finally say, "Okay, look, you're right. I am being hard-headed. Go and take your people and worship your God." But he does not say that. Negative volition can be extremely powerful.

Allow me to draw a parallel here:

We live in an era where journalism has become, for most media outlets, advocacy journalism, meaning, they are simply a front for one political party or the other. Their side believes things or has a set of doctrines to which they adhere, or particular people to whom they owe their allegiance, and their actual news reporting reflects this predisposition. They have a template, so to speak, which reflects their reality. So, whatever happens that day, they try to fit it into their template. Now, if the news event does not fit that template, they either ignore it or give it very little air time (some stories may be found on their website, but are never aired). If the news event can be made to fit that template, then it is presented within the confines of their template—and many times, even when a news event does not fit into their template, they massage it so that it does.

To understand a template, when I write, I fit things into a particular style template, which has a particular font, a particular font size, a particular justification, particular margin sizes, etc. This way, the documents I create have a consistent look to them (most people or groups that develop documents do the very same thing). Whatever word processor you use, it already has a built-in template for writing (you may or may not be aware of that).

The template for current news media is more than have a certain look; but their template includes a certain set of views, which are integrated into their news stories. To the viewer (or reader) this imposition of views may not even be apparent, because they themselves often have that same set of views; or they are used to that particular bias, not realizing that they are receiving biased reporting.

For awhile, Pharaoh was able to depend upon the template of Moses and Aaron as being **religious** figures of little importance. They would seemingly present a plague from God; and Pharaoh's religious illusionists would, often to a lesser degree, reproduce the plague. Pharaoh could simply place Moses and Aaron into the same category as his religious illusionists.

However, there came a point where, Pharaoh's religious illusionists could not do what Moses and Aaron appeared to do. Even they admitted that what was done could only be attributed to the finger of God (which is outside of Pharaoh's template). So, because of his negative volition, Pharaoh ignores that which does not fit his template. However, what God does to Pharaoh and to Egypt cannot be simply ignored.

We are studying Pharaoh's negative volition. To draw a modern parallel, it can be shown to anyone who is interested, just how much slanted is the presentation of their news source. And yet, in almost any case, despite seeing the evidence, they will continue to get news from that particular news source. They will choose the media source which backs up what they fundamentally believe, even if they are aware that they are watching biased reporting.

I have known people of a different opinion and I show them a news hour which is, for the most part, without bias. I have even asked them from time to time, "Do you think that was fair or biased?" Every time, I have heard the answer, "Fair." But, after seeing such a program, does that person choose to watch it? No. To get their *news*, they watch their own biased programming, even after realizing that it is biased. That is negative volition.

Pharaoh has a default setting regarding the Hebrew people. They are his slaves and they are necessary for Egypt's economy. When something interferes with this, his volition kicks in. What is fascinating in the expression of his negative volition is this: part of the reason that Pharaoh wants to keep the Hebrew people in Egypt is, their contribution to the Egyptian economy. But, because of Pharaoh's negative volition, the Egyptian economy will be ruined and his slaves will, in short order, leave Egypt entirely (which is not what God originally required of him). Pharaoh could have saved his economy by listening to Moses, but he chose not to.

Pharaoh's underlying default setting is, *against God*. That is fundamental in his thinking. It is really God that Pharaoh is resisting. He may tell himself, from time to time, that he is resisting on behalf of Egypt or on behalf of his people; but all of his choices will be made to the detriment of Egypt. Every negative decision that Pharaoh's makes ends up harming Egypt and his own palace more. His negative decisions do not harm Israel.¹¹

How many people, whose life choices and opinions seem to be illogical and poorly thought out, harm themselves and the people around them? Anyone with addictive behavior. So many times, it turns out that their problem is, fundamentally, they have a negative attitude towards God.

At this point, given the abbreviated nature of this narrative, there is a great deal of narrative missing. We assume that, after God spoke to Moses and Aaron, they then go speak to Pharaoh, tell him what the deal is; and Pharaoh tells them to go out and pound sand. "You are not leaving Egypt to worship your God!" Pharaoh might exclaim.

To this, Moses replies: "**Tomorrow the LORD will do this thing in the land.**" (ESV). And then he and Aaron walk out (from the palace or from wherever they are).

Exodus 9:5 **Jehovah then set a time, saying, "I will bring this plague to your land tomorrow."** (Kukis paraphrase)

We seamlessly move from Yahweh speaking directly to Moses to Moses speaking with Pharaoh. Actually, nothing is said of Pharaoh here, but the same conversation took place between God and Moses as did between Moses and Pharaoh.

God throughout this ordeal always gave Pharaoh more than a fair chance. Pharaoh was warned a full day in advance—he had one day to consider what had happened and to allow the Israelites to leave according to the conditions laid out by God.

All of this drama is left out of the narrative. V. 5 is God promising that this plague will be put upon Egypt the next day; and v. 6 is the fulfillment of that promise:

And so does Y^ehowah the word the this from a morrow and so dies every cattle of Egypt; and from cattle of sons of Israel has not died one.

Exodus
9:6

So Y^ehowah did this thing on the next day, and all of the cattle of Egypt died; but not one from the cattle of the sons of Israel died.

Jehovah did just as He has promised the next day, and all of the cattle in Egypt died; but the people of Israel did not lose any of their livestock.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so does Y ^e howah the word the this from a morrow and so dies every cattle of Egypt; and from cattle of sons of Israel has not died one.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord did that thing the day after, and all the cattle of the Mizraee died; but of the cattle of the sons of Israel died not one.
Revised Douay-Rheims	The Lord therefore did this thing the next day: and all the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one.
Aramaic ESV of Peshitta	Mar-Yah did that thing on the next day; and all the livestock of Egypt died, but of the livestock of the B'nai Yisrael, not one died.

¹¹ There is a very short-lived exception to this when Pharaoh assigned a greater workload to the Hebrew people than they could bear. Because of subsequent plagues, this situation lasted less than a week.

Lamsa's Peshitta (Syriac)	And the LORD did that thing the next day, and all the cattle of the Egyptians died; but of the cattle of the children of Israel not one died.
Updated Brenton (Greek)	And the Lord did this thing on the next day, and all the livestock of the Egyptians died, but of the livestock of the children of Israel not one died.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the day after, the Lord did as he had said, causing the death of all the cattle of Egypt, but there was no loss of any of the cattle of Israel.
Easy English	So on the next day, God did it! All the animals of the Egyptians died. But not one of the animals of the Israelites died.
<i>The Message</i>	And the next day God did it. All the livestock of Egypt died, but not one animal of the Israelites died.
Names of God Bible	The next day Yahweh did as he said. All the livestock of the Egyptians died, but none of the Israelites' animals died.
NIRV	So the next day the Lord sent it. All the livestock of the Egyptians died. But not one animal that belonged to the Israelites died.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	It happened the next day--all of the animals belonging to the Egyptians died, but the Israelites did not lose even one.
The Living Bible	The next morning all the cattle of the Egyptians began dying, but not one of the Israeli herds was even sick. A portion of v. 6 is with v. 5 for context.
New Berkeley Version	.
New Living Translation	And the Lord did just as he had said. The next morning all the livestock of the Egyptians died, but the Israelites didn't lose a single animal.
Unlocked Dynamic Bible	The next day Yahweh did what he said that he would do. A terrible disease came upon all of the Egyptians' livestock, and all of the livestock died. But none of the Israelite livestock died.

Partially literal and partially paraphrased translations:

American English Bible	And the next day, cattle that belonged to all the Egyptians died, but none of the children of Israel's cattle died.
Beck's American Translation	.
International Standard V	The LORD did this thing the next day, and all the livestock of the Egyptians died. But not one of the livestock died that belonged to the Israelis.
New Advent (Knox) Bible	So, next day, the Lord did as he had threatened; everywhere the beasts belonging to the Egyptians died, and the Israelites did not lose one.
Translation for Translators	The next day Yahweh did just what he said <i>that he would do</i> . A terrible disease afflicted all of the Egyptians' animals, and many of them [HYP] died. But none of the Israeli people's animals died.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to effect the concern on the next day. That of the Egyptians was to die - is there to have of the livestock of the sons of Isra-el to die, even one? -
Conservapedia	And the LORD did indeed do them the next day, and all the cattle of Egypt died, but not one specimen of the cattle of the Sons of Israel died.

Ferrar-Fenton Bible	The EVER-LIVING accordingly brought the event at the period, and killed a number of the cattle of the Mitzerites, but of the cattle of the Israelities not any died.
Tree of Life Version	Then the next day, <i>ADONAI</i> did the deed. All the cattle of Egypt died, yet of the cattle of <i>Bnei-Yisrael</i> , not one died.
Urim-Thummim Version	And YHWH took this action the following day and all the livestock of Egypt died, but of the livestock belonging to the children of Israel, not one perished.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah did that word on the next day, and all the livestock of Egypt died; and not one of the livestock of the children of Israel died.
New English Bible—1970	The next day the LORD struck. All the herds of Egypt died, but from the herds of the Israelites not one single beast died.
New Jerusalem Bible	Next day Yahweh did this: all the Egyptians' livestock died, but nothing of the livestock owned by the Israelites died.
Revised English Bible—1989	The next day the LORD struck. All the livestock of Egypt died, but from Israel's livestock not one single beast died.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The following day, <i>ADONAI</i> did it — all the livestock of Egypt died; but not one of the animals belonging to the people of Isra'el died.
exeGesés companion Bible	...- and Yah Veh works that word on the morrow and all the chattel of Misrayim die: but not one of the chattel of the sons of Yisra El dies
Kaplan Translation	On the next day, God did this, and all the livestock in Egypt died. Of the Israelites' livestock, however, not a single one was affected.
Orthodox Jewish Bible	And Hashem did that thing on the next day, and all the mikneh of Mitzrayim died; but of the mikneh of the Bnei Yisroel died not one.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the Lord did this thing the next day, and all [kinds of] the livestock of Egypt died; but of the livestock of the Israelites, not one died.
The Expanded Bible	The next day the Lord did as he promised. All the farm animals in Egypt died, but none of the animals belonging to Israelites died.
Kretzmann's Commentary	And the Lord did that thing on the morrow, and all the cattle of Egypt died, the various kinds were destroyed in such great numbers that there was only a negligible quantity remaining.
NET Bible®	And the Lord did this ¹² on the next day; ¹³ all ¹⁴ the livestock of the Egyptians ¹⁵ died, but of the Israelites' livestock not one died. ¹² tn Heb "this thing." ¹³ tn Heb "on the morrow." ¹⁴ tn The word "all" clearly does not mean "all" in the exclusive sense, because subsequent plagues involve cattle. The word must denote such a large number that whatever was left was insignificant for the economy. It could also be taken to mean "all [kinds of] livestock died." ¹⁵ tn Heb "of Egypt." The place is put by metonymy for the inhabitants.
The Voice	Then the Eternal <i>did exactly as He said and</i> sent this sign on the next day. All of the Egyptians' livestock began to die, but not a single animal from Israel's livestock perished.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} " did this (matter) <the next day> , and all the livestock of "Mits'rayim ^{Two straits} " died, and from the livestock of the sons of "Yisra'el ^{He turns El aside} " not (one) died,...
Charles Thompson OT	So on the morrow the Lord executed this, and all the cattle which died belonged to the Egyptians; but of the cattle belonging to the Israelites not one died.
English Standard Version	And the next day the LORD did this thing. All the livestock of the Egyptians died, but not one of the livestock of the people of Israel died.
Stuart Wolf's Translation	.
Webster's Bible Translation	And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.
Young's Updated LT	And Jehovah does this thing on the morrow, and all the cattle of Egypt die, and of the cattle of the sons of Israel not one has died.

The gist of this passage: Y^ehowah does what He promised, and huge numbers of cattle died.

Exodus 9:6a

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
'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>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
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>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
min (מִן) [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
mâchōrâthâm (מָחָרָתָם) [pronounced <i>maw-chuh-raw-THAWM</i>]	<i>the morrow (the day following a past day), tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564

Exodus 9:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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An oddball thing here is that we have a *short Qâmats*, which looks exactly like a Qâmats to me. This letter is mentioned in Strong's and the "o" pronunciation is found in both Strong's and in The New Englishman's Concordance; however, this must be a rarity, as I don't find it in Mansoor's Hebrew nor is there a different, *short Qâmats* listed on the WordPerfect keyboard. As a result, the pronunciation which I have given this word does not match that found in Strong's (which offers up *mokh-or-aw-thawm'* instead).

With the min preposition, mâchōrâth means *on the morrow, on the next day*.

Translation: So Y^ehowah did this thing on the next day,...

In between v. 5 (where God is speaking to Moses) and v. 6, Moses and Aaron have gone to Pharaoh for final permission to leave Egypt to worship their God; and this permission is denied. Moses tells Pharaoh, "For if you refuse to let them go and still hold them, behold, the hand of the LORD will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks. But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die...Tomorrow the LORD will do this thing in the land." (Exodus 9:2–5; ESV)

The day after Moses and Aaron speak to Pharaoh, God then does what He promised to do.

God told Pharaoh exactly what he would do if Pharaoh refused to relent; and Pharaoh had refused. So, just as He had promised, God did what He said that He would do the next day.

Exodus 9:6b

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
mûwth (תומ) [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>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
kôl (לכ) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mîq ^e neh (הַנְּקִמָּה) [pronounced mik-NEH]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) noun; construct form	Strong's #4735 BDB #889
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: ...and all of the cattle of Egypt died;...

All of the livestock belonging to Egyptians died. Now, remember that there was the specification that this would be the livestock out in the field.

The word *all* in the Hebrew is sometimes misunderstood. To some, it may appear to say that all of the cattle in Egypt have died; however, if that is so, then how can future judgements have any affect upon the cattle? However, *all* here does not refer to the entirety of the population but refers back to the enumeration of types of livestock listed in v. 3. All of the groupings therein listed were affected by this plague—therefore, the writer to not have to list all the various types of cattle again. Some livestock would remain alive after this judgment to be affected by the plague of hail (Exodus 9:13–35)

Exodus 9:6c			
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
min (מִן) [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
mîq ^e neh (הַנֶּהְקָמ) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) noun; construct form	Strong's #4735 BDB #889
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
lô' (אֵל or אַל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<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

Translation: ...but not one from the cattle of the sons of Israel died.

All of the animals of Israel survived. They were not affected by this plague.

The same word for *dying* is found twice in this verse, but I have translated them somewhat differently because the first one is found in the Qal imperfect (which is often continuous action) and the second use of this word is in the Qal perfect, for completed action.

A Brief Review of Exodus 9:1–5:

Exodus 9:1–4 Then the LORD said to Moses, “Go in to Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, *Let My people go, that they may serve Me. For if you refuse to let them go and still hold them, behold, the hand of the LORD will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks. But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die.*’ ” (ESV; capitalized; with a slight format change)

God tells Moses exactly what is going to take place in the next plague.

Exodus 9:5 And the LORD set a time, saying, “Tomorrow the LORD will do this thing in the land.”

God is still speaking to Moses, who will go off to find Pharaoh and tell him about this plague.

The plagues are presented as disjoint events. However, what seems to have taken place is this: Moses was speaking to Pharaoh about the previous plague, and Moses said, “I will pray to God; and tomorrow, the Lord will remove these flies from your land.” Then Moses goes off to speak to God. God agrees to remove the flies, but, then speaks to Moses: “Pharaoh’s heart will harden and he will not let My people go. So, you will go in to Pharaoh and you will speak to him...”

So, Moses goes in to speak to Pharaoh, after the flies have been removed. “The flies are gone,” Moses says. “Now my God says, ‘Let My people go and worship Me.’ ” And Pharaoh looks at Moses and says, “The flies are gone, but you and your people will not go and worship your God.” (I am filling in some missing dialogue and interaction.)

Then Moses looks Pharaoh in the eye and announces the next plague, “Thus says the LORD, the God of the Hebrews, ‘Let My people go, that they may serve Me. For if you refuse to let them go and still hold them, behold, the hand of the LORD will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks.’ ”

And then, just as God had promised...

Exodus 9:6 So the Lord did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the children of Israel, not one died. (NKJV)

Exactly what God promised, God did. The next day, all of the livestock of Egypt that were in the field died; but none of the animals of the Israelites died.

We have here the word *kôl*, which means *all*, affixed to the word for *cattle, livestock*; yet, it is clear, by certain passages which follow (Exodus 9:19–21) that some livestock must have remained alive. This would suggest to us that *kôl* does not necessarily mean, *every single one, without exception* died. It suggests that, so many died that it is as if all of their livestock died. For instance, let’s say a rich Egyptian has 100 head of cattle. After the plague, perhaps he has 5 or 10 remaining. So virtually, all of his cattle died. Yet there are enough remaining that, the seventh plague of hail will kill many of those which remain. Or, many of the Egyptian ranchers had cattle which, at this time, had been kept in their barns or stables—and those remained alive.

The other understanding of this is, there were specific types of livestock named back in v. 3 (which really has some general categories), and only they were affected. In any case, there will be a great deal of livestock which die; but there will be some that remain alive.

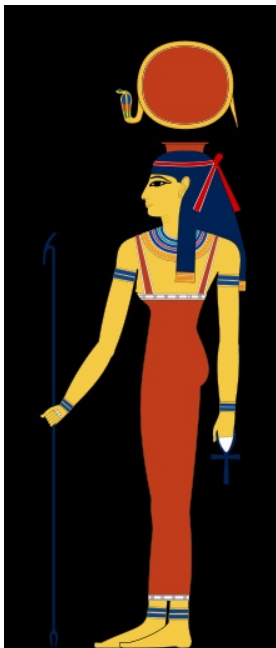
The Fifth Plague of Egypt (The Livestock Diseased) (a painting); from [PESSCA](#); accessed December 11, 2019.

This artist for this painting is unknown; and, as you may well imagine, there are not a surfeit of paintings that represent this particular plague.



This painting is oil on canvas, it comes from the 18th century, and the artist is merely described as an *Unidentified Quito Artist*.

Along with each plague, I attempt to find an Egyptian god or goddess which might be pertinent to the judgment at hand.



Hathor — Egyptian Goddess of Love and Protection (a graphic); from [Hub Pages](#); accessed April 25, 2018. There are other gods, such as Ptah, Mnevis and Amon, Egyptian gods who are actually portrayed as bulls and/or cows; or they are associated with livestock in some way.

Exodus 9:6 So Y^ehowah did this thing on the next day, and all of the cattle of Egypt died; but not one from the cattle of the sons of Israel died. (Kukis mostly literal translation)

Exodus 9:6 Jehovah did just as He has promised the next day, and all of the cattle in Egypt died; but the people of Israel did not lose any of their livestock. (Kukis paraphrase)

Again, God differentiates between that which belongs to the Israelites from that which belongs to Pharaoh and the Egyptians. One of the reasons that Pharaoh is determined to hold onto the **Jews** is economic. For two centuries or more, the Hebrews have been willing slaves who have built up the Egyptian empire. The Pharaoh certainly believed that the prosperity of his empire was dependent upon the Hebrews. In one respect, this was true, but not in the way that he thought. Egypt could have prospered greatly had they cultivated a good relationship with God's people. However, they were not prospered because the Hebrews were their slaves. This would be their economic downfall.

The previous plague and this one were painful, both physically and economically. God is systematically destroying their economy; as the Egyptian economy is one of the reasons Pharaoh refuses to allow the Hebrews to depart. The first three plagues, as Scofield put it, were loathsome: blood-stained water, frogs and lice (or gnats). The next group were painful and/or economically destructive: the blood-sucking gad flies, the death of the cattle, the boils, the hail and the locusts. The final two will strike the very heart and soul of the Egyptians: the thick darkness that cannot be penetrated by light (a foreshadowing of **the cross**) and the death of the first-born of all the Egyptians (also a foreshadowing of the cross). This mimics the discipline that we are under when we are out of fellowship. God begins with warning discipline, proceeds with more intensive discipline and culminates with dying discipline if we do not back off from the **evil** in our lives.

Furthermore, these plagues attacked the **religion** in Egypt. It was the God of the Hebrews versus the gods of the Egyptians. They worshipped a frog-like deity; God sent the Egyptians millions of frogs (which frogs, the Egyptians would have killed simply by walking). The Egyptians would not sacrifice their cattle to God (in fact, some cattle were worshipped; we know this because they even mummified some of their bulls); God takes their cattle from them. They worshiped Ra, the sun-god; God removes light from them. Every place where Egypt ought to be strong because of their gods, the True God attacks and harms them.

And so sends Pharaoh and, behold, was not dead from cattle of Israel as far as one. And so strengthens a heart of Pharaoh and he had not sent out the people.

Exodus
9:7

Pharaoh sent out [his servants to Goshen] and they observe [lit., *behold*] [that] none of Israel's livestock had perished, [not] even one. Nevertheless [lit., *and so*], the heart of Pharaoh was strengthened and he did not send the people out [to worship their God].

Pharaoh sent out his servants to check out Goshen and they observed that not a single animal of their vast livestock had succumbed to the plague. Nevertheless, the heart of Pharaoh was strengthened and he did not send the people out to worship their God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sends Pharaoh and, behold, was not dead from cattle of Israel as far as one. And so strengthens a heart of Pharaoh and he had not sent out the people.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Pharaoh sent certain to look; and, behold, not one of the cattle of the sons of Israel had died, not even one. But the disposition of Pharaoh, heart was aggravated, and he would not release the people.
Revised Douay-Rheims	And Pharaoh sent to see: and there was not any thing dead of that which Israel possessed. And Pharaoh's heart was hardened, and he did not let the people go.
Aramaic ESV of Peshitta	Pharaoh sent, and, behold, there was not so much as one of the livestock of the Yisraelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.
Lamsa's Peshitta (Syriac)	And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened and he did not let the people go.
Updated Brenton (Greek)	And when Pharaoh saw that of all the livestock of the children of Israel, that not one died, the heart of Pharaoh was hardened, and he did not let the people go.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh sent and got word that there was no loss of any of the cattle of Israel. But the heart of Pharaoh was hard and he did not let the people go.
Easy English	Pharaoh sent men to see what had happened. And they reported that not one of the animals of the Israelites was dead! But there was no change in Pharaoh's mind. He did not let the people go..
Easy-to-Read Version—2006	Pharaoh sent people to see if any of the animals of Israel died. Not one of them died. But Pharaoh remained stubborn and did not let the people go.
God's Word™	Pharaoh found out that not one of the Israelites' animals had died. Yet, Pharaoh continued to be stubborn and would not let the people go.

Good News Bible (TEV)	The king asked what had happened and was told that none of the animals of the Israelites had died. But he was stubborn and would not let the people go.
<i>The Message</i>	Pharaoh sent men to find out what had happened and there it was: none of the livestock of the Israelites had died—not one death. But Pharaoh stayed stubborn. He wouldn't release the people.
NIRV	Pharaoh searched and found out what had happened. He discovered that not even one animal that belonged to the Israelites had died. But he was still very stubborn. He wouldn't let the people go.
New Simplified Bible	The king asked what had happened. He was told that none of the animals of the Israelites had died. He was stubborn and would not let the people go.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	When the king found out, he was still too stubborn to let the people go.
The Living Bible	Pharaoh sent to see whether it was true that none of the Israeli cattle were dead, yet when he found out that it was so, even then his mind remained unchanged and he refused to let the people go.
New Berkeley Version	.
New Life Version	Pharaoh learned that not one of the animals of Israel was dead. But the heart of Pharaoh was hard. He did not let the people go.
New Living Translation	Pharaoh sent his officials to investigate, and they discovered that the Israelites had not lost a single animal! But even so, Pharaoh's heart remained stubborn, [Hebrew <i>heavy</i> .] and he still refused to let the people go.
Unlocked Dynamic Bible	The king sent men to look at what happened, and they were surprised to see that none of the Israelite animals had died. But after they told that to the king, he continued to be stubborn, and he did not let the Israelite people go.

Partially literal and partially paraphrased translations:

American English Bible	And when Pharaoh saw that none of the cattle that belonged to the children of IsraEl died (not one), his heart became even harder; so he refused to let the people go.
Beck's American Translation	.
International Standard V	Then Pharaoh inquired and discovered [Lit. <i>sent and behold</i>] that not a single one of the livestock of Israel had died, but Pharaoh's heart was stubborn [Lit. <i>strong</i>] and he would not let the people go.
New Advent (Knox) Bible	Pharao himself sent to make enquiry, and found that no beast belonging to the Israelites had died. But still Pharao's heart was obdurate, and he would not let the people go.
Translation for Translators	The king sent <i>men to investigate</i> , and they were surprised to see that none of the Israeli people's animals had died. But <i>after they reported that to the king</i> , he continued to be stubborn [IDI], and he did not let the Israeli people go.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to send out - is there to have been even one of the livestock of the Isra-elites to die? But the sensibility of Pharaoh's heart was to be heavy - was he to have let loose his people? -
Conservapedia	Pharaoh investigated and found that there was no Israelite cattle dead. This made Pharaoh furiously obstinate, and he did not dismiss the people.
Ferrar-Fenton Bible	Pharoh, also, sent to examine, and discovered that of the cattle of the Israelites none had died, yet Pharoh hardened his heart, and would not let the People go.

God's Truth (Tyndale)	And Pharaoh sent to know: but there was not one of the cattle of the Israelites dead. Notwithstanding the heart of Pharaoh hardened, and he would not let the people go.
Lexham English Bible	And Pharaoh sent [to check], and {it turned out} not even one from the livestock of Israel had died, but Pharaoh's heart was {insensitive}, and he did not release the people.
NIV, ©2011	Pharaoh investigated and found that not even one of the animals of the Israelites had died. Yet his heart was unyielding and he would not let the people go.
Tree of Life Version	When Pharaoh inquired, there was not so much as one of the cattle of <i>Bnei-Yisrael</i> dead. But the heart of Pharaoh was stubborn, and he did not let the people go.
Unlocked Literal Bible	Pharaoh investigated, and, behold, not even one animal of the Israelites died. But his heart was stubborn, so he did not let the people go.
Urim-Thummim Version	.
Wikipedia Bible Project	And Pharaoh sent out, and look here, from the livestock of Israel not a one yet died, and Pharaoh's heart hardenend, and he did not send the people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh made inquiries and in fact found that none of the cattle belonging to the Israelites had died. But Pharaoh remained adamant and did not let the people go.
The Heritage Bible	.
New American Bible (2002)	But though Pharaoh's messengers informed him that not even one beast belonging to the Israelites had died, he still remained obdurate and would not let the people go.
New American Bible (2011)	But although Pharaoh found upon inquiry that not even so much as one of the livestock of the Israelites had died, he remained obstinate and would not let the people go.
New English Bible—1970	Pharaoh inquired and was told that not a beast from the herds of Israel had died, and yet he remained obdurate and did not let the people go.
New Jerusalem Bible	Pharaoh had enquiries made, and found that of the livestock owned by the Israelites not a single beast had died. But Pharaoh was obstinate and did not let the people go.
Revised English Bible—1989	Pharaoh made enquiries and was told that from Israel's livestock not an animal had died; and yet he remained obdurate and would not let the people go.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh investigated and found that not even one of the animals of the people of Isra'el had died. Nevertheless, Pharaoh's heart remained stubborn, and he didn't let the people go.
The Complete Tanach	And Pharaoh sent, and behold, not even one of the livestock of Israel died, but Pharaoh's heart became hardened, and he did not let the people out.
exeGesés companion Bible	And Paroh sends and behold, not even one of the chattel of the Yisra Eliy die: and the heart of Paroh callouses and he sends not the people away.
Kaplan Translation	Pharaoh sent word and discovered that among the Israelites' livestock, not a single [animal] had died. But Pharaoh remained obstinate and would not let the people leave.
Orthodox Jewish Bible	And Pharaoh sent, and, hinei, there was not one of the mikneh Yisroel dead. And the lev Pharaoh was hardened, and he did not let HaAm go.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	Then Pharaoh sent [men to investigate], and not even one of the livestock of the Israelites had died. But the heart of Pharaoh was hardened [and his mind was firmly set], and he did not let the people go.
The Expanded Bible	·The king [^L Pharaoh] sent people to see what had happened to the animals of Israel, and they found that not one of them had died. But the ·king was still stubborn [^L heart of Pharaoh was hardened] and did not let the people go.
Kretzmann's Commentary	And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. The words of the Lord had again been fulfilled literally. And the heart of Pharaoh was hardened, and he did not let the people go. He was further confirmed in his obduracy and incidentally showed his tyrannical disposition, since the plague, which struck chiefly his poor subjects, affected him very little, although he had convinced himself of the miraculous sparing of the Israelites. A person who is hardened against God will also lose his feeling of affection toward his fellow-men. Pharaoh sent representatives to investigate, ¹⁶ and indeed, not even one of the livestock of Israel had died. But Pharaoh's heart remained hard, ¹⁷ and he did not release the people.
NET Bible®	¹⁶ tn Heb "Pharaoh sent." The phrase "representatives to investigate" is implied in the context. ¹⁷ tn Heb "and the heart of Pharaoh was hardened." This phrase translates the Hebrew word כָּבֵד (kaved; see S. R. Driver, Exodus, 53). In context this represents the continuation of a prior condition.
The Voice	Pharaoh sent <i>investigators to check Israel's livestock</i> , and they found that not a single one of their animals had died <i>or become sick</i> . But Pharaoh's heart was still as hard as stone, and he refused to release the people.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Paroh ^{Great house"} sent, and look, not a <single one> died from the livestock of "Yisra'el ^{He turns El aside"} , and the heart of "Paroh ^{Great house"} was heavy, and he did not send the people,...
Charles Thompson OT	But though Pharaoh saw that of all the cattle belonging to the Israelites not one died, his heart was inflexible and he would not let the people go.
Concordant Literal Version	Then Pharaoh sent, and behold, not even one had died from the cattle of Israel. Yet the heart of Pharaoh gloried, and he did not dismiss the people.
Green's Literal Translation	And Pharaoh sent, and behold, not even one was dead from Israel's livestock! And Pharaoh's heart was made heavy, and he did not send away the people.
New King James Version	Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go.
Stuart Wolf's Translation World English Bible	. Pharaoh sent, and, behold, there was not so much as one of the livestock of the Israelites dead. But the heart of Pharaoh was stubborn, and he didn't let the people go.
Young's Updated LT	And Pharaoh sends, and lo, not even one of the cattle of Israel has died, and the heart of Pharaoh is hard, and he has not sent the people away.

The gist of this passage: Pharaoh sent out messengers to find out if Israel lost any cattle. They did not; but this did not change Pharaoh's hardened heart. He would not allow the people to leave.

Exodus 9:7a

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
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (<i>messengers, a message</i>) is implied	Strong's #7971 BDB #1018
par ^e ôh (פָּרֹהַ) [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
w ^e (or v ^e) (וּ, 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
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
lô' (אֵל אוֹל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559
min (מִן) [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
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) noun; construct form	Strong's #4735 BDB #889
Yis ^e râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated <i>Israel</i></i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'ad (דְּ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

Exodus 9:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB definitions are as follows: 1) <i>as far as, even to, until, up to, while, as far as (preposition)</i> ; 1a) <i>of space</i> ; 1a1) <i>as far as, up to, even to</i> ; 1b) <i>in combination</i> ; 1b1) <i>from...as far as, both...and (with 'min' - from)</i> ; 1c) <i>of time</i> ; 1c1) <i>even to, until, unto, till, during, end</i> ; 1d) <i>of degree</i> ; 1d1) <i>even to, to the degree of, even like</i> ; 2) <i>until, while, to the point that, so that even (conjunction)</i> . Therefore, I believe that we can get away with the simple translation <i>to</i> .			
'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

Translation: Pharaoh sent out [his servants to Goshen] and they observe [lit., behold] [that] none of Israel's livestock had perished, [not] even one.

Again, God protects His people. Whatever affliction came upon the animals of the Egyptians did not affect the Hebrew livestock.

I have suggested that there is a progression involved in these plagues, which suggests that God is using nature in order to inflict these plagues upon Egypt. The 4th plague, which affected Egypt only, was the massive invasion of flies. The flies swarmed the land to the point where Pharaoh called for it to stop, promising to allow Israel to go to the desert-wilderness and worship their God.

We all know that some insects carry an abundance of diseases, and given that these flies are everywhere throughout Egypt, they may have brought the disease of plague #5 to Egypt. Obviously, this would be a disease which affects livestock but not man.

Exodus 9:7a **Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead.** (NKJV)

Pharaoh decided to check this out. Many times when we find the phrase, *and so-and-so sent,,,*, there is often no direct object stated, but one is implied. We may assume that personal messengers or people that Pharaoh could trust were sent to verify what Moses told him.

Moses has been telling Pharaoh that, from the curse of the flies, God's plagues have only touched Egypt and not Israel.

A very large percentage of cattle belonging to the Egyptians had, apparently, died. So Pharaoh sent some trusted servants to see what was going on in Israel—to see if the cattle were alive among the sons of Israel. His messengers confirmed this to him. It is reasonable to assume his people checked around his city and outside the city for information about their own livestock (which were all dead); and checked Israel, and their livestock were alive and healthy.

Exodus 9:7a **Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead.** (NKJV)

This is somewhat of a play on words. God is telling Pharaoh, "Send My people out of your land." Instead, Pharaoh *sends* his own men into Goshen (the place where Israel lived) to see if what Moses said is true.

Pharaoh does not want to agree to what the God of Moses demands, but he has seen livestock everywhere die so he wants to find out, *is it true? Did God only kill Egyptian cattle?* So Pharaoh sends his own men out (his servants in this case). God said that He would destroy all of Egyptian's cattle (those who are out in the field); but

that He would not destroy the livestock owned by the sons of Israel. Pharaoh investigates this and it turns out, what God said was true.

There is another aspect to this narrative that is quite interesting. There is a small delegation of men, sent by Pharaoh, to go into the territory occupied by the Hebrew people. At this point, they are relative unaffected by these plagues. Their lives in Goshen are pretty normal, apart from the fact that they do not appear to be subject at this time to the yoke of slavery—given all of the plagues which have occurred.

Would these men who investigate Goshen not talk amongst themselves and consider, “Why don’t we come here for the next judgment by their God?” Let me explain why they do not:

Christians tend to have better lives overall than unbelievers. A Christian is less likely to be taking drugs, drinking alcohol to excess, chasing women, committing adultery, etc. That in itself is going to make a believer happier and more stable. If that person has some doctrine in his or her soul, then life is even that much better. Yet, do smart unbelievers make this observation and think, “I really need to have what Charley Brown has. I might follow him to **church** and sneak inside and see what is going on.” To some degree, this does happen—particularly when the unbeliever has made a mess of his own life. But, generally speaking, it does not. Understanding this helps you to understand how the messengers of Pharaoh can walk into Goshen, see that it is undisturbed by the plagues of their God, and yet not think, “If their God brings another plague, I am coming here to hang out until it is over.” Their negative volition toward the Hebrew God keeps them from putting this most logical approach aside.

In some ways, this negative volition is almost humorous. Who among us, in the midst of a difficult winter, does not see a vacation in the tropics being hawked, and we think to ourselves, “Wouldn’t it be nice to be laying out by a beach right now.” So, we, as human beings, can look at two environments and be able to clearly view the tropic vacation environment as the better place to be. Yet, for some reason, the unbeliever is unable to apply the same thinking when it comes to a relationship with God (through faith in Christ) and going to church.

Exodus 9:7b

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
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome; to be insensible, to be dull</i>	3 rd person masculine singular, Qal imperfect	Strong's #3513 BDB #457
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
BDB gives the following definitions: <i>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.</i>			
par ^o ôh (פַּרְוֹה) [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: Nevertheless [lit., and so], the heart of Pharaoh was strengthened...

Even though these reports again vindicate the Word of God, Pharaoh continues in his negative volition towards God. The word used here is *kâbêd* (כָּבֵד) [pronounced *kaw^b-VADE*], which means, *to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome; to be insensible, to be dull*. The latter 4 definitions are applicable. *Kâbêd* refers to the negative volition in Pharaoh's soul; as opposed to the strengthening of Pharaoh's heart so that he could express his negative volition. To remind you, there are two different words being translated *hardening* of Pharaoh's heart. This one expresses negative volition. God tells Pharaoh to release the people of Israel and Pharaoh stubbornly says *no*. His heart is *weighty, insensible, dull*. Strong's #3513 BDB #457. That is the use found here.

Pharaoh sent out men to determine if what Moses said was true or not—*did people in Goshen (the sons of Israel) lose any of their livestock?* This means that Pharaoh sat around and waited for a report. My guess is, the servants that he sent out had to take at least an hour, if not more. It would have taken them time to get to Goshen and then to make inquiries. All that time, Pharaoh had time to think and to consider what happened.

That should be fascinating—Pharaoh was interested enough to check out whether Moses was telling him what was true—but the answer to that does not change Pharaoh's negative volition.

Despite all of the mounting evidence, despite God promising this and that great sign, Pharaoh's heart continues being strengthened against God.

Bear in mind, Pharaoh sat around for an hour or two, thinking about this; and then, his servants came back and told him that what Moses said was true. None of the cattle in Israel had died.

It is fascinating that Pharaoh checks out the veracity of Moses' statements but then, the outcome does not affect what he does.

This is quite important in our lives. I frequent a site which is frequented by so-called rationalistic and empiricist atheists who have great faith in science. This is a facebook page and they express their opposition to brainwashed Christians there. They see Christians as people who (in their opinion) reject science, reject empiricism and reject rational thought. For most of the atheists, it matters little how good the arguments are against them. They love it when a Christian comes off as stupid, unlearned or easily provoked. However, it does not matter if they face rational arguments or even well-reasoned empirical arguments. These atheists are strong in their faith in global warming and evolution; they refuse to acknowledge that these are matters of faith (they believe that these are both unshakable sciences rejected only by the insane and the brainwashed). So, here we have Pharaoh, who has seen a plethora of empirical evidence that God is Who He says He is and that Moses is God's legitimate representative; and yet Pharaoh continues to strengthen himself against God.

Pharaoh, in his position, has responsibilities and decisions which he must make. This places him under great pressure at this time—enough to cause him to lose his mind, to turn into an emotional wreck, to a point where he could no longer function as a leader. Even if he is the most heartless ruler on earth, the pain and discomfort that he must personally bear must weigh on him. There may even be developing some hatred from his own people because he, as Pharaoh, cannot seem to do anything right. This is pressure beyond what most of us could bear. God allowed him to continue. In order for Pharaoh to continue, despite all of these pressures, he needed strength. God continues to gave him the strength to persist and resist. God strengthened or fortified his heart. However, God in no wise planted negative volition inside of Pharaoh—Pharaoh did that himself.

Exodus 9:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [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 9:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (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
שָׁלַח (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 imperfect	Strong's #7971 BDB #1018
עֵת (אֵת) [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
עַם (עַם) [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 definite article	Strong's #5971 BDB #766

Translation: ...and he did not send the people out [to worship their God].

So Pharaoh sends men to check out Israel's livestock; but he would not allow for these sons of Israel to leave Egypt to worship their God.

Pharaoh's behavior quite fascinating—he sends out his servants to check to see if Israel was affected by this plague; and yet, what they tell him still does not change his mind.

Exodus 9:7b-c **But the heart of Pharaoh became hard, and he did not let the people go.** (NKJV)

It sounds as if there is a change here in the NKJV; whereas, before Pharaoh hardened his heart, but here, it reads that his heart *became hard* (passive voice). I do not know exactly the difference here; but previously, Pharaoh acted on his own heart.

In the Hebrew, the subject of the verb is *a heart of Pharaoh*; but the verb is the Qal stem, which is the normal form of the verb (the Niphal stem is the passive stem and would indicate that Pharaoh's heart received hardening). The best way to translate this is, *the heart of Pharaoh became weighty and insensible*.

A better translation of v. 7b-c: **But the heart of Pharaoh continued being heavy, insensible, and dull, so he did not let the [Hebrew] people go.**

The end result is what we would expect—Pharaoh did not let the people go. So, despite the plague of the flies (which was removed) and then the plague of the disease on Egyptian livestock, Pharaoh holds strong to his position; he will not to allow the people of Israel to leave.

Exodus 9:7 **Pharaoh sent out [his servants to Goshen] and they observe [lit., behold] [that] none of Israel's livestock had perished, [not] even one. Nevertheless [lit., and so], the heart of Pharaoh was strengthened and he did not send the people out [to worship their God].** (Kukis mostly literal translation)

Do you see how irrational this is? Why bother sending people out to check the veracity of what Moses says, if that does not affect what you are going to do? Moses tells Pharaoh that the livestock of Israel will be untouched, but that the livestock of Egypt will be destroyed. So Pharaoh sends out men to determine whether or not this is true; but, in the end, Pharaoh remains negative to the demands of God. He will not allow the people of Israel to leave Egypt.

Application: Negative volition towards God is not necessarily rational. Rational and empirical proofs will not necessarily change a person with negative volition.

You can argue until you are blue in the face, pointing out the uniqueness of Jesus Christ, the uniqueness of the Bible, the existence of God, the shortcomings of evolution; and for most atheists and agnostics, it will make no difference. Before you even open your mouth, they *know* in their own souls that you are wrong and that your arguments are stupid. That is the power of negative volition.

Application: You might even get a person who is negative towards Jesus Christ to click on a link or to read a short article or to consider an argument; but most often, they will return to their negative volition in very short order. I say this not to discourage you from witnessing, but for your witness to clearly present the gospel. You may or may not provide rational or empirical arguments; but the fundamental question is always, “What do you think of Christ?”

Exodus 9:7 Pharaoh sent out his servants to check out Goshen and they observed that not a single animal of their vast livestock had succumbed to the plague. Nevertheless, the heart of Pharaoh was strengthened and he did not send the people out to worship their God. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Sixth Plague: Boils Erupt on All Living Creatures

We go right from the 5th plague in this 6th plague. However, we filled in the blanks already. So that these plagues are not too repetitive, sometimes all that is preserved in the written record of God telling Moses what the plague is; which is then followed by the negative volition of Pharaoh.

The Sixth Plague: Boils

Regarding the plagues overall, we are at the halfway mark here; 5 plagues have already occurred (blood, frogs, lice, flies, livestock); there will be 5 more plagues which will take place.

Here, God is speaking to Moses and Aaron; and then they will do what God has told them to do, and that will be recorded as well. This 6th plague will be covered in only 5 verses.

With this next plague, a portion of the typical pattern will be taken from the previous verse, with the previous plague. [Nevertheless, the heart of Pharaoh was strengthened and he did not send the people out to worship their God.](#) We skip over this aspect of sixth plague altogether in its recording. However, this does not necessarily mean that Moses and Aaron did nothing more than what is found here in Scripture. It is left for us to fill in the blanks. So, here is what is missing from record:

Filling in the Blanks for Exodus 9:8–12

1. God calls in Moses and Aaron and tells them to speak to Pharaoh, and demand that he let God's people go.
 2. God also tells Moses and Aaron what to do if Pharaoh says, “No.” That would be vv. 8–9).
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Filling in the Blanks for Exodus 9:8–12

3. Moses and Aaron speak to Pharaoh and make this demand. Along with the demand, they warn Pharaoh of the next plague (which is what we are studying).
4. Pharaoh, at some point (perhaps from the outset) expresses his negative volition. He says, "Hell, no, your brothers cannot leave." Or perhaps it is more nuanced, "They may leave, but their wives and children must remain in the land of Egypt."
5. Moses and Aaron perform the deed which God has told them to do (which is v. 10 in this chapter).
6. Even Pharaoh's magicians cannot stand before Pharaoh because of their boils and oozing blisters (v. 11).
7. Pharaoh calls for Moses and Aaron and asks them to remove this plague, and promises to let God's people go.
8. The effects of the plague are removed.
9. However, despite the effects of this plague, Pharaoh remains negative towards the demands made by God (v. 12).
10. That this plague is on Egyptians only is implied in v. 11.

There are missing portions to each plague; otherwise this section of Exodus would be 3x or 4x as long.

Chapter Outline

Charts, Graphics and Short Doctrines

And so says Y^ehowah unto Moses and Aaron, "Take for yourselves a fullness of your [two] fists, ashes of a furnace and has thrown him Moses the heaven-ward to [two] eyes of Pharaoh, and it has been for fine dust over all a land of Egypt and has been upon the man and upon the beast for a boil breaking out [into] blisters in all a land of Egypt."

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9:8–9

And Y^ehowah said to Moses and Aaron, "Take for yourselves fistfuls [lit., a fullness of your fists] of ashes from the kiln and Moses will throw it towards the heavens before the eyes of Pharaoh, and it will become a fine dust over all the land of Egypt and it will become boils erupting into [oozing] blisters upon man and beast in all the land of Egypt."

And Jehovah then said to Moses and Aaron, "Take fistfuls of ashes from the kiln, which Moses will throw into the sky in the sight of Pharaoh; and it will become a fine dust all over the land of Egypt; and on men and animals in Egypt, it will begin as a boil that will erupt into oozing blisters."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses and Aaron, "Take for yourselves a fullness of your [two] fists, ashes of a furnace and has thrown him Moses the heaven-ward to [two] eyes of Pharaoh, and it has been for fine dust over all a land of Egypt and has been upon the man and upon the beast for a boil breaking out [into] blisters in all a land of Egypt."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh and to Aharon, Take with you hands full of fine ashes from the furnace, and let Mosheh sprinkle them towards the height of the heavens in the sight of Pharaoh. And the dust shall be upon all the land of Mizraim, upon man and upon beast, for a boil, producing tumours in all the land of Mizraim [JERUSALEM. Tumours.]
Revised Douay-Rheims	And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharaoh. And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts in the whole land of Egypt.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha and to Aaron, "Take to you handfuls of ashes of the furnace, and let Mosha sprinkle it toward the sky in the sight of Pharaoh. It shall

Lamsa's Peshitta (Syriac)	become small dust over all the land of Egypt, and shall be a boil breaking forth with boils on man and on animal, throughout all the land of Egypt." And the LORD said to Moses and to Aaron, Take two handfuls of the ashes of the furnace and let Moses scatter it toward the heaven in the sight of Pharaoh. And it shall become fine dust in all the land of Egypt, and there shall be boils breaking forth with sores upon men, and upon cattle, throughout all the land of Egypt.
Updated Brenton (Greek)	And the Lord spoke to Moses and Aaron, saying, Take for yourselves handfuls of ashes from the furnace, and let Moses scatter it toward heaven before Pharaoh, and before his servants. And let it become dust over all the land of Egypt, and there shall be sore boils breaking forth upon men and upon beasts, in all the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses and to Aaron, Take in your hand a little dust from the fire and let Moses send it in a shower up to heaven before the eyes of Pharaoh. And it will become small dust over all the land of Egypt, and will be a skin-disease bursting out in wounds on man and beast through all the land of Egypt.
Easy English	The illness of boils Then the Lord said to Moses and Aaron: 'Take in your hands some ashes from the fire. Throw them up in the air as Pharaoh watches. They will become very small bits of dirt over the whole country of Egypt. These will cause boils to appear on the skin. Both people and animals will have these boils on their skin, through the whole country.'
Easy-to-Read Version—2006	The Boils The Lord said to Moses and Aaron, "Fill your hands with the ashes from a furnace. Moses, you throw the ashes into the air in front of Pharaoh. This will become dust that will go throughout the land of Egypt. Whenever the dust touches a person or an animal in Egypt, sores will break out on the skin."
Good News Bible (TEV)	Boils Then the Lord said to Moses and Aaron, "Take a few handfuls of ashes from a furnace; Moses is to throw them into the air in front of the king. They will spread out like fine dust over all the land of Egypt, and everywhere they will produce boils that become open sores on the people and the animals."
<i>The Message</i>	Strike Six: Boils God said to Moses and Aaron, "Take fistfuls of soot from a furnace and have Moses throw it into the air right before Pharaoh's eyes; it will become a film of fine dust all over Egypt and cause sores, an eruption of boils on people and animals throughout Egypt."
Names of God Bible	The Sixth Plague—Boils Then Yahweh said to Moses and Aaron, "Take a handful of ashes from a kiln, and have Moses throw them up in the air as Pharaoh watches. They will become a fine dust throughout Egypt. The dust will cause boils to break into open sores on people and animals throughout Egypt."
NIRV	The Plague of Boils Then the Lord spoke to Moses and Aaron. He said, "Take handfuls of ashes from a furnace. Have Moses toss them into the air in front of Pharaoh. The ashes will turn into fine dust over the whole land of Egypt. Then painful boils will break out on people and animals all over the land. Their bodies will be covered with them."
New Simplified Bible	Then Jehovah said to Moses and Aaron: »Take a few handfuls of ashes from a furnace. Moses is to throw them into the air in front of the king.

»They will spread out like fine dust over all the land of Egypt. They will produce boils that become open sores on the people and the animals.«

Thought-for-thought translations; paraphrases:

Common English Bible Contemporary English V.	.
The Living Bible	The LORD said to Moses and Aaron: Take a few handfuls of ashes from a stove and have Moses throw them into the air. Be sure the king is watching. The ashes will blow across the land of Egypt, causing sores to break out on people and animals.
New Berkeley Version New Life Version	Then Jehovah said to Moses and Aaron, "Take ashes from the kiln and have Moses toss them into the sky as Pharaoh watches. They will spread like fine dust over all the land of Egypt and cause boils to break out upon people and animals alike, throughout the land."
New Living Translation	Bad Sores Come on Egyptians and Their Animals Then the Lord said to Moses and Aaron, "Fill your hands with ashes from a stove. Let Moses throw them toward the sky in front of Pharaoh. And it will become fine dust over all the land of Egypt and will become bad sores on man and animal through all the land of Egypt."
Unlocked Dynamic Bible	A Plague of Festering Boils Then the Lord said to Moses and Aaron, "Take handfuls of soot from a brick kiln, and have Moses toss it into the air while Pharaoh watches. The ashes will spread like fine dust over the whole land of Egypt, causing festering boils to break out on people and animals throughout the land." Then Yahweh said to Aaron and Moses, "Take a few handfuls of ashes from a furnace. Moses will throw them up into the air in front of the king. The ashes will spread all over the country of Egypt like fine dust. Everywhere in the land, the ashes will cause boils to be upon both the Egyptian people and their animals."

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord spoke to Moses and Aaron, saying: 'Moses should take handfuls of furnace ashes and throw them into the sky before Pharaoh and his servants, so it can blow like dust over the entire land of Egypt. Then the men and animals throughout all of Egypt will break out with blisters.'
Beck's American Translation New Advent (Knox) Bible	So the Lord said to Moses and Aaron, Take handfuls of ashes from the oven, and let Moses sprinkle them in the air in Pharaoh's presence. They will turn to a dust that falls everywhere in the land of Egypt, and everywhere ulcers and boils shall break out on man and beast.
Translation for Translators	Yahweh caused the Egyptian people to be afflicted with boils Then Yahweh said to Aaron and Moses/me, "Take a few handfuls of ashes/soot from <a furnace/an oven where they burn lime>, and let Moses throw them up into the air, in front of the king. The <i>ashes/soot</i> will spread all over the land of Egypt like fine dust. And everywhere the ashes/soot will cause boils to afflict both the Egyptian people and their animals, all over the land."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses and Aaron: Be taking handfuls full of ash from the furnace, Moses is to have tossed it to the expanse, before the eyes of Pharaoh. As the dust of the solid grounds of Egypt, even are inflammations being developed into boils, on the humans and livestock of the solid grounds of Egypt.
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Conservapedia	The LORD said to Moses and Aaron, "Get some quicklime from a lime kiln, and have Moses sprinkle it into the sky in front of the Pharaoh. It shall turn into a fine powder all over Egypt, and it will cause budding pustules all over the men and animals of Egypt." This breaks the pattern. Heretofore, God has done nothing without warning. But now He strikes without specific warning.
Ferrar-Fenton Bible	Subsequently the EVER-LIVING Take up for yourselves hands full of ashes from the smeltery furnaces, and let Moses fling them to the sky in the sight of Pharaoh, and they shall become a fine dust over all the land of Mitzraim, and it shall settle upon man and beast, to inflame and produce boils in all the land of the Mitzraim.
God's Truth (Tyndale)	And the Lord said unto Moses and Aaron: take your hands full of ashes out of the furnace, and let Moses sprinkle it up into the air in the sight of Pharaoh, and it shall turn to dust in all the land of Egypt, and shall make swelling sores with *blains both on man and beast in all the land of Egypt. *blains; boils, sores. Hebrew root: to swell up, belch forth. RN
Lexham English Bible	Plague Six: Painful Sores And Yahweh said to Moses and to Aaron, "Take for yourselves full handfuls of soot from a smelting furnace, and let Moses sprinkle it toward the heavens before the eyes of Pharaoh. And it will become fine dust over all the land of Egypt, and it will become on humans and on animals a skin sore sprouting blisters in all the land of Egypt."
Tree of Life Version	Then ADONAI said to Moses and Aaron, "Take handfuls of soot from the furnace, and have Moses throw it heavenward in the sight of Pharaoh. It will become fine dust over all the land of Egypt, and will become boils erupting with sores on both men and animals throughout all the land." as ULLB nearly
Unlocked Literal Bible	Then Yahweh said to Moses and to Aaron, "Take some handfuls of ashes from a kiln. You, Moses, must throw the ashes up into the air while Pharaoh is watching. They will become fine dust over all the land of Egypt. They will cause blisters and sores to break out on people and animals throughout all the land of Egypt.
Urim-Thummim Version	Then YHWH spoke to Moses and to Aaron, Take to you handfuls of ashes from the kiln and let Moses sprinkle it toward the sky in the sight of Pharaoh. Then it will become small dust in all the land of Egypt, and will be an inflammation breaking forth with blisters upon man and upon beast throughout all the land of Egypt.
Wikipedia Bible Project	And Yahweh said to Moses and to Aaron: take yourselves handfuls of soot from the furnace, and Moses will throw it to the sky, in front of Pharaoh's eyes. And it will become a dust over all the land of Egypt, and it will be on man and beast, a boil inducing pox in all the land of Egypt.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah said to Moses, and to Aaron, Take to yourselves fists full of ashes of the furnace, and let Moses sprinkle it toward the heavens in the eyes of Pharaoh. And it shall become light particles upon all the land of Egypt, and shall become an inflamed ulcer breaking forth eruptions upon man and upon animal throughout all the land of Egypt.
New American Bible (2011)	<i>Sixth Plague: The Boils.</i> So the LORD said to Moses and Aaron: Each of you take handfuls of soot from a kiln, and in the presence of Pharaoh let Moses scatter it toward the sky. It will turn into fine dust over the whole land of Egypt and cause festering boils* on human being and beast alike throughout the land of Egypt. * [9:9] Boils: the exact nature of the disease is not clear. Semitic cognates, for example, suggest the Hebrew root means "to be hot" and thus point to some sort of inflammation. The fact that soot taken from the kiln is the agent of the disease would point in the same direction. See further Lv 13:18–23; Dt 28:35; 2 Kgs 20:7.

New Jerusalem Bible Yahweh then said to Moses and Aaron, 'Take handfuls of soot from the kiln, and before Pharaoh's eyes let Moses throw it in the air. It will turn into fine dust over the whole of Egypt and produce boils breaking into sores on man and beast throughout the whole of Egypt.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible *ADONAI* said to Moshe and Aharon, "Take handfuls of ashes from a kiln, and let Moshe throw them in the air before Pharaoh's eyes. They will turn into fine dust over all the land of Egypt and become infected sores on men and animals throughout Egypt."

The Complete Tanach The Lord said to Moses and to Aaron, "Take yourselves handfuls of furnace soot, and Moses shall cast it heavenward before Pharaoh's eyes.

handfuls-: Jaloynes in Old French, double handfuls.

furnace soot: Heb. פִּיִּי, a substance blown (נָפַח) from dying embers that were burned in a furnace, and in Old French [it is called] olbes, cinders from a furnace. פִּיִּי is an expression of blowing (הִנְפִּיחַ), that the wind blows them (מְפִיחַ) and makes them fly.

and Moses shall cast it: And anything cast with strength can be cast only with one hand. Hence there are many miracles [here], one that Moses [single] handful held his own double handfuls and those of Aaron, and [another miracle was] that the dust went over the entire land of Egypt. — [from Tanchuma Va'era 14]

And it will become dust upon the entire land of Egypt, and it will become boils, breaking out into blisters upon man and upon beast throughout the entire land of Egypt."

boils, breaking out into blisters: As the Targum [Onkelos] renders: יִגַּס אֲנָחִי שׁ וְיִעֹבְדָבָא, through which blisters break out.

boils: Heb. שִׁיחַ, an expression of heat. There are many [examples of this word] in the language of the Mishnah: "a hot (שִׁיחַ) year" (Yoma 53b, Ta'anith 24b).

exeGesés companion Bible And Yah Veh says to Mosheh and to Aharon,
Take fists full of ashes of the furnace;
and Mosheh,
sprinkle it toward the heavens in the eyes of Paroh:
and it becomes small dust
in all the land of Misrayim
and becomes an ulcer
blossoming pus on humanity and on animal
throughout all the land of Misrayim.

Israeli Authorized Version And YY said unto Moshe and unto Aharon, Take to you handfuls of ashes of the furnace, and let Moshe sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

Kaplan Translation *Boils: The Sixth Plague*

God said to Moses and Aaron, 'Take a handful [A double handful, where both hands are placed together and filled (cf. Leviticus 16:12; Ibn Ezra ad loc.; Rashi here translates it as joinchiez, a 'joined handful.')] of furnace soot [(Rashi; Hirsch; Septuagint). Or, 'ashes' (Targum Yonathan; Vulgate), or 'cinders' or 'embers' (rescoldo in Spanish; Radak, Sherashim). Some sources state that it is the white ash that forms on burning embers (Lekach Tov; Sekhel Tov).] and throw it up in the air before Pharaoh's eyes. It will settle as dust on all Egypt, and when it falls on man or beast anywhere in Egypt, it will cause a rash breaking out into boils

- Orthodox Jewish Bible [(Hirsch). Or 'blisters' (Sekhel Tov). Others have, 'boils breaking into open sores' (Septuagint). (See Bava Kama 80b).].'
And Hashem said unto Moshe and unto Aharon, Take to you handfuls of piach of the furnace, and let Moshe sprinkle it toward Shomayim in the sight of Pharaoh. And it shall become fine dust in kol Eretz Mitzrayim, and shall be a sh'khin (boil) breaking forth with festers upon adam, and upon behemah, throughout kol Eretz Mitzrayim.
- The Scriptures* 1998 And the Lord said to Mosheh and Aharon, "Fill your hands with ashes from a furnace and let Mosheh scatter it toward the heavens before the eyes of Pharaoh. "And it shall become fine dust in all the land of Mitsrayim, and it shall cause boils that break out in sores on man and beast in all the land of Mitsrayim."

Expanded/Embellished Bibles:

- The Amplified Bible* **The Plague of Boils**
Then the Lord said to Moses and Aaron, "Take handfuls of soot from the brick kiln, and let Moses throw it toward the sky in the sight of Pharaoh. It will become fine dust over the entire land of Egypt, and it will become boils breaking out in sores on man and animal in all the land [occupied by the Egyptians]."
- The Expanded Bible **The Boils**
The Lord said to Moses and Aaron, "Fill your hands with [Take handfuls of] ashes [soot] from a furnace [kiln]. Moses, throw the ashes into the air in front of the king of Egypt [Pharaoh]. The ashes [soot] will spread like dust through all the land of Egypt. They will cause boils to break out and become sores on the skin of people and animals everywhere in the land [perhaps skin anthrax]."
- Kretzmann's Commentary **Verses 8-12**
The Plague of Boils and Blains
And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, soot from the ovens, and let Moses sprinkle it toward the heaven in the sight of Pharaoh, who should again know the cause and note the effect. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast throughout all the land of Egypt. The soot, reduced to fine black dust and increased a thousandfold, was to infect both man and beast throughout Egypt with inflammatory pustules or ulcers, painful boils and sores, probably on the order of smallpox.
- NET Bible® *The Sixth Blow: Boils*
¹⁸ Then the Lord said to Moses and Aaron, "Take handfuls of soot¹⁹ from a furnace, and have Moses throw it²⁰ into the air while Pharaoh is watching.²¹ It will become fine dust over the whole land of Egypt and will cause boils to break out and fester²² on both people and animals in all the land of Egypt."
^{18sn} This sixth plague, like the third, is unannounced. God instructs his servants to take handfuls of ashes from the Egyptians' furnaces and sprinkle them heavenward in the sight of Pharaoh. These ashes would become little particles of dust that would cause boils on the Egyptians and their animals. Greta Hort, "The Plagues of Egypt," ZAW 69 [1957]: 101-3, suggests it is skin anthrax (see W. C. Kaiser, Jr., "Exodus," EBC 2:359). The lesson of this plague is that Yahweh has absolute control over the physical health of the people. Physical suffering consequent to sin comes to all regardless of their position and status. The Egyptians are helpless in the face of this, as now God begins to touch human life; greater judgments on human wickedness lie ahead.
^{19tn} This word פִּיחַ (piakh) is a hapax legomenon, meaning "soot"; it seems to be derived from the verb פָּוַחַ (puakh, "to breathe, blow"). The "furnace" (כִּיּוּן, kivshan) was a special kiln for making pottery or bricks.
^{20tn} The verb זָרַק (zaraq) means "to throw vigorously, to toss." If Moses tosses the soot into the air, it will symbolize that the disease is falling from heaven.
^{21tn} Heb "before the eyes of Pharaoh."

^{22tn} The word שֶׁרָיִם (shkḵhin) means “boils.” It may be connected to an Arabic cognate that means “to be hot.” The illness is associated with Job (Job 2:7-8) and Hezekiah (Isa 38:21); it has also been connected with other skin diseases described especially in the Law. The word connected with it is תֵּבַעֲבֹת (‘ava’bu’ot); this means “blisters, pustules” and is sometimes translated as “festering.” The etymology is debated, whether from a word meaning “to swell up” or “to overflow” (W. C. Kaiser, Jr., “Exodus,” EBC 2:359).

Syndein/Thieme

And Jehovah/God said unto Moses and unto Aaron, "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become 'clouds of particles'/'small dust' in all the land of Egypt, and shall be a boil/'inflamed spot {like leprosy} breaking forth with blisters/boils upon man, and upon animal/beast, throughout all the land of Egypt."

The Voice

Eternal One (to Moses and Aaron): Reach into the furnace and grab handfuls of ashes. Moses, throw these ashes up into the air—right in front of Pharaoh. It will turn into a fine dust that will cover all the land of Egypt and cause painful abscesses to break out on people and animals throughout the land of Egypt.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "YHWH ^{He Is}" said to "Mosheh ^{Plucked out}" and to "Aharon Light ^{bringer}", take (for) you the soot of the furnace, filling your cupped hands, and "Mosheh ^{Plucked out}" will sprinkle him unto the skies to the eyes of "Paroh ^{Great house}", and he will exist (as) dust upon all the land of "Mits'rayim ^{Two straits}", and he will exist upon the human and upon the beast (as) boils, bursting out blisters in all the land of "Mits'rayim ^{Two straits}" ...

Charles Thompson OT

Then the Lord spoke to Moses and Aaron saying, Take handfuls of ashes from the furnace; and let Moses scatter them towards heaven in the presence of Pharaoh and before his attendants and let there be dust on all the land of Egypt, and there shall be on men and four footed beasts an inflammation; blains oozing forth both on man and beast in all the land of Egypt.

Concordant Literal Version

Yahweh said to Moses and to Aaron: Take for yourselves both of your hands full of limekiln quicklime, and Moses will sprinkle it toward the heavens, before the eyes of Pharaoh, and it will become powder over all the land of Egypt. Then there will come to be on human and on beast, boils, budding out into pustules, in all the land of Egypt.

Darby Translation

And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharaoh. And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts, in the whole land of Egypt.

Emphasized Bible

Then said Yahweh unto Moses and unto Aaron, Take you your hands full of the ashes of an oven,—and Moses shall scatter them towards the heavens, before the eyes of Pharaoh: then shall they become fine dust, over all the land of Egypt,—and shall become on man and on beast, a burning sore, breaking out in pustules in all the land of Egypt.

Modern Literal Version

And Jehovah said to Moses and to Aaron, Take to you* handfuls of ashes of the furnace and let Moses sprinkle it toward heaven in the sight of Pharaoh. And it will become small dust over all the land of Egypt and will be a boil breaking forth with sores upon man and upon beast, throughout all the land of Egypt.

NASB

The Plague of Boils

Then the Lord said to Moses and Aaron, “Take for yourselves handfuls of soot from a kiln, and let Moses throw it toward the sky in the sight of Pharaoh. It will become fine dust over all the land of Egypt, and will become boils breaking out with sores on man and beast through all the land of Egypt.”

New King James Version

The Sixth Plague: Boils

So the Lord said to Moses and Aaron, “Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. And

Stuart Wolf's Translation
Young's Updated LT

it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt.”

And Jehovah says unto Moses and unto Aaron, “Take to you the fulness of your hands of soot of a furnace, and Moses has sprinkled it towards the heavens, before the eyes of Pharaoh, and it has become small dust over all the land of Egypt, and it has become on man and on cattle a boil breaking forth with blains, in all the land of Egypt.”

The gist of this passage:

God calls Moses and Aaron and tells them to stand where Pharaoh can see them, and to throw dust from a kiln into the air. This dust would land on animals and man and give them boils and blisters on their skin.

8-9

Exodus 9:8a

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
'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 yohh-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
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
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine plural, Qal imperative	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd masculine person plural suffix	No Strong's # BDB #510

Exodus 9:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^o lô' (מִלֵּא) [pronounced m ^o low]	<i>fulness, that which fills, that which is full; multitude, crowd [i.e., those which fill a city]</i>	masculine singular construct	Strong's #4393 BDB #571
Also spelled m ^o lôw' (מִלְאוֹ) and m ^o lôw (מְלוֹ).			
chôphen (חֹפֶן) [pronounced KHOH-fehn]	<i>fists, hands, hollow of the hand; handfuls</i>	masculine dual noun with the 2 nd person masculine plural suffix	Strong's #2651 BDB #342
pîyach (פִּיחַ) [pronounced PEE-ahkh]	<i>soot, ashes, dirt</i>	masculine singular construct	Strong's #6368 BDB #802
kib ^e shân (כִּבְשָׁן) [pronounced kihb-SHAWN]	<i>a kiln for lime or pottery; furnace [for smelting metal]</i>	masculine singular noun	Strong's #3536 BDB #461

Translation: And Y^ehowah said to Moses and Aaron, "Take for yourselves fistfuls [lit., a fullness of your fists] of ashes from the kiln..."

God tells Moses and Aaron to take fistfuls of ashes from the kiln.

The beginning of this plague is going to be small, yet theatric for its small audience (Pharaoh, his entourage; and perhaps his magicians). The effects of the plague will be widespread, however. All of Egypt will feel it.

Exodus 9:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zâraq (זָרַק) [pronounced zaw-RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #2236 BDB #284
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
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 and the directional hê	Strong's #8064 BDB #1029

When followed by the letter hê (ה), it means *to heaven, heavenward, toward heaven or towards the heavens.*

Exodus 9:8b			
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
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
The lâmed preposition + ʿayin mean, literally <i>to [for] [one's] eyes; before [one's] eyes</i> . The sense is <i>before any one, in the sight of [someone], in view of [someone]</i> . This literally means, <i>to eyes 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: ...and Moses will throw it towards the heavens before the eyes of Pharaoh,...

Moses and Aaron are to take these ashes, go find Pharaoh, and throw them up into the air. Now, there are details left out of this narrative. It appears to take place outside, which leads me to suggest that Moses and Aaron track Pharaoh down (perhaps when he is walking back from his morning swim/bath in the Nile).

Recall that Aaron was brought into all this by Moses. God, when Moses began to do what God had told him to do in the first place, did not discard Aaron. Throughout Moses' life, Aaron would play a very important part in the national history of Israel. In fact, in the long term, Aaron's progeny will be far more important than Moses' (we do not even know what happened to Moses' sons—I have always assumed that they went back with their mother when she deserted Moses again).

Up to this point in time, Pharaoh became somewhat used to both men—Moses and Aaron—coming to him and presenting God's Word. In fact, Pharaoh does not appear to understand that it is Moses who is the primary actor in all of this. In any case, God has allowed Aaron to continue to take part in this judgment of Pharaoh and Egypt. Moses continued to do all of the talking and most of the action, but God continues to find a place for Aaron.

Here is the theatric approach, orchestrated by God. Moses takes this soot which he has in both hands and he throws it into the sky. All of this is observed by Pharaoh, although we do not know how close or how far away Moses is. The point is, Pharaoh could see what Moses is doing.

As discussed, there is more to this plague than is recorded; but we focus primarily upon the plague. It is possible that this is all that there is—the plague. No warning, no *let My people go*, etc. However, I believe that all of those elements are a part of this plague.

Exodus 9:8 *And Y^ehowah said to Moses and Aaron, "Take for yourselves fistfuls [lit., a fullness of your fists] of ashes from the kiln and Moses will throw it towards the heavens before the eyes of Pharaoh,..."* (Kukis mostly literal translation)

Pharaoh is the man who would make the decisions. So, Moses and Aaron must perform whatever is required by God in front of Pharaoh.

There were 4 factors required by God's justice for each plague: (1) God did not want to simply inflict injury upon Egypt. God does not act from the motivation of malice or revenge. Therefore, each plague had to be more than just a painful experience for the Egyptians. (2) It had to be clear that what God was doing was seen as coming

from the hand of Moses and Aaron. (3) Pharaoh always had the option to stop any judgment from God. All he had to do is call Moses and Aaron into his palace and say, "Stop the plague and tell me what you want. I will do it." Pharaoh knew what God required of him from the beginning (4) Finally, these great signs had to affect all of Egypt. The volition of the Egyptians had to be engaged as well. We primarily view Pharaoh and his actions; but he is a representative of his people. Although we focus on Pharaoh, his negative volition is representative of the negative volition of his people.

It would seem that throwing the ashes into the air would be something that takes place out of doors. Whether Pharaoh is taking his morning swim/bath; or wherever they are, God will make certain that Moses and Aaron are able to find Pharaoh.

Exodus 9:9a			
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 perfect	Strong's #1961 BDB #224
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âbâq (אַבָּק) [pronounced <i>aw-BAWK</i>]	<i>dust, fine dust; clouds [figurative use]</i>	masculine singular noun:	Strong's #80 BDB #7
'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
Literally, this means <i>upon all of, over all of, against all of</i> .			
'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: ...and it will become a fine dust over all the land of Egypt...

The ashes would become fine dust. This is, of course, how it would appear. We have no idea exactly what was physically happening. We may reasonably assume that there is a wind which takes the ashes up into the air. What appears to come down from the sky is a fine dust. Now, whether or not there was an actual metamorphous taking place here, we do not know. It sounds that way; but we have to be careful to distinguish between what appears to have happened from what actually is happening. Quite obviously, a few handfuls of ashes thrown into

the air cannot come down and land on every man and beast in the land of Egypt. However, it has to seem that way to those watching Moses and Aaron.

This soot which Moses throws into the air somehow becomes a fine dust which appears to fall upon the people and animals of Egypt.

According to Freeman, East Indian magicians would take the ashes of cow-dung or those from a fire and cast them into the air while pronouncing a curse upon some object of their displeasure. I do not know which came first.

Exodus 9:9b

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 perfect	Strong's #1961 BDB #224
‘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
’âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
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
‘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
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shechîyn (שַׁחִיַּן) [pronounced <i>sheikh-EEN</i>]	<i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i>	masculine singular noun	Strong's #7822 BDB #1006
pârach (פָּרַח) [pronounced <i>paw-rahkh</i>]	<i>budding, sprouting, blooming, shooting up; breaking out</i>	Qal active participle	Strong's #6524 BDB #827
’ăba‘bu‘âh (אֲבָבוּאָה) [pronounced <i>ahb-ahg-boo-GAW</i>]	<i>blisters, boils (from root, to swell up), an inflammatory pustule (as eruption); blains</i>	feminine plural noun	Strong's #76 BDB #7

Exodus 9:9b			
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	Strong's# none 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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'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

Translation: ...and it will become boils erupting into [oozing] blisters upon man and beast in all the land of Egypt.”

All of a sudden, boils broke out upon the skin of the people and animals all over Egypt. These boils erupted into oozing blisters.

The only thing I can liken this to is being bitten by fire ants, which are very small ants who many not be felt at first, even if there are a few dozen of them on you; but, then, all of a sudden, you begin to feel their bites and many times, a boils will erupt on your skin (for me, these boils last a little over a week).

I envision the fine dust landing upon people in the same way. They may not feel it at first, but then they notice that this dust is on them; and then, after the passage of time—a few seconds or perhaps a few minutes—boils erupt.

So far, in the narrative, this is simply what God is telling Moses and Aaron to do. Moses and Aaron will follow through, doing what God tells them to do, in v. 10.

Conservapedia suggests¹² that this particular judgment breaks God's pattern. Previously, He warned what would happen; and this time, He just does it. I do not agree with this interpretation. Now, it is true that Moses and Aaron are not ordered to go and speak to Pharaoh and to warn him; they are simply to be somewhere that he can see them; and they will then do what God has asked them to do. However, Moses and Aaron are not told where to find Pharaoh either.

What makes the most sense to me is, there is an overlap as I have described earlier. Moses and Aaron have come before Pharaoh, who has seen much of the livestock of Egypt die (and checked to see if this happened to the Jews in Goshen and found that it had not). And Pharaoh looks at them and says, “You and your people aren't going anywhere.” At which point, Moses and Aaron take these ashes and Moses throws them into the air. There had been a meeting with God, but it had taken place while the judgment of the livestock was taking place.

¹² From [https://www.conservapedia.com/Exodus_8-14_\(Translated\)](https://www.conservapedia.com/Exodus_8-14_(Translated)) accessed January 5, 2019.

Again, insofar as storytelling goes, this is easier to follow if each plague is presented as a disjoint event; but that does not mean that there was no overlap. Here, there would be no problem with the narrative, even if we understood that, *while* livestock were dying, Moses and Aaron were in front of God, and He is telling them to take fistfuls of ashes.

Exodus 9:9 ...and it will become a fine dust over all the land of Egypt and it will become boils erupting into [oozing] blisters upon man and beast in all the land of Egypt.” (Kukis mostly literal translation)

Exodus 9:8–9 And Y^ehowah said to Moses and Aaron, “Take for yourselves fistfuls [lit., *a fullness of your fists*] of ashes from the kiln and Moses will throw it towards the heavens before the eyes of Pharaoh, and it will become a fine dust over all the land of Egypt and it will become boils erupting into [oozing] blisters upon man and beast in all the land of Egypt.” (Kukis mostly literal translation)

Exodus 9:8–9 And Jehovah then said to Moses and Aaron, “Take fistfuls of ashes from the kiln, which Moses will throw into the sky in the sight of Pharaoh; and it will become a fine dust all over the land of Egypt; and on men and animals in Egypt, it will begin as a boil that will erupt into oozing blisters.” (Kukis paraphrase)

Vv. 8–9 are the meeting which God has with Moses and Aaron, which will take place in the very near future.

When this fine dust came down (or appeared to come back down), it (or whatever came down out of the sky) would cause boils and sores to break out over both men and animals throughout the land. Now, it is not necessarily the ashes which cause anything. The ashes may have affected the people and animals; or they may have been used simply for theatrics. We have no idea as to what actually comes down and causes the boils to break out. What appears to be the case is, the ashes are thrown into the air, and they seem to come down and cause the boils to break out.

The destruction of the cattle and livestock in the previous plague was not absolute. There remained, as this verse indicates, some of the Egyptian livestock (and all of the Hebrew livestock). The Bible is not specific as to how many were killed or what percentage. It was enough to cause the Egyptians severe economic problems, however.

And so they take ash of the furnace and so they stand to faces of Pharaoh and so throws him Moses the heaven-ward. And so he is a boil blisters breaking out in the man and in the beast. And could not the magicians to stand to faces of Moses from faces of the boil, for was the boil in the magicians and in all of Egypt.

Exodus
9:10–11

They took the ashes from the furnace and stood before Pharaoh. Then Moses threw them towards the heavens, and they became boils [and] blisters erupting upon men and animals. The religious illusionists were unable to stand before Moses because of the boils [on them], for the boils were on the religious illusionists and on everyone in Egypt [lit., *in all Egypt*].

Moses and Aaron then took ashes from the furnace and took a stand before Pharaoh. Then Moses threw the ashes into the air, and when coming down, they became boils and blisters erupting on the skins of men and animals. In fact, the Egyptians were unable to stand before Moses because they were covered in boils, as boils and blisters were on all of the religious illusionists, as well as being on everyone in Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they take ash of the furnace and so they stand to faces of Pharaoh and so throws him Moses the heaven-ward. And so he is a boil blisters breaking out in the

man and in the beast. And could not the magicians to stand to faces of Moses from faces of the boil, for was the boil in the magicians and in all of Egypt.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And they took ashes of the furnace, and arose to meet Pharaoh; and Mosheh sprinkled them towards the height of the heavens; and there came a boil multiplying tumours upon man and beast. And the astrologers could not stand before Mosheh, on account of the boil; for the plague of the boil was upon the astrologers, and upon all the Mizraee.

Revised Douay-Rheims

And they took ashes out of the chimney, and stood before Pharaoh, and Moses sprinkled it in the air: and there came boils with swelling blains in men and beasts. Neither could the magicians stand before Moses for the boils that were upon them, and in all the land of Egypt.

Aramaic ESV of Peshitta

They took ashes of the furnace, and stood before Pharaoh; and Mosha sprinkled it up toward the sky; and it became a boil breaking forth with boils on man and on animal. The magicians could not stand before Mosha because of the boils; for the boils were on the magicians, and on all the Egyptians.

Lamsa's Peshitta (Syriac)

So they took ashes of the furnace and stood before Pharaoh; and Moses scattered it toward the heaven in the sight of Pharaoh; and it became blistering boils, breaking out with sores upon men, and upon cattle. And the magicians could not stand before Moses because of the boils; for the boils had spread among the magicians and throughout all the land of Egypt.

Updated Brenton (Greek)

So he took ashes from the furnace before Pharaoh, and Moses scattered it toward heaven, and it became sore boils breaking forth both on men and on beasts. And the sorcerers could not stand before Moses because of the sores, for the sores were on the sorcerers, and in all the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

So they took some dust from the fire, and placing themselves before Pharaoh, Moses sent it out in a shower up to heaven; and it became a skin-disease bursting out on man and on beast. And the wonder-workers were not able to take their places before Moses, because of the disease; for the disease was on the wonder-workers and on all the Egyptians.

Easy English

So they took ashes from the fire and they stood in front of Pharaoh. Moses threw the ashes up in the air. And boils appeared on both people and animals. Because of the boils, the magicians could not stand in front of Moses. All the Egyptians had boils, even the magicians.

Easy-to-Read Version—2001

So Moses and Aaron took ashes from a furnace. Then they went and stood before Pharaoh. They threw the ashes into the air, and boils began breaking out on people and animals. The magicians could not stop Moses from doing this, because even the magicians had the boils. This happened everywhere in Egypt.

God's Word™

They took ashes from a kiln and stood in front of Pharaoh. Moses threw the ashes up in the air, and they caused boils to break into open sores on people and animals. The magicians couldn't compete with Moses because they had boils like all the other Egyptians.

The Message

So they took soot from a furnace, stood in front of Pharaoh, and threw it up into the air. It caused boils to erupt on people and animals. The magicians weren't able to compete with Moses this time because of the boils—they were covered with boils just like everyone else in Egypt.

NIRV

So Moses and Aaron took ashes from a furnace and stood in front of Pharaoh. Moses tossed them into the air. Then boils broke out on people and animals alike.

The bodies of all the Egyptians were covered with boils. The magicians couldn't stand in front of Moses because of the boils that were all over them.

Thought-for-thought translations; paraphrases:

Common English Bible	Moses threw the ash up in the air, and it caused skin sores and blisters to break out on people and animals. The religious experts [Or <i>magicians</i>] couldn't stand up to Moses because of the skin sores, because there were skin sores on the religious experts as well as on all the Egyptians.
Contemporary English V.	So they took a few handfuls of ashes and went to the king. Moses threw them into the air, and sores immediately broke out on the Egyptians and their animals. The magicians were suffering so much from the sores, that they could not even come to Moses.
The Living Bible	So they took ashes from the kiln and went to Pharaoh; as he watched, Moses tossed them toward the sky, and they became boils that broke out on men and animals alike throughout all Egypt. And the magicians couldn't stand before Moses because of the boils, for the boils appeared upon them too.
New Berkeley Version New Life Version	. So they took ashes from a stove. Moses stood in front of Pharaoh and threw the ashes toward the sky. And it became sores on man and animal. The wonder-workers could not stand in front of Moses because of the sores. For the sores were on the wonder-workers and on all the Egyptians.
New Living Translation	So they took soot from a brick kiln and went and stood before Pharaoh. As Pharaoh watched, Moses threw the soot into the air, and boils broke out on people and animals alike. Even the magicians were unable to stand before Moses, because the boils had broken out on them and all the Egyptians.
Unlocked Dynamic Bible	So they got some ashes and went and stood in front of the king. Moses threw the ashes up into the air. The ashes spread all over, causing boils to be upon both the Egyptian people and their animals. All the boils became open sores. Even the men who worked magic had boils. Because of this, they were not able to face Moses because the men who worked magic had boils just like all the rest of the Egyptian people.

Partially literal and partially paraphrased translations:

American English Bible	So Moses carried furnace ashes before Pharaoh and threw them into the sky... and they caused blisters to break out on both the men and their animals. Well, the soothsayers were no longer able to stand before Moses, because they were also covered with blisters like everyone else in the land of Egypt.
Beck's American Translation International Standard V	. So they took soot from the kiln and stood before Pharaoh. Then Moses threw it into the air, [Lit. <i>toward heaven</i>] and it became boils producing running sores on people and animals. 11The magicians were not able to stand before Moses because of the boils, because the boils were on the magicians and on all the Egyptians.
New Advent (Knox) Bible	So they took ashes from the oven into Pharaoh's presence, and Moses sprinkled them in the air; and ulcers and boils broke out on man and beast, so that even the magicians could not present themselves before Pharaoh, such pain they had, like all Egypt, from the ulcers.
Translation for Translators	So they both got some ashes/soot and <i>went and</i> stood in front of the king. Moses/I threw the ashes/soot up into the air. The ashes/soot spread all over, causing boils to afflict the <i>Egyptian</i> people and their animals. All the boils became open sores. 11 Even the men who worked magic had boils. The result was that they were not able to come to (OR, oppose) Moses/me, because the men who worked magic had boils just like all <i>the rest of</i> the Egyptian people.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to take the ashes from the furnace, and were to stand turned before Pharaoh. Even was Moses to toss it to the expanse, and inflammations were to develop into boils on the humans and livestock. Are the diviners able to stand being turned before Moses, even turned before the inflammations? - For the inflammations are on the diviners of Egypt.
Conservapedia	So they took quicklime from a lime kiln, and stood before Pharaoh, and Moses threw the quicklime into the sky, and they caused budding pustules to break out on the Egyptian men and their animals. The sacred scribes couldn't even stand in front of Moses, because they had so many boils, as did all the Egyptians.
Ferrari-Fenton Bible	They took, therefore, ashes from a smeltery, and presented themselves before Pharaoh, and Moses Hung them skyward, and they produced inflammatory boils upon man and beast, and the scientists were not able to stand before Moses, for the inflammation came upon the scientists, as well as upon the other Mitzrites.
God's Truth (Tyndale)	And they took ashes out of the furnace, and stood before Pharaoh, and Moses sprinkled it up into the air: And there brake out sores with *blains both in man and beast: so that the sorcerers could not stand before Moses, for there were *botches on the enchanters and upon all the Egyptians. *blains; boils, sores. Hebrew root: to swell up, belch forth. RN *botches: hebrew root to burn, inflamed sores...RN
Lexham English Bible	And they took the soot of the smelting furnace, and they stood before Pharaoh, and Moses sprinkled it toward the heavens, and it became skin sores sprouting blisters on humans and on animals. And the magicians were not able to stand before Moses because of the skin sores, for the skin sores were on the magicians and on all [the] Egyptians.
Tree of Life Version Unlocked Literal Bible	. So Moses and Aaron took ashes from a kiln and stood in front of Pharaoh. Then Moses threw the ashes up into the air. The ashes caused blisters and sores to break out on people and animals. The magicians could not resist Moses because of the blisters, because the blisters were on them and on all the other Egyptians.
Urim-Thummim Version	Then they took ashes from the kiln and stood before Pharaoh and Moses sprinkled it up toward the sky, and it became an inflammation breaking forth with blisters upon man and upon beast. But the diviners could not stand before Moses because of the inflammation, for the inflammation was on all the diviners, and on all the Egyptians as well.
Wikipedia Bible Project	And they took the soot of the furnace, and they stood before Pharaoh, and Moses threw it skyward, and there was a pox of boils sprouting upon man and beast. And the occultists could not stand before Moses, because of the pox. Because the pox was at the occultists and at all of Egypt.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they took ashes of the furnace, and stood before the face of Pharaoh; and Moses sprinkled it up toward the heavens; and it became an inflamed ulcer breaking out eruptions upon man and upon animal. And the horoscopists could not stand before the face of Moses before the face of the inflamed ulcer, because the inflamed ulcer was upon the horoscopists and upon all the Egyptians.
New American Bible (2002)	So they took soot from a furnace and stood in the presence of Pharaoh. Moses scattered it toward the sky, and it caused festering boils on man and beast. The magicians could not stand in Moses' presence, for there were boils on the magicians no less than on the rest of the Egyptians.
New Jerusalem Bible	So they took soot from the kiln and stood in front of Pharaoh, and Moses threw it in the air, and on man and beast it brought out boils breaking into sores. And the

magicians could not compete with Moses in the matter of the boils, for the magicians were covered with boils like all the other Egyptians.

New RSV So they took soot from the kiln, and stood before Pharaoh, and Moses threw it in the air, and it caused festering boils on humans and animals. The magicians could not stand before Moses because of the boils, for the boils afflicted the magicians as well as all the Egyptians.

Revised English Bible–1989 They took the soot from the kiln and when they stood before Pharaoh, Moses tossed it into the air, and it produced festering boils on man and beast. The magicians were no match for Moses because of the boils, which attacked them and all the Egyptians.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible So they took ashes from a kiln, stood in front of Pharaoh and threw them in the air; and they became infected sores on men and animals. The magicians couldn't even stand in Moshe's presence because of the sores, which were on them as well as on the other Egyptians.

The Complete Tanach So they took furnace soot, and they stood before Pharaoh, and Moses cast it heavenward, and it became boils breaking out into blisters upon man and upon beast.

upon man and upon beast: Now if you ask, "From where did they have beasts? Does it not say already, 'and all the livestock of the Egyptians died' (above, verse 6)?" [I will answer that] the decree was leveled only upon those in the field, as it is said: "upon your livestock that is in the field" (above, verse 3), but he who feared the word of the Lord brought all his livestock into the houses, and so it is taught in the Mechilta (Beshallah 1) regarding "He took six hundred chosen chariots" (Exod. 14:7). — [See Rashi on that verse.]

exeGesés companion Bible And the necromancers could not stand before Moses because of the boils, for the boils were upon the necromancers and upon all Egypt.

And they take ashes of the furnace and stand at the face of Paroh; and Mosheh sprinkles it toward the heavens; and it becomes an ulcer blossoming pus on humanity and on animal: and the magicians cannot stand at the face of Mosheh at the face of the ulcers: for the ulcer becomes on the magicians and on all the Misrayim.

Hebraic Roots Bible And they took soot of the furnace and stood before Pharaoh. And Moses sprinkled it toward the heavens, and it became a boil breaking out into sores on man and on livestock. And the priests were not able to stand before Moses, because of the boils. For the boils were on the priests and on all the Egyptians.

Kaplan Translation They took the furnace soot and stood before Pharaoh. Moses threw it up in the air, and it caused a rash, which broke into boils, in man and beasts. The master symbolists could not stand before Moses as a result of the rash, since the rash had attacked the symbolists [along with] the rest of Egypt.

Orthodox Jewish Bible And they took piach of the furnace, and stood before Pharaoh; and Moshe sprinkled it up toward Shomayim; and it became a sh'khin breaking forth with festers upon adam, and upon behemah.

And the kharetumim could not stand before Moshe because of the sh'khin; for the sh'khin was upon the kharetumim, and upon kol Mitzrayim.

The Scriptures 1998 So they took ashes from the furnace and stood before Pharaoh, and Mosheh scattered them toward the heavens. And they caused boils, breaking out in sores

on man and beast. And the magicians were unable to stand before Mosheh because of the boils, for the boils were on the magicians and on all the Mitsrites.

Expanded/Embellished Bibles:

The Amplified Bible

So they took soot from the kiln, and stood before Pharaoh; and Moses threw it toward the sky, and it became boils erupting in sores on man and animal. The magicians (soothsayer-priests) could not stand before Moses because of the boils, for the boils were on the magicians as well as on all the Egyptians.

The Expanded Bible

So Moses and Aaron took ·ashes [soot] from a ·furnace [kiln] and went and stood before ·the king [^L Pharaoh]. Moses threw ·ashes [the soot; ^L it] into the air, which caused boils to break out and become sores on people and animals. The ·magicians [sorcerers] could not stand before Moses, because all the Egyptians had boils, even the ·magicians [sorcerers].

Kretzmann's Commentary

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven, and it became a boil breaking forth with blains upon man and upon beast, an inflammation coming to a head in pustules, filled with a watery fluid.

And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians and upon all the Egyptians. Far from being able to imitate the miracle in this case, the Egyptian sorcerers were not even able to protect themselves against the ulcerous inflammation.

NET Bible®

Syndein/Thieme

And they took ashes of the furnace, and stood before Pharaoh. And Moses sprinkled it up toward heaven. And it became a boil/inflamed spot {like leprosy} breaking forth with blisters/boils upon man upon man, and upon animal/beast. And the magicians could not stand before Moses because of the boils . . . for the boil was upon the magicians, and upon all the Egyptians.

The Voice

So they removed ash from the furnace and stood directly in front of Pharaoh. Moses threw the ashes up in the air, and it caused abscesses to break out on people and their animals. Even the most talented magicians *in Pharaoh's Egypt* could not stand before Moses, because the abscesses broke out on their bodies as well as the rest of the Egyptians.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and they took the soot of the furnace and they stood <in front of> "Paroh Great house", and "Mosheh Plucked out" sprinkled him unto the skies and boils existed, blisters bursting out in the human and in the beast, and the magicians were not able to stand <in front of> "Mosheh Plucked out" (at) the face of the boils given that the boils existed in the magicians and in all "Mits'rayim Two straits",...

Charles Thompson OT

So Moses took the ashes of a furnace in the sight of Pharaoh and scattered them towards heaven, and there was an inflammation with oozing blains both on man and beast, so that the sorcerers could not stand before Moses, because of these boils. For the boils were on the sorcerers and throughout all the land of Egypt.

Concordant Literal Version

So they took the limekiln quicklime and stood before Pharaoh. And Moses sprinkled it toward the heavens, and there came to be boils, budding out into pustules on human and on beast. Now the sacred scribes were unable to stand before Moses in view of the boils, for the boil came to be on the sacred scribes and on all Egypt.

Context Group Version

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward the skies; and it became a boil breaking out with sores on man and on beast. And the special scholars could not stand before Moses because of the boils; for the boils were on the special scholars, and on all the Egyptians.

Emphasized Bible

So they took the ashes of an oven and stood before Pharaoh, and Moses scattered them towards the heavens,—and it came to pass that there was a burning sore in pustules breaking out, among men, and among beasts; and the sacred scribes could not stand before Moses, because of the burning sore,—for the burning sore had come on the sacred scribes, and on all the Egyptians.

NASB

So they took soot from a kiln, and stood before Pharaoh; and Moses threw it toward the sky, and it became boils breaking out with sores on man and beast. The [d]magicians could not stand before Moses because of the boils, for the boils were on the magicians [e]as well as on all the Egyptians.

New King James Version

Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered *them* toward heaven. And *they* caused boils that break out in sores on man and beast. And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians.

Stuart Wolf's Translation
Young's Updated LT

And they take the soot of the furnace, and stand before Pharaoh, and Moses sprinkles it towards the heavens, and it is a boil with blains, breaking forth, on man and on beast; and the scribes have not been able to stand before Moses, because of the boil, for the boil has been on the scribes, and on all the Egyptians.

The gist of this passage:
10-11

Exodus 9:10a			
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
'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
pîyach (פִּיחַ) [pronounced <i>PEE-ahkh</i>]	<i>soot, ashes, dirt</i>	masculine singular construct	Strong's #6368 BDB #802
kib ^o shân (כִּבְשָׁן) [pronounced <i>kihb-SHAWN</i>]	<i>a kiln for lime or pottery; furnace [for smelting metal]</i>	masculine singular noun with the definite article	Strong's #3536 BDB #461

Translation: They took the ashes from the furnace...

We suddenly go from God giving Moses and Aaron direction (vv. 8–9) to Moses and Aaron acting.

They is a reference to Moses and Aaron. Obeying God, they went to a furnace or oven and took out handfuls of ashes.

Exodus 9:10b

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
ʿamad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine plural, Qal imperfect	Strong's #5975 BDB #763
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L^epânîym (לפנים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p>			
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: ...and stood before Pharaoh.

When Moses and Aaron came before Pharaoh, whatever conversation took place is not told to us. I see this as Moses and Aaron appearing before Pharaoh and saying, "We are ready to lead Israel out into the desert to worship our God;" and Pharaoh responds with, "Not on your life." Then Moses and Aaron act. I believe that a great deal of the repetition was left out of this narrative simply to move it along. So, even though there was likely an intervening conversation between them, it is not recorded. It actually sounds more as if Moses and Aaron stood before Pharaoh and then suddenly, Moses begins throwing ashes into the air.

The verb used here can mean *to take a stand*. Many times, the implication can be that they are *taking a stand against Pharaoh* or *are standing in opposition to Pharaoh*.

There is no doubt some interaction which takes place. Perhaps Moses says, "God tells you to send His people out of Egypt. If you don't, I will throw these ashes into the air and they will come down as boils and erupting blisters on everyone in Egypt." And Pharaoh says, "Do what you think you need to do; I do not fear your God."

It could also be that, Pharaoh had promised in the previous plague to let the Hebrew people walk out of Egypt in order to serve God; and then relented on his promise. So, as a result, Moses and Aaron stand before Pharaoh, and they say, "You are now refusing to let God's people go, and therefore, these ashes will become boils and blisters that will erupt upon the skin of everyone in Egypt."

The pattern, whatever exactly occurred, continues. There is the plague, the negative volition of Pharaoh, followed by another plague.

Exodus 9:10c

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
zâraq (זָרַק) [pronounced <i>zaw-RAHK</i>]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal imperfect	Strong's #2236 BDB #284
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
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
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 and the directional hê; pausal form	Strong's #8064 BDB #1029

When followed by the letter hê (ה), it means *to heaven, heavenward, toward heaven or towards the heavens*.

Translation: Then Moses threw them towards the heavens,...

Aaron does not act here, but Moses does, and he throws these ashes into the sky. Aaron probably hands him the ashes in his hands, and Moses throws those into the air as well.

Most of the time, when you throw something into the air, perhaps it goes 10' or maybe 30'. Although nothing is said here about the distance, my guess is, there is a wind, and these ashes are picked up by that wind. I am only speculating here, but the idea is, these ashes will go up rather high and then seemingly come down all over Egypt.

Exodus 9:10d

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
shechîyn (שֶׁחִיַן) [pronounced <i>sheikh-EEN</i>]	<i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i>	masculine singular noun	Strong's #7822 BDB #1006

Exodus 9:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăbaʿbuʿâh (הֶעֱבַעַה) [pronounced <i>ahb-ahg-boo-GAW</i>]	<i>blisters, boils (from root, to swell up), an inflammatory pustule (as eruption); blains</i>	feminine plural noun	Strong's #76 BDB #7
pârach (פָּרַח) [pronounced <i>paw-rahkh</i>]	<i>budding, sprouting, blooming, shooting up; breaking out</i>	Qal active participle	Strong's #6524 BDB #827
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	Strong's# none BDB #88
ʾādâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
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
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	Strong's# none BDB #88
b ^e hêmâh (הַמְהֵמָה) [pronounced <i>b^{eh}hay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96

Translation: ...and they became boils [and] blisters erupting upon men and animals.

This soot comes down and it appears to erupt into sores and blisters on the skin of men and animals.

Nothing has been said about the systems of communication in Egypt. Allow me to speculate at this point. Some of pharaoh's servants, being subjected to economic ruin and pain and suffering, would talk to their families. They would be stopped in the street and asked what was going on by others who knew their position in the Egyptian government. The Egyptians would have nothing more important to talk about. They faced economic collapse and a series of great physical pains and discomforts due to these plagues. The story of what was occurring would get out and circulate throughout all of Egypt. Some information would seep out of Egypt. People who came to Egypt to trade would leave quickly after being subjected to one or two plagues. In the few days they might stay and endure, they would find out what was occurring and noise this information abroad.

Most of the plagues went on for 3 days or so; and no more than a week. These kinds of things were so significant, so devastating, so painful, that the news of them could not help but spread throughout the land as to their cause, revealing to all Egyptians the power and severity of Y^ehowah, the God of the Hebrews. And this news would easily, by now, find itself being voiced abroad, possibly by even some Egyptians who left Egypt themselves, no longer able to endure the pain and suffering that they faced each day (we have no Biblical record of this; I am only speculating here).

However, there are potentially two responses occurring in Egypt. There would be a growing dissension against Pharaoh from within and without the palace. But the larger growing response appears to have been a growing

animosity against Moses and Aaron and against the Hebrew people. People under great pressure often experience a great range of emotion. However, I think that this kind of anger will occur in large part after Israel leaves (otherwise, how could Pharaoh raise up an army to pursue Israel?).

I suspect that, most people are simply dealing with each crisis as it comes, being worn down, suffering, but being too busy with the difficulties to try to place blame. Each plague occurs right after the previous plague, so there is little time to take a breath, let alone, to gather and discuss and get one another worked up.

Whatever response there was among the Egyptians, they could have gone into Goshen and avoided these plagues, but we have no record of them doing so.

Exodus 9:10 They took the ashes from the furnace and stood before Pharaoh. Then Moses threw them towards the heavens, and they became boils [and] blisters erupting upon men and animals. (Kukis mostly literal translation)

Exodus 9:8–9 So the Lord said to Moses and Aaron, “Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt.” (NKJV)

Exodus 9:10 Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered them toward heaven. And they caused boils that break out in sores on man and beast. (NKJV)

Moses Throws Ashes into the Air {a graphic}; from [Door 43](#); accessed January 21, 2020.

In v. 10, Moses throws ashes into the heavens; and it is these ashes which appear to turn into dust and come back down and cause sores and boils to break out and man and beast.

The KJV is an excellent translation, but it is outdated. The NKJV is not quite the literary masterpiece that the KJV was, but it is also an excellent translation, and more appropriate for our times. In fact, it is my opinion that using the KJV in public sounds like a foreign language to most young ears. I think that, in this regard, the [local church](#) which has a KJV-only approach is completely wrong.



Despite being an excellent translation, this does not mean that we may always depend upon the NKJV to be completely accurate. In v. 9, we read *and it will cause*; and in v. 10 we read, *And they caused...* The problem is, we do not have a word for *cause*; and we do not have the Hiphil stem of a verb (the causative stem) used in either verse. Furthermore, whereas the English appears to be singular in v. 9 and plural in v. 10, even that is not the case. In fact, the phrases *and it will become*, *and it will cause* (both in v. 9) along with *and they caused* are all the same verb. Literally, what we have is *and he was*, *and he was*, *and he is*. Perfect tenses of the verb *to be* are found in v. 9 and the imperfect tense is found in v. 10. Although the perfect tense in the Hebrew is used to indicate a singular or completed action; it is not equivalent to our past tense. God, in v. 9, is telling Moses what he would do in the future. The *ashes* (actually a singular noun in the Hebrew; think *ash*, *soot*) *will become a fine dust*. We use the translation *become* rather than *is* (or *was*, *will be*) because the verb *to be* is followed by the lamed preposition, which can cause the verb *to be* to mean *to become*.

The grammar specifics of that critical view of the NKJV may have been hard to follow, but let me make these changes in the translation of vv. 8–10:

Exodus 9:8–9 So the Lord said to Moses and Aaron, “Take for yourselves handfuls of soot from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. And it will become fine dust in all the land of Egypt, and it will become boils that break out in sores on man and beast throughout all the land of Egypt.” (NKJV)

Exodus 9:10 Then they took soot from the furnace and stood before Pharaoh, and Moses scattered it toward heaven. And it became an inflammation which breaks out in sores on man and beast. (NKJV)

Much of what I have just said about the grammar of this passage may seem fairly esoteric to the average reader; even with a corrected translation. Furthermore, almost no translation will tell you any of that information (sometimes the NET Bible does so in their footnotes). The translators have to find the right balance between giving us a literal translation, but also a translation which makes good sense in the English—and many times, this involves substituting a plural for a singular, or adding a few words here or there, to smooth out the translation.

Now, the point I am trying to make here is, the ashes may simply appear to become a fine dust in the air. What happens after Moses throws ashes into the air is not completely known. Does God transform the ashes into something else (this fine dust); and then this fine dust turns out to be an irritant when it lands upon skin? If we take this completely literally, that would be the case. In any case, whatever falls down upon man and beast irritates their skin and their skin erupts in boils.

Bear in mind that, throughout the book of Exodus, God is very theatrical. He wants Pharaoh and all of Egypt to see what Moses is doing. God wants Pharaoh to associate the plague with Moses acting at God’s direction. All of this is accomplished in this narrative. There may be some speculation as to the exact nature of the fine dust and its actual origin, but that is not a real issue. God is capable of taking a natural occurring set of circumstances in using them for His purposes; and He is also capable of actually transforming these ashes into something else, and raining that down upon the Egyptians.

One more grammatical note. I mentioned that the verb *to be* is found in the perfect tense in v. 9 but in the imperfect tense in v. 10. The imperfect tense can stand for a present action or a continuous action; but, it is also used when describing a series of actions taking place one right after the other. When we find a series of *wâw* consecutives followed by imperfect verbs, one after another; then these are a series of actions which take place in succession (or coterminously). That is what is happening in v. 10. Literally, v. 10 reads like this: *And so they take ash of the furnace and so they stand before Pharaoh and so Moses throws it heaven-ward. And so it is a boil/blisters are breaking out on man and on beast.* (I even took some liberties even in this literal translation.) So, we have 4 verbs, all given in order of the actions which occur in this verse.

My intention is to provide the best explanation for a series of events as possible. Once and awhile, I will explain exactly what I am looking at when I develop a particular interpretation.

If I were to guess, the ashes seemingly became this fine dust; but the fine dust came from somewhere else (caused by God, perhaps through a natural series of events). The ashes being thrown into the air is all about theatrics.

Now, another person who knows the Hebrew might dogmatically state, *the ashes became the fine dust*. And that is a possible interpretation. However, when all is said and done, we have the important information, which is, God had Moses and Aaron act in such a way to let Pharaoh know that all of this is of God. They are acting as spokesmen for God. They warned Pharaoh; Pharaoh strengthened his heart against God and acted; and, therefore, God had to act.

Isis — Egyptian Goddess of Medicine and Peace (a graphic); from [Hub Pages](#); accessed April 25, 2018.



Interestingly enough, the religious illusionists are mentioned again:

A brief review of Exodus 9:8–10:

Exodus 9:8–9 And the LORD said to Moses and Aaron, "Take handfuls of soot from the kiln, and let Moses throw them in the air in the sight of Pharaoh. It shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt."

These are the directions which were given by God.

Exodus 9:10 So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast.

V. 10 describes the actual judgment.

Only 3 verses (vv. 10–12) are given to the actual plague itself.

Exodus 9:11a

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
I would suggest that <i>in fact, furthermore, and as well as</i> are reasonable translations for the wâw conjunction.			
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
yâkôl (יָכֹל) [also yâkôwl (יָכוֹל)] [pronounced <i>yaw-COAL</i>]	<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 plural, 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>			
char ^{et} ôm (חַרְטֹם) [pronounced <i>khahr-TOHM</i>]	<i>an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic</i>	masculine plural noun with the definite article	Strong's #2748 BDB #355
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	Qal infinitive construct	Strong's #5975 BDB #763

Exodus 9:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
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
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
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
shechîyn (שַׁחֲיָן) [pronounced sheikh-EEN]	<i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i>	masculine singular noun with the definite article	Strong's #7822 BDB #1006

Translation: The religious illusionists were unable to stand before Moses because of the boils [on them],...

There is this play on words going on. Moses and Aaron are able to stand before Pharaoh; they are able to take a stand against him (v. 10). However, the religious illusionists are unable to stand before Moses, because they are covered in boils (v. 11). I am assuming that they had boils on their feet, making it impossible for them to even stand.

These religious illusionists¹³ have not been mentioned since the invasion of the gnats. They have still been involved in the court decisions, in strengthening or bolstering Pharaoh. There are several views here as to why they were unable to appear before Pharaoh: (1) the priests were supposed to be spotless and without blemish; these boils defiled them; or, (2) they were in too much physical pain to even come to Pharaoh. Their bodies are covered with painful, and possibly cancerous sores. These boils are beyond discomfort. I guess that you could say that they are in too much physical pain to show up to work, so to speak, and their uniforms are dirty. Quite obviously, if they suffer from the same ailments as everyone else, it is clear that they had no power to resist the

¹³ I call them *religious illusionists* because they were able to imitate some of the miracles and signs of God. However, there even came a point where they were unable seemingly duplicate the power of God.

plagues from the God of Moses. (3) I think that they are in the palace, with Pharaoh, at this time; and that, quite often, they would stand up, almost like bodyguards, when Moses entered the palace (or came to Pharaoh in some other place). At this point, I believe that they are with Pharaoh, but that they cannot physically stand up. They may have even collapsed before Moses, as their boils began to form.

What I find interesting here is, the religious illusionists continued to come before Pharaoh throughout these various plagues. At first they tried to duplicate each plague (on a rather small scale, I would imagine), but they could never undo what God had done; nor could they even really duplicate what God had done. At some point, they were unable to duplicate what God does, at one time, even admitting that what was being done was *by the finger of God*. But, in any case, they continue to come and stand before Pharaoh; and they even stood before Moses whenever he came into Pharaoh's periphery. However, at this point, even they are even unable to do that.

Exodus 9:11a [And the magicians could not stand before Moses because of the boils,...](#) (NKJV)

These boils were all over the magicians and on all the Egyptians. The magicians could not stand before Moses, and I take that very literally, because of the boils all over their bodies. Did some of them not come in to work this day? Or did they show up, but were unable to stand at attention off to the side? It sounds as if they were unable to even come in to Pharaoh's palace, giving us an idea as to how painful these sores must have been.

The way that I see this, based upon the text of this verse is, the religious illusionists were an integral part of Pharaoh's cabinet. So, even though the Bible often spoke of what Moses and Aaron did before Pharaoh, it appears that most of the time this was before Pharaoh and a group of men—his underlings—which included the magicians.

Throughout all of these plagues, the magicians were unable to undo with some magic tricks what Moses and Aaron did.

Originally, whatever Moses and Aaron could do, the magicians of Pharaoh could duplicate those miracles (by means of a trick; and never quite up to the scale of what Moses and Aaron did). However, Pharaoh was strong enough to express his negative volition, whether their own duplication was any good or not. "Moses and Aaron did this? Well, my magicians just did the same thing. I don't have to listen to their God." Pharaoh may have thought.

However, at this point, the magicians of Pharaoh cannot duplicate the miracles of Moses and Aaron; nor are they immune from the effects of said miracles. Pharaoh is still negative to the demands of God. His heart is strengthened, despite the fact that he can no longer look to his magicians for intellectual (and emotional?) support.

Despite all that has happened, despite the religious illusionists being unable to stand, they and Pharaoh continue to express negative volition towards God and what God requires.

Along these same lines, you may have seen a creationist and an evolutionist debate one another; or a believer debate an atheist; and sometimes—particularly if these men are debating for the very first time, the atheist (or evolutionist) will present an argument; and it will be completely destroyed by the believer (or the creationist). Does the evolutionist/unbeliever suddenly give up and say, "You know, you have completely taken me down with those points"? Of course not. He does what he can do to regain his footing and in order to debate another day. He listens carefully to the arguments, tries to remember them, and tries to think of a way to counter them for the next time they meet.

People believe what they *choose* to believe. Now they may debate and argue with you about their point of view, but for the most part, you have already chosen to believe what you believe and they have chosen to believe what they believe. Now, many times, these beliefs have come as a result of constant reinforcement from your parents or from going to school (which increasingly presents a monolithic point of view today). Quite often, these viewpoints are developed and solidified while we are young up to some point in time in our teens or 20's. It is quite

common nowadays for a young person to be raised as a liberal atheist, and to not ever hear an opposing view for 20+ years.

When I was young, my first exposure to a conservative point of view from a political standpoint was my 2nd or 3rd semester of college, from Dr. Gottlieb Baer, a political science teacher. He was a fascinating and interesting man, but he was often teaching things from a point of view that was conservative, very different from how I was brought up. Now, in my first 17 or 18 years, I had received history teaching which was not completely and totally biased one way or the other, and I had heard William F. Buckley debate liberals on public television, and I found that quite interesting as well, as he seemed to always debate better and make better points than his opponents (I observed this, even as a liberal). But apart from Buckley and Dr. Baer, I had never heard another point of view clearly espoused. I was brought up a liberal, but I did not have that pounded into me nor was this point of view reinforced from every side. From time to time, I heard a neutral point of view; from time to time, I heard conservative thinking—but rarely.

However, when I began learning Bible doctrine from R. B. Thieme, Jr., around age 21 or 22, he did not back-pedal or sugarcoat any of what he taught. He taught Bible doctrine, along with the laws of divine establishment, which are quite conservative (the laws of divine establishment are laws which come from God and are applicable to mankind as a whole). For many decades after that, because I was raised a liberal, I became more of an independent who leaned right.

Now, over time, I changed my thinking primarily as a response to the teaching of Bible doctrine. No one necessarily argued me into thinking one way or another. However, most people do not have the clear teaching of Bible doctrine in their lives, and so, they often think however they have been trained to think from a young age.

There were also some important decisions which I made along the way to changing my own mind. At some point, early on, I clearly and intentionally accepted the Bible as authoritative. That was the biggest change in my thinking. This may seem like a basic thing, but not all believers believe the Scriptures. A believer of my acquaintance never accepted the Old Testament as accurate, but she did accept the New Testament (I believe today, she does not even accept the NT as authoritative). Another believer of my acquaintance does not accept the Bible as the infallible, and when asked a theological question, will like respond with the opinion of a theologian than with a set of Scriptures.

Now, if you want to continue thinking a certain way, the internet provides countless websites that you can go to in order to bolster your point of view or to find memes galore which support your way of thinking. In fact, young people today are so unfamiliar with different viewpoints that, they think debate is posting memes which support their point of view, followed by vociferous name calling. It rarely occurs to them to listen and consider what is being said to them from an opposing viewpoint and to consider what others say to them.

I went off on this tangent because there are many witnesses to Moses and Aaron; and everyone in Egypt (apart from the Hebrews) are affected by each and every plague. They are witnessing things which no one has ever seen before. Pharaoh has it confirmed to him over and over that his religious illusionists cannot match the power of Moses and Aaron's God. Yet, does anyone in Egypt change their mind? Very few. People have free will, and some refuse to depart from the way that they were raised. Based upon what we read here, it is clear that Moses and Aaron represent the Greater God, and that there is no response from the religious illusionists of Pharaoh.

Let me give you another example which would clearly present the power of free will. Many of us have seen presidential debates. Let's just say that a debate occurs and candidate A just destroys candidate B. Let's say that everyone in the media agrees that A was sharper, faster, provided, the better arguments, etc., etc. Then election day comes. Does candidate A get 80% of the vote? Of course not! In a blow-out election, he might get 55–60% of the vote, despite the terrible performance of candidate B on the debate stage. No matter what, candidate B is going to get 40% of the vote and probably more.

Application: Today, we have a former vice president running for the office of president; and he appeared to be the media darling for many, many months. Then he opened his mouth, and remark after remark revealed him to

be a doddering confused old man. You would not want him to be your Lyft driver, let alone, president of the United States. Yet, if he became the democrat candidate, I can guarantee that he would still get 40% of the vote, despite him being far from the top of his game.

My point is, the people of Egypt are witnessing the awesome power of the True God, and yet, they do not side with the God of Israel. They do not come to the conclusion that Moses and Aaron have a God who is God over all Egypt. The Hebrew people have, for the most part, already come to that conclusion. But the key in all of this is free will. Despite what people see and hear, they have the ability to override that with their own free will and their own set of opinions.

Exodus 9:11a [And the magicians could not stand before Moses because of the boils...](#) (NKJV)

The religious illusionists are neutralized by this plague. If called upon to stand when Pharaoh enters the room, they were unable to.

Exodus 9:11b			
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
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
shechîyn (שַׁחֲיָן) [pronounced <i>sheikh-EEN</i>]	<i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i>	masculine singular noun with the definite article	Strong's #7822 BDB #1006
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	Strong's# none BDB #88
char ^e tôm (חַטְּרָם) [pronounced <i>khahr-TOHM</i>]	<i>an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic</i>	masculine plural noun with the definite article	Strong's #2748 BDB #355
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
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	Strong's# none 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

Literally, *in all*. Although I don't have this in the lexicons, it is rendered by the most literal translations as *among all, through all, throughout all, with all*.

Exodus 9:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִטְרָיִם) [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: ...for the boils were on the religious illusionists and on everyone in Egypt [lit., *in all Egypt*].

These boils and blisters had broken out on everyone in Egypt. No doubt, some had boils on their feet, making it very painful to stand or walk. Yet, we will read of no large group of Egyptians bowing down to the God of the Hebrews. They have their beliefs, and, for the most part, they have not abandoned these beliefs.

Exodus 9:11 The religious illusionists were unable to stand before Moses because of the boils [on them], for the boils were on the religious illusionists and on everyone in Egypt [lit., *in all Egypt*]. (Kukis mostly literal translation)

Pharaoh has a point of view about the God of the Hebrews and he is not about to change his mind on that topic. His magicians being able to somewhat duplicate what Moses and Aaron did was comforting, but even when they were no longer able to do this and here, they are out of the picture, Pharaoh was still able to resist the God of Moses and Aaron. His negative volition is the result of his free will; and he continues to exercise negative volition toward the God of the Hebrews.

Pharaoh resisted Moses, even though his entire country had these boils on them, making each moment painful. But not painful enough to change their loyalties (insofar as we know).

This should help us to understand just how negative that negative volition can be. You may pray and pray that someone you know feels great pain and distress until they can no longer resist God, but, it is clear in real life that, even under the greatest of pressures, man is able to resist God. In some cases, the best outcome is cursing God before one dies (sadly enough).

Exodus 9:10–11 They took the ashes from the furnace and stood before Pharaoh. Then Moses threw them towards the heavens, and they became boils [and] blisters erupting upon men and animals. The religious illusionists were unable to stand before Moses because of the boils [on them], for the boils were on the religious illusionists and on everyone in Egypt [lit., *in all Egypt*]. (Kukis mostly literal translation)

Exodus 9:10–11 Moses and Aaron then took ashes from the furnace and took a stand before Pharaoh. Then Moses threw the ashes into the air, and when coming down, they became boils and blisters erupting on the skins of men and animals. In fact, the Egyptians were unable to stand before Moses because they were covered in boils, as boils and blisters were on all of the religious illusionists, as well as being on everyone in Egypt. (Kukis paraphrase)

Very little is actually said about this particular plague. We are not given Pharaoh's reaction, his change of mind, or anything about Pharaoh, other than God strengthened his heart. To some this is confusing, but God uses the wrath of man to praise Him (Psalm 76:10). We are not even told that this bypassed the Hebrews, although certainly it did.

And so strengthens Y^ehowah a heart of Pharaoh and he has not listened unto them, as which spoke God unto Moses.

Exodus
9:12

[Nevertheless,] Y^ehowah strengthened the heart of Pharaoh, and, [as a result,] he did not listen to them, just as God had told Moses [previously].

Nevertheless, Jehovah strengthened Pharaoh's heart and, as a result, he would not listen to them, just as God had previously told Moses.

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 has not listened unto them, as which spoke God unto Moses.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord hardened the design of Pharaoh's heart, and he would not hearken to them, as the Lord had said to Mosheh.
Revised Douay-Rheims	And the Lord hardened Pharaoh's heart, and he hearkened not unto them, as the Lord had spoken to Moses.
Aramaic ESV of Peshitta	Mar-Yah hardened the heart of Pharaoh, and he did not listen to them, as Mar-Yah had spoken to Mosha.
Lamsa's Peshitta (Syriac)	And the LORD hardened the heart of Pharaoh and he did not listen to them, as the LORD had said to Moses.
Updated Brenton (Greek)	And the Lord hardened Pharaoh's heart, and he hearkened not to them, as the Lord appointed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord made Pharaoh's heart hard, and he would not give ear to them, as the Lord had said.
Easy English	But Pharaoh refused to listen to them. The Lord had told Moses that this would happen. The Lord himself made it happen.
Easy-to-Read Version—2001	But the Lord made Pharaoh stubborn. So Pharaoh refused to listen to Moses and Aaron. This happened just like the Lord had said.
Good News Bible (TEV)	But the LORD made the king stubborn and, just as the LORD had said, the king would not listen to Moses and Aaron.
<i>The Message</i>	GOD hardened Pharaoh in his stubbornness. He wouldn't listen, just as GOD had said to Moses.
Names of God Bible	But Yahweh made Pharaoh stubborn, so he wouldn't listen to Moses and Aaron, as Yahweh had predicted to Moses.
New Simplified Bible	Jehovah hardened the heart of Pharaoh and he did not listen to Moses and Aaron. Everything happened just as Jehovah had told Moses.

Thought-for-thought translations; paraphrases:

Common English Bible	But the LORD made Pharaoh stubborn, and Pharaoh wouldn't listen to them, just as the LORD had said to Moses.
Contemporary English V.	Everything happened just as the LORD had told Moses--he made the king too stubborn to listen to Moses and Aaron.
The Living Bible	.
New Berkeley Version	.

New Living Translation	But Jehovah hardened Pharaoh in his stubbornness, so that he refused to listen, just as the Lord had predicted to Moses.
Unlocked Dynamic Bible	But Yahweh caused the king to continue to be stubborn. He did not pay any attention to what Moses and Aaron said, just as Yahweh had told Moses would happen.

Partially literal and partially paraphrased translations:

American English Bible	But Jehovah made Pharaoh's heart even harder, so he wouldn't listen to them and do what the Lord told him to do.
Beck's American Translation	.
International Standard V	The LORD made Pharaoh's heart stubborn [Lit. <i>strong</i> ; i.e. determined] so that he would not listen to them, just as the LORD had told Moses.
New Advent (Knox) Bible	But the Lord hardened Pharaoh's heart so that he would not listen to them; all fell out as the Lord had prophesied to Moses.
Translation for Translators	But Yahweh caused the king to <i>continue to be</i> stubborn [IDI]. He did not pay any attention to what they/we <i>said</i> , just as Yahweh had told Moses/me <i>would happen</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to cause the sensibility of Pharaoh's heart, to hold strong - is he to have listened? - Jehovah is to have declare it to Moses.
Conservapedia	The LORD removed all prudence from Pharaoh, and he did not listen to them, just as the LORD had told Moses.
Ferrar-Fenton Bible	But the EVER-LIVING hardened Pharaoh's heart; so he would not listen to them;—as the EVER-LIVING had foretold to Moses.
Tree of Life Version	.
Unlocked Literal Bible	Yahweh hardened Pharaoh's heart, so Pharaoh did not listen to Moses and Aaron. This was just as Yahweh had said to Moses that Pharaoh would do.
Urim-Thummim Version	.
Wikipedia Bible Project	And Yahweh hardened Pharaoh's heart, and he did not listen to them, as Yahweh spoke to Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah seized the heart of Pharaoh, and he did not attentively hear them, what Jehovah had spoken to Moses.
New American Bible (2002)	But the LORD made Pharaoh obstinate, and he would not listen to them, just as the LORD had foretold to Moses.
New Jerusalem Bible	.
Revised English Bible—1989	But the LORD made Pharaoh obstinate; as the LORD had foretold to Moses, he would not listen to Moses and Aaron.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But <i>ADONAI</i> made Pharaoh hardhearted, so that he didn't listen to them — just as <i>ADONAI</i> had said to Moshe.
exeGesés companion Bible	...- and Yah Veh callouses the heart of Paroh and hearkens not to them - as Yah Veh worded to Mosheh.
Hebraic Roots Bible	And YAHWEH made heavy Pharaoh's heart, and he did not listen to them, as YAHWEH had said to Moses.
Kaplan Translation	[Now it was] God who made Pharaoh obstinate. He did not listen to [Moses and Aaron], just as God had predicted.

Orthodox Jewish Bible	And Hashem hardened the lev Pharaoh, and he paid heed not unto them; as Hashem had spoken unto Moshe.
<i>The Scriptures</i> 1998	But הויה hardened the heart of Pharaoh, and he did not listen to them, as הויה had said to Mosheh.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the LORD hardened the heart of Pharaoh, and he did not listen or pay attention to them, just as the LORD had told Moses.
The Expanded Bible	But the LORD ·made the king stubborn [^L hardened the heart of Pharaoh], so he refused to listen to them, just as the LORD had said.
Kretzmann's Commentary	And the Lord hardened the heart of Pharaoh, He placed the curse upon him which his obduracy deserved, and he hearkened not unto them, as the Lord had spoken unto Moses. If a sinner consistently rejects repentance and a change of heart, the Lord finally inflicts this obduracy upon him as a curse.
NET Bible®	But the Lord hardened ²³ Pharaoh's heart, and he did not listen to them, just as the Lord had predicted to Moses.
Syndein/Thieme	²³ⁱⁿ This phrase translates the Hebrew word חזק (khazaq); see S. R. Driver, Exodus, 53. And Jehovah/God caused the hardening of the heart of Pharaoh, and he {Pharaoh Amenhotep II} did not listen to them; just as Jehovah/God predicted to Moses. {Note: First time this occurred. Pharaoh has been negative on his own the first six times. That was it. Now scar tissue has been completed and he should be taken out under the sin unto death. But, 'Elohiym/Godhead tells us He kept Pharaoh alive for HIS own purpose - to be an example to others.} [As an aside, I don't know that there is a sin unto death for the unbeliever.]
The Voice	The Eternal made Pharaoh's hard heart even harder, and Pharaoh was not moved by <i>the miraculous deeds</i> and the words of Moses and Aaron, just as the Eternal had told Moses.

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 hear them, <just as> "YHWH ^{He Is"} spoke to "Mosheh ^{Plucked out"} ,...
Charles Thompson OT	But the Lord made Pharaoh's heart stubborn and he hearkened not to them as the Lord commanded.
Concordant Literal Version	Yet Yahweh made the heart of Pharaoh steadfast, so that he did not hearken to them just as Yahweh had spoken to Moses.
<i>Emphasized Bible</i>	But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.
Green's Literal Translation	And Jehovah made heavy Pharaoh's heart, and he did not listen to them, as Jehovah had said to Moses.
New King James Version	But the LORD hardened the heart of Pharaoh; and he did not heed them, just as the Lord had spoken to Moses.
Stuart Wolf's Translation	.
Webster's Bible Translation	And the LORD hardened the heart of Pharaoh, and he hearkened not to them; as the LORD had spoke to Moses.
Young's Updated LT	And Jehovah strengthens the heart of Pharaoh, and he has not hearkened unto them, as Jehovah has spoken unto Moses.

The gist of this passage: God strengthens Pharaoh's heart, and he did not listen to the words of Moses and Aaron.

Exodus 9:12a

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
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 (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
BDB gives the following definitions: <i>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.</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

Translation: [Nevertheless,] Y^ehowah strengthened the heart of Pharaoh,...

God hardening the heart of Pharaoh has always been a very difficult concept, because it sounds too much like, Pharaoh is about to give in and do what God has demanded him to do; and then God comes along and makes Pharaoh change his mind and act against God. I believe that we may rest assured, in human affairs, that God allows us our own volition. He allows us to act as we choose to act. Obviously, since each one of us is our own worst enemy, that may seem to be a bad idea; but we have to accept some immutable facts: (1) we have free will. (2) God will sometimes act to guide us or to influence us in our choices, but He allows our free will to still act. You certainly have friends and loved ones who, from time to time, have given you a piece of their mind, and sometimes, this affects what we think and do. It does not mean that they have control of our volition; it just means that they have an influence in our lives; and God also has an influence in our lives. Many people are subject to group think. That is, if the people around them almost universally think "X", they, at some point, choose to believe "X." (3) Primarily, God's influence over us is through His Word. We choose to listen or not to listen to His Word being taught; and then we choose whether to believe it or not; and then we choose whether to let this teaching impact our lives from day to day. Certainly, it is possible to believe passages and Scriptures and doctrines, and yet to still act in opposition to them from time to time. We do have free will and a sin nature. (4) What God does *not* do is reach into our souls and take negative volition and turn it positive or vice versa. God allows for His sovereignty and our free will to coexist—at least for a time. There will be a time when our free will is brought into line with God's sovereignty. This does not occur because God forces His thinking upon all mankind, but because believers will choose in eternity future to think like God thinks.

God is *not* taking Pharaoh, whom He has finally worn down to a pliable state, and making him negative again. God is giving Pharaoh the strength to go on, yet allowing him to act using his own free will.

As you get older, you will, at various times, sit on the deathbed of a loved one, realizing that this is your last contact with this person. He or she may have rebuffed you on numerous occasions when you presented the gospel to them; and at this final time, their strength to rebuff you is gone. You present the gospel to them, unopposed, because they are too weak to oppose you. Now, maybe they listen; but maybe they are still on negative signals. If they had more strength, they might say to you, "Now just shut the hell up about the Jesus stuff." God has given Pharaoh, a beaten down man, the strength to continue to allow his volition to operate. God has not turned Pharaoh's compliance into opposition; God has not taken Pharaoh's **positive volition** and turned it into negative volition; God has given Pharaoh enough strength to continue to express his negative volition.

You might have asked yourself throughout this ordeal, why are the Egyptians suffering when it is Pharaoh's negative volition which is calling the shots? Everyone has free will and these Egyptians were with Hebrews day after day. Some people and nations accept the Hebrews and treat them fairly. Others take advantage of them and other nations and peoples persecute them. Any Egyptian could have at any time joined in with the Hebrews. In fact, apparently, some of them did (Ex. 12:38 Num. 11:4).

The pain inflicted by these judgments evangelized some Egyptians. They all had free will and they could have thrown themselves at God's mercy, begging for forgiveness for their ghastly treatment of the Hebrews (either their direct actions or the consent to what Pharaoh did to the Hebrews). Many of them had become very antisemitic and God judges antisemitism. In addition, some people can only be evangelized under great pain and stress. This is my own personal experience. I realized that many of my own personal decisions in life were leading to pain and heartache, and that there was this option that God seemed to be offering: **Believe on the Lord Jesus Christ and you will be saved**. At age 21, I took that option, and that changed everything.

It appears that a small percentage of the Egyptians may have given in to the God of the Hebrews; but most of them continued to reject Him. Therefore, most of Egypt continued to be judged.

Exodus 9:12a **But the Lord hardened the heart of Pharaoh;**... (NKJV)

With this verse, we have a slight change. In this verse, God strengthens the heart of Pharaoh. Let me suggest that, at this point, Pharaoh is so overwhelmed, that he has little or no personal strength remaining. He is not even strong enough to oppose Moses, even though he, no doubt, hates Moses for all that has happened. God gives Pharaoh the strength which he lacks. However, God does not reach in to Pharaoh's soul and change Pharaoh's volition.

The same verb is used as we find throughout most of this section of Exodus: *châzaq* (חָזַק) [pronounced *khaw-ZAHK*], which means, *to make strong, to strengthen*. Strong's #2388 BDB #304. Pharaoh is not thinking, "Maybe I should let them go and get them out of my hair"; but God reaches in and changes his mind. What appears to be taking place is, God is simply giving Pharaoh strength or resolve to act in accordance with his own will. If the magicians are covered with boils, then it stands to reason that Pharaoh is as well. Physical pain can wear down many people to a point where they are compliant, but their compliancy is simply due to the pain; not due to a change in their volition.

Exodus 9:12b

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

Exodus 9:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לוֹ or לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַע) [pronounced shaw-MAHĠ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
'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 plural suffix	Strong's #413 BDB #39
kaph or k ^e (כֹּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כַּאֲשֶׁר) [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> .			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<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>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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: ...and, [as a result,] he did not listen to them, just as God had told Moses [previously].

Pharaoh has the strength now to oppose Moses and Aaron. He has the ability to express his negative volition. He is a beaten down man, but God has given him the strength to go on. He expresses negative volition towards

the words of Moses and Aaron, but this should not come as a surprise to either man, as God told them this is the response that Pharaoh would give.

What occurred here evangelized the entire world for centuries, so it is highly likely that a few Egyptians also believed in Jesus Christ and joined the Hebrews. However, most of them, mirroring Pharaoh's scarred heart and negative volition, based upon prejudice, did not. Most continued to hate the Hebrews and they continued to receive the discipline due to them. Actually, discipline is a misnomer—unbelievers, in general, are not disciplined by God, but they are judged by God in their unbelief.

Exodus 9:12 [Nevertheless,] Y^ehowah strengthened the heart of Pharaoh, and, [as a result,] he did not listen to them, just as God had told Moses [previously]. (Kukis mostly literal translation)

We are not given any additional information in the narrative. What did Pharaoh say and do after his heart is hardened? Obviously, he said *no* to Moses; *no* to God's demand. But this particular narrative is not taken any further. At this point, we move on to the next plague.

Exodus 9:12 Nevertheless, Jehovah strengthened Pharaoh's heart and, as a result, he would not listen to them, just as God had previously told Moses. (Kukis paraphrase)

There are several things which are new and different with this plague. Moses and Aaron do not first go to Pharaoh and say, "God says, 'Let My people go.'" There is no warning—they just act in the sight of Pharaoh. Secondly, the religious illusionists (aka the magicians) cannot even stand before Pharaoh. It appears as if Pharaoh looked to them to help bolster his negative volition. "My magicians can duplicate this," Pharaoh would think, "and so Moses and Aaron are not special or sent from God." Thirdly, this is the first time God is said to have strengthened Pharaoh's heart. As we have discussed, this does not mean, Pharaoh is about to give in, and God comes to him and makes him resist Him. That would be silly; Pharaoh's negative volition glorifies God precisely *because* it is Pharaoh's negative volition. God gives Pharaoh strength. Have you ever known a person so beaten down by life and circumstances that they just wanted to lay down and die? Let me suggest, that is where Pharaoh was at.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Seventh Plague: Hail The Warning

Interestingly enough, the text for the 7th plague is far more extensive than for the previous plagues. Whereas, 7 verses describe the 5th plague and 5 verses are given to the 6th plague, 22 verses are used for the 7th plague. Even so, not every detail will be given. Vv. 13–19 are God speaking to Moses, telling him what he will say to Pharaoh. So, like many of the previous judgments, we don't really go from God's instructions to Moses; to Moses going to Pharaoh; to Moses speaking to Pharaoh; which is then followed by the actual execution of the judgment. We go from God speaking to Moses, telling him what he will say and what is going to happen right to the judgment itself (which plague is covered in 7 verses). The remainder of this chapter is all about Pharaoh relenting, the plague being stopped, and then Pharaoh's heart is hardened once again.

Throughout these few chapters, the author Moses presents a nice compact approach to the plague narrative; it keeps the action moving along. This plague alone could have easily been 40–50 verses long (instead of 23 verses), but without providing us with any more information than this chapter already does.

Furthermore, if we follow the text carefully, it is going to be clear that, not only are some important passages missing, but, the text is not all in a neat chronological order. Now, anyone can read this text and be happy with the flow of the narrative—and they may not even be aware that some key pieces are missing and that there are some verses out of order. That is the brilliance of the Mosaic narrative, which is very readable, and few will find

it in the least bit confusing or difficult to understand—despite the fact that he jumps from God’s orders right into the midst of the plague at times, without skipping a beat. If you simply read the text of the plagues, you may not even notice that large portions of narrative are actually missing. Again, Moses’ genius as a writer, as guided by the Holy Spirit.

Now, as an aside, the words which Moses used were his own, they came from his vocabulary; and the way that he remembered these plagues came from his memory. What is *not* taking place is automatic writing or the Holy Spirit entering into Moses and taking over his hand and body as he writes. The Holy Spirit is the Author of Scripture; but the human author is as well.

And so says Y^ehowah unto Moses, “Rise up in the morning take a stand to faces of Pharaoh and you have said unto him, ‘Thus has said Y^ehowah an Elohim of the Hebrew, *Send out My people and they will serve Me, for in the time the this. I am sending all of My plagues unto your heart and in your servants and in your people, because you know that [there is] none like Me in all the earth.*”

Exodus
9:13–14

Y^ehowah said to Moses, “Rise up in the morning and take a stand before Pharaoh and say to him, ‘Thus has said Y^ehowah, the Elohim of the Hebrews, *Send My people out so that they may serve Me; for at this time, I will send all of My plagues against your heart, and against your servants and against your people, in order that you will know that [there is] no one like Me on all the earth.*”

Jehovah then said to Moses, “Rise up in the morning and take a stand before Pharaoh, and say to him, ‘Thus says Jehovah, the God of the Hebrews, *Send My people out so that they may serve Me; for I will send all of My plagues against you at this time; and against your servants and against your people, so that you will know that there is no one like Me on all the earth.*”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Rise up in the morning take a stand to faces of Pharaoh and you have said unto him, ‘Thus has said Y ^e howah an Elohim of the Hebrew, <i>Send out My people and they will serve Me, for in the time the this. I am sending all of My plagues unto your heart and in your servants and in your people, because you know that [there is] none like Me in all the earth.</i> ”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Arise in the morning, and place thyself before Pharaoh, and say to him, Thus saith the Lord, the God of the Jehudaeae, Emancipate My people, that they may worship before Me. For at this time I will send upon thee a plague from the heavens, and all My plagues Wherewith I have plagued thee thou wilt cause to return upon thy heart, and upon thy servants, and upon thy people, (plagues) which have been sent from before Me, and not from the magic of the sons of men, that thou mayest know that there is none like Me in all the earth.
Revised Douay-Rheims	And the Lord said to Moses: Arise in the morning, and stand before Pharaoh, and you shall say to him: Thus said the Lord the God of the Hebrews: Let my people go to sacrifice to me. For I will at this time send all my plagues upon your heart, and upon your servants, and upon your people: that you may know there is none like me in all the earth.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Rise up early in the morning, and stand before Pharaoh, and tell him, 'This is what Mar-Yah, God of the Hebrews, says: "Let my people go, that they may serve me. For this time I will send all my plagues against your heart, against your officials, and against your people; that you may know that there is none like me in all the earth.

Lamsa's Peshitta (Syriac)	And the LORD said to Moses, Arise early in the morning, and stand before Pharaoh, and say to him. Thus says the LORD God of the Hebrews, Let my people go that they may serve me. For this time I will send my plague on your heart and on your servants and on your people, that you may know that there is none like me in all the earth.
Updated Brenton (Greek)	And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh; and you shall say to him, Thus says the Lord God of the Hebrews: Let My people go, that they may serve Me. For at this present time I will send forth all My plagues into your heart, and the heart of your servants and of your people; that you may know that there is not another such as I in all the earth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Get up early in the morning and take your place before Pharaoh, and say to him, This is what the Lord, the God of the Hebrews, says: Let my people go so that they may give me worship. For this time I will send all my punishments on yourself and on your servants and on your people; so that you may see that there is no other like me in all the earth.
Easy English	Pieces of ice fall on the whole country of Egypt Then the Lord said to Moses: 'Get up early in the morning and go to Pharaoh. Say to him: "This is what the Lord, the God of the Israelites says: 'Let my people go to worship me. Or this time, I will send all my worst troubles against you. I will send them against your servants and against your people. I want you to know that there is nobody like me in the whole earth. That is why I am doing this.
Easy-to-Read Version—2001	Then the Lord said to Moses, "Get up in the morning and go to Pharaoh. Tell him that the Lord, the God of the Hebrew people says, 'Let my people go to worship me! If you don't do this, then I will use my full power against you, your officials, and your people. Then you will know that there is no god in the world like me.
Good News Bible (TEV)	Hail The Lord then said to Moses, "Early tomorrow morning meet with the king and tell him that the Lord, the God of the Hebrews, says, 'Let my people go, so that they may worship me. This time I will punish not only your officials and your people, but I will punish you as well, so that you may know that there is no one like me in all the world.
<i>The Message</i>	Strike Seven: Hail God said to Moses, "Get up early in the morning and confront Pharaoh. Tell him, 'God, the God of the Hebrews, says: Release my people so they can worship me. This time I am going to strike you and your servants and your people with the full force of my power so you'll get it into your head that there's no one like me anywhere in all the Earth.
Names of God Bible	The Seventh Plague—Hail Then Yahweh said to Moses, "Early in the morning, go to Pharaoh and say to him, 'This is what Yahweh Elohim of the Hebrews says: Let my people go to worship me. Now I will send plagues that will affect you personally as well as your officials and people. This is how you will know that there is no one like me anywhere on earth.
New Simplified Bible	Jehovah told Moses to get up early the next morning and say to the king: »God of the Hebrews commands you to let his people go, so they can serve him! »If you do not, he will send his worst plagues to strike you, your officials, and everyone else in your country. Then you will find out that no one can oppose Jehovah.

Thought-for-thought translations; paraphrases:

Common English Bible	Hail and thunder Then the Lord said to Moses, “Get up early in the morning and confront Pharaoh. Say to him, This is what the Lord, the God of the Hebrews, says: Let my people go so that they can worship me. This time I’m going to send all my plagues on you, your officials, and your people so that you will know that there is no one like me in the whole world.
Contemporary English V.	The LORD told Moses to get up early the next morning and say to the king: The LORD God of the Hebrews commands you to let his people go, so they can worship him! If you don't, he will send his worst plagues to strike you, your officials, and everyone else in your country. Then you will find out that no one can oppose the LORD.
The Living Bible	Then the Lord said to Moses, “Get up early in the morning and stand before Pharaoh and tell him, ‘Jehovah the God of the Hebrews says, “Let my people go to worship me. This time I am going to send a plague that will really speak to you and to your servants and to all the Egyptian people, and prove to you there is no other God in all the earth.
New Berkeley Version	.
New Life Version	Large Hail and Fire Then the Lord said to Moses, “Get up early in the morning and stand in front of Pharaoh and say to him, ‘The Lord, the God of the Hebrews, says this: “Let My people go, so they may worship Me. For this time I will send all My troubles on you and your servants and your people. So you may know that there is no one like Me in all the earth.
Unlocked Dynamic Bible	Then Yahweh said to Moses, “Get up early tomorrow morning. Go and stand in front of the king and tell him that Yahweh God, the one whom the Hebrew people worship, says this: ‘Let my people go in order that they may worship me in the wilderness. If you do not let them go, this time I will punish with disasters, not only your officials and the rest of your people, but also you yourself in order that you might know there is no god like me anywhere in the world.

Partially literal and partially paraphrased translations:

American English Bible	And the Lord said to Moses: ‘Get up early in the morning and stand before Pharaoh, then tell him that this is what Jehovah the God of the Hebrews has said: <i>Send My people away so they can serve Me. For I’ve been sending all My plagues into your heart and into the hearts of your servants and your people, so you will know that there isn’t anyone else like Me in the entire earth.</i>
Beck’s American Translation	.
International Standard V	<i>The Plague of Hail</i> Then the LORD told Moses, “Get up early in the morning, present yourself to Pharaoh, and say to him, ‘This is what the LORD God of the Hebrews says: “Let my people go so they may serve ⁱ me. Indeed, this time I’m sending all my plagues against you ^j , your officials, ^k and your people, so you may know that there is no one like me in all the earth. ⁱ 9:13 Or <i>worship</i> ^j 9:14 Lit. <i>to your heart</i> ^k 9:14 Or <i>servants</i>
New Advent (Knox) Bible	And now the Lord bade Moses rise up early in the morning, and present himself before Pharaoh with this message from the Lord, the God of the Hebrews: Let my people go and offer me sacrifice. I am taking occasion now to send all my plagues

upon thy person,^[1] and thy servants, and thy people, to shew thee that none on earth has power like mine.

^[1]‘I am taking occasion now to send all my plagues’; literally, ‘this time I am sending all my plagues’, but it is difficult to see the force of the words unless they mean (as we should say nowadays) ‘while I am about it, I mean to send all my plagues’.

Translation for Translators

Yahweh sent hail on all the Egyptian people and their animals

Then Yahweh said to Moses/me, “Get up early *tomorrow* morning. Go and stand in front of the king and tell him that Yahweh God, the one that the Hebrew people *worship*, says this: ‘Let my people go, in order that they may worship me *in the desert*. If you do not let them go, this time I will *punish* with plagues *not only* your officials and the rest of your people, but I will punish you yourself [SYN], in order that you will know there is no *god* like me anywhere in the world.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Jehovah was to say to Moses: Be rising early in the morning, and be presenting yourself, turned before Pharaoh, even is you to have said: Jehovah, he of mighty ones of the Hebrews, is to have said: You was to let loose my people, for they were to serve me. At this time I am sending my pestilence, upon *the sensibility of the hearts of your servants, and your people that you was to know on these solid grounds.*

Conservapedia

The LORD said to Moses, "Rise early in the morning, and wait for Pharaoh, and tell him, 'The LORD says, 'Dismiss My people, so that they may worship Me. For this time I will make all My strikes upon your heart, and upon your staff and upon your people, so that you will know there is nobody like Me in the world.'" God returns to the warning pattern here.

Ferrar-Fenton Bible

Afterwards the EVER-LIVING said Arise at dawn, and go and stand before Pharaoh, and say to him; Thus says the EVER-LIVING God of the Hebrews, ‘ Release My People to serve Me! Or else, this time, I will fling with all My might upon your heart, and, on your ministers, and on your people, so that they may learn that there is `none, except MYSELF in the whole earth.

Jubilee Bible 2000

Then the LORD said unto Moses, Rise up early in the morning and stand before Pharaoh and say unto him, Thus saith the LORD God of the Hebrews, Let my people go that they may serve me. For otherwise this time I will send all my plagues upon thine heart and upon thy slaves and upon thy people that thou may know that there is none like me in all the earth.

Lexham English Bible

Plague Seven: Hail

And Yahweh said to Moses, "Start early in the morning and stand before Pharaoh. Look, [he is] going out to the water, and you must say to him, 'Thus says Yahweh, the God of the Hebrews, "Release my people so that they may serve me. For at this time I [am] sending all of my plagues {to you personally} and among your servants and among your people so that you will know that there is no one like me in all the earth.

Tree of Life Version

Urim-Thummim Version

.
YHWH spoke to Moses, Rise up early in the morning and stand before Pharaoh and say to him, This is what YHWH Elohim of the Hebrews declares, Let My people go that they may serve Me. For this time I am sending all my plagues onto you and on your slaves, and on your people, that you may know that there is none like Me in all the land.

Wikipedia Bible Project

And Yahweh said to Moses:

Rise early in the morning, and post yourself before Pharaoh, and say to him: "Thus says Yahweh the God of the Hebrews: "Send my people, and they will serve me. Because this time, I am sending all my plagues at your heart, and at your servants and at your people, so that you will know that there is none like me on all the Earth.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Yahweh said to Moses, "Rise early; present yourself to Pharaoh and say to him: This is the message of Yahweh, the God of the Hebrews: Send my people away to worship me because this time I will send the full force of my plagues against you, your ministers and your people, that you may know there is no one like me in the whole world.
- The Heritage Bible And Jehovah said to Moses, Load up in the dawn, and place yourself before the face of Pharaoh, and say to him, Thus says Jehovah God of the Hebrews, Send my people out that they may serve me, Because I will at this time send all my plagues upon your heart, and upon your servants, and upon your people, so that you may know by seeing that there is none like me in all the earth.
- New American Bible (2002) Then the LORD told Moses, "Early tomorrow morning present yourself to Pharaoh and say to him: Thus says the LORD, the God of the Hebrews: Let my people go to worship me, or this time I will hurl all my blows upon you and your servants and your subjects, that you may know that there is none like me anywhere on earth.
- New American Bible (2011) *Seventh Plague: The Hail.*
Then the LORD spoke to Moses: Early tomorrow morning present yourself to Pharaoh and say to him: Thus says the LORD, the God of the Hebrews: Let my people go to serve me, for this time I will unleash all my blows upon you and your servants and your people, so that you may know that there is none like me anywhere on earth.
- New English Bible—1970 *The plagues - hail.*
The LORD then told Moses to rise early in the morning, present himself before Pharaoh, and say to him, 'These are the words of the LORD the God of the Hebrews: "Let my people go in order to worship me. This time I will strike home with all my plagues against you, your courtiers, and your people, so that you may know that there is none like me in all the earth.
- New Jerusalem Bible Yahweh then said to Moses, 'Get up early in the morning and confront Pharaoh. Say to him, "Yahweh, God of the Hebrews, says this: Let my people go and worship me. For this time I am going to inflict all my plagues on you, on your officials and on your subjects, so that you will know that there is no one like me in the whole world.
- Revised English Bible—1989 The LORD then told Moses to rise early and confront Pharaoh, saying to him, "The LORD the God of the Hebrews has said: Let my people go in order to worship me. This time I shall strike home with all my plagues against you yourself, your courtiers, and your people, so that you may know that there is none like me in all the world.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible *ADONAI* said to Moshe, "Get up early in the morning, stand before Pharaoh, and say to him, 'Here is what *ADONAI* says: "Let my people go, so that they can worship me. For this time, I will inflict my plagues on you, yourself, and on your officials and your people; so that you will realize that I am without equal in all the earth.
- The Complete Tanach The Lord said to Moses, "Rise early in the morning and stand erect before Pharaoh, and say to him, 'So said the Lord, the God of the Hebrews, "Let My people go so that they may worship Me. Because this time, I am sending all My plagues into your heart and into your servants and into your people, in order that you know that there is none like Me in the entire earth.

all My plagues: We learn from here that the plague of the firstborn (תֹּרוֹכְבַתְכֶם) is equivalent to all the plagues.

- exeGesés companion Bible And Yah Veh says to Mosheh,
Start early in the morning
and stand at the face of Paroh, and say to him,

Thus says Yah Veh Elohim of the Hebrews,
Send my people away to serve me:
for at this time, I send all my plagues on your heart
and on your servants and on your people;
so that you know
there is none like me in all the earth:...

Hebraic Roots Bible

And YAHWEH said to Moses, Get up early in the morning and stand before Pharaoh, and say to him, So says YAHWEH the Elohim of the Hebrews, Send away My people that they may serve Me. For at this time I am going to send all My plagues to your heart, and on your servants, and on your people, so that you may know that none is like Me in all the land.

Kaplan Translation

Warning

God told Moses to get up early in the morning and confront Pharaoh, saying to him in the name of God, Lord of the Hebrews [Literally, 'Say to him: this is what God ... says:'], 'Let My people leave and serve Me.

This time, I am prepared to send all My catastrophes against your very heart. [They will strike] your officials and your people, so that you will know that there is none like Me in all the world.

Orthodox Jewish Bible

And Hashem said unto Moshe, Rise up early in the boker, and stand before Pharaoh, and say unto him, Thus saith Hashem Elohei Halvrim, Let My people go, that they may serve Me.

For I will at this time send all My maggefot upon thine lev, and upon thy avadim, and upon thy people; that thou mayest have da'as that there is none like Me in kol ha'aretz.

The Scriptures 1998

And יהוה said to Mosheh, "Rise early in the morning and stand before Pharaoh, and say to him, 'Thus said יהוה Elohim of the Hebrews, "Let My people go, so that they serve Me, for at this time I am sending all My plagues unto your heart, and on your servants and on your people, so that you know that there is no one like Me in all the earth.

Expanded/Embellished Bibles:

The Amplified Bible

Then the Lord said to Moses, "Get up early in the morning and stand before Pharaoh and say to him, 'Thus says the Lord, the God of the Hebrews, "Let My people go, so that they may serve Me. For this time I will send all My plagues on you [Lit to your heart.] [in full force,] and on your servants and on your people, so that you may know [without any doubt] and acknowledge that there is no one like Me in all the earth.

The Expanded Bible

The Hail

Then the Lord said to Moses, "Get up early in the morning and go to the king of Egypt [stand before Pharaoh]. Tell him, 'This is what the Lord, the God of the Hebrews, says: Let my people go to worship [serve] me. If you don't, this time I will punish you, your officers, and your people, with all my power [I send all my plagues against you, your officers, and your people]. Then you will know there is no one in the whole land like me. By now I could have used my power [I stretched out my hand] and caused a terrible disease that would have destroyed you and your people from the earth.

Kretzmann's Commentary

Verses 13-21

The Hail Threatened

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let My people go that they may serve Me. The same demand repeated, with maddening emphasis For I will at this time send all My plagues upon thine heart and upon thy servants and upon thy people, that thou mayest know that there is none like Me in all the

earth. The threat in this case is more fearful, and seems to include all the remaining plagues, which were to be directed against the obdurate heart of the king, but were also to affect his servants and all his people, since they all consented to the sins of Pharaoh. The final purpose was to establish the fact that the Lord God of the Hebrews was the one true God in all the earth.

NET Bible®

The Seventh Blow: Hail

²⁴ The Lord said²⁵ to Moses, "Get up early in the morning, stand²⁶ before Pharaoh, and tell him, 'Thus says the Lord, the God of the Hebrews: "Release my people so that they may serve me! For this time I will send all my plagues²⁷ on your very self²⁸ and on your servants and your people, so that you may know that there is no one like me in all the earth.

^{24sn} With the seventh plague there is more explanation of what God is doing to Pharaoh. This plague begins with an extended lesson (vv. 13-21). Rain was almost unknown in Egypt, and hail and lightning were harmless. The Egyptians were fascinated by all these, though, and looked on them as portentous. Herodotus describes how they studied such things and wrote them down (1.2.c.38). If ordinary rainstorms were ominous, what must fire and hail have been? The Egyptians had denominated fire Hephaistos, considering it to be a mighty deity (cf. Diodorus, 1.1.c.1). Porphyry says that at the opening of the temple of Serapis the Egyptians worshiped with water and fire. If these connections were clearly understood, then these elements in the plague were thought to be deities that came down on their own people with death and destruction.

^{25tn} Heb "and Yahweh said."

^{26tn} Or "take your stand."

^{27tn} The expression "all my plagues" points to the rest of the plagues and anticipates the proper outcome. Another view is to take the expression to mean the full brunt of the attack on the Egyptian people.

^{28tn} Heb "to your heart." The expression is unusual, but it may be an allusion to the hard heartedness of Pharaoh – his stubbornness and blindness (B. Jacob, Exodus, 274).

Syndein/Thieme

Then Jehovah/God said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus decrees Jehovah/God . . . 'Elohiym/Godhead of the Hebrews, Let My people go, that they may serve Me . . . for this time I will send all My plagues to your heart/'right lobe of your mentality', both upon your servants and upon your people that you may know that there is no one like Me in all the earth."

The Voice

Eternal One (to Moses): Get up early tomorrow morning and stand before Pharaoh. Tell him, "The Eternal, the God of the Hebrews, has a message for you: 'Release My people, so that they may serve Me. This time, *if you refuse*, I'm going to send a series of plagues upon you *yourself*, your servants, and your people. Then you will see that there is no one else as *great* as I am in all the earth.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is"} said to "Mosheh ^{Plucked out"}, depart early in the morning and stand yourself up <in front of> "Paroh ^{Great house"} and you will say to him in this way, "YHWH ^{He Is"} the "Elohiym ^{Powers"} of the ones of "Ever Other side" said, send my people and they will serve me, given that in this footstep, I am sending all my pestilences to your heart and in your servants and in your people, (with) the intention, you will know that there is (not) one like me in all the land,...

Concordant Literal Version

Then Yahweh said to Moses: Rise early in the morning, station yourself before Pharaoh, and say to him, Thus says Yahweh, Elohim of the Hebrews: Dismiss My people that they may serve Me. For at this time I am sending all My strokes onto your heart and your servants and your people in order that you shall know that there is no one such as Me in the entire earth.

Emphasized Bible

Then said Yahweh unto Moses, Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—Thus, saith Yahweh, God of the Hebrews, Let my people go that they may serve me; for this time, am I, sending all

my plagues unto thy heart, and amongst thy servants and amongst thy people,—to the intent thou mayest get to know, that there is none like me in all the earth.

Modern English Version

The Seventh Plague: Hail

Then the LORD said to Moses, “Rise up early in the morning, and stand before Pharaoh, and say to him, ‘Thus says the LORD, the God of the Hebrews: Let My people go, so that they may serve Me. For I will at this time send all My plagues upon you and your servants and your people, so that you may know that there is none like Me in all the earth.

NASB

Then the LORD said to Moses, “Rise up early in the morning and stand before Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, “Let My people go, that they may serve Me. For this time I will send all My plagues on you [Lit to your heart] and your servants and your people, so that you may know that there is no one like Me in all the earth. For *if by now* I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth.

New European Version

The Plague of Hail

Yahweh said to Moses, Rise up early in the morning, and stand before Pharaoh, and tell him, ‘This is what Yahweh, the God of the Hebrews, says: Let My people go, that they may serve Me. For this time I will send all My plagues against your heart, against your officials, and against your people; that you may know that there is none like Me in all the earth.

Stuart Wolf’s Translation
A Voice in the Wilderness

And Jehovah said to Moses, Rise early in the morning and stand before Pharaoh, and say to him, Thus says Jehovah the God of the Hebrews: Let My people go, that they may serve Me, for at this time I will send all My plagues upon your heart, and upon your servants and upon your people, that you may come to understand that there is no one like Me in all the earth.

Young’s Updated LT

And Jehovah says unto Moses, “Rise early in the morning, and station yourself before Pharaoh, and you have said unto him, Thus said Jehovah, God of the Hebrews, ‘Send My people away, and they serve Me, for, at this time I am sending all My plagues unto your heart, and on your servants, and on your people, so that you know that there is none like Me in all the earth.

The gist of this passage:

God speaks to Moses, telling him to rise up early and to stand before Pharaoh. He will warn Pharaoh of a new series of plagues, this time those which will affect him even more personally.

13-14

Exodus 9:13a

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>	wāw 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 9:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 (אל) [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 (משה) [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
shâkam (שָׂם) [pronounced <i>shaw- KAHM</i>]	<i>start, rise [up], rise early, make an early start</i>	2 nd person masculine singular, Hiphil imperative	Strong's #7925 BDB #1014
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	Strong's# none BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: Y^ehowah said to Moses, "Rise up in the morning..."

God speaks to Moses and tells him to rise up early in the morning. This will begin the final set of 4 plagues, which will be considerably significant.

In some of the previous plagues, God would tell Moses where Pharaoh would be at some specific time, and tell Moses to go run him down at that time and at that place. In this plague, that aspect is ignored (maybe Pharaoh is out for his morning swim/bath; maybe he is sitting at his favorite coffee house¹⁴—wherever Pharaoh would be, God would know this and probably was quite specific about this detail with Moses.

Exodus 9:13b

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
yâtsab (יִצַּב) [pronounced <i>yaw-TSAHB^v</i>]	<i>station yourselves, stand still, take your stand, stand up, stand here; take a stand</i>	2 nd person masculine singular, Hithpael imperative	Strong's #3320 BDB #426

The Hithpael imperative is translated variously as *station yourselves, stand still, take your stand, stand up, stand here*.

¹⁴ What I do with comments like this is try to present a modernized view of what is going on. There are no coffee houses; Pharaoh is not at a pancake house having breakfast or anything like that. He is out doing whatever pharaohs do at that time of the day (or, he may even be hiding from Moses).

Exodus 9:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When the Hithpael is followed by <i>to faces of</i> , it means <i>to stand, to stand firm [before anyone]</i> .			
lâmed (ל) [pronounced <i>l</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 construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces 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: ...and take a stand before Pharaoh...

Obviously, God must speak to the representative of nation Egypt, and that is Pharaoh. This must be done whether Pharaoh wants this confrontation or not. I would think it pretty obvious that Pharaoh desires no more meetings with Moses and Aaron. However, some of these meetings are called for by Pharaoh, who wants a judgment lifted.

We do not know exactly how the plague of the boils (plague #6) ended. Moses seemed to stop writing about it and moved on into the next plague. Notice how all of this transitions:

Exodus 9:11–13b—A Play on Words:

Exodus 9:11–13b *And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians. But the Lord hardened the heart of Pharaoh; and he did not heed them, just as the Lord had spoken to Moses. Then the Lord said to Moses, "Rise early in the morning and stand before Pharaoh,..." (NKJV)*

Do you see that clever play on words? *The magicians could not stand before Moses...* and then God tell Moses, *"Rise up early in the morning and stand before Pharaoh..."* However, these words for *stand* are actually synonyms; they are not the same word.

Interestingly enough, this is the first time, in the plague sequence, when we use this particular word for *take a stand*. There is probably a double-meaning to be taken from this verb: (1) in the most common way, Moses is to find a place to be where Pharaoh would be, and to be there, standing before Pharaoh. (2) But, less literally, Moses is taking a strong stand against Pharaoh, introducing plagues which will affect him most personally—even more than the plagues which had come before.

Obviously, there are some important details which are left out—can Moses just walk into the palace the speak to Pharaoh? Can he ask for and get an audience with Pharaoh? Does Moses know where Pharaoh will be? The way I understand this is, Moses knows enough about the comings and goings of Pharaoh, to place himself right

where he expects Pharaoh to be. Or, in the alternative, God tells Moses exactly where to find Pharaoh (I think the latter case is suggested by the previous plagues).

Exodus 9:13c			
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
ʾāmar (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>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾel (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) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
kōh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
ʾāmar (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
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 Elohîm</i>	masculine plural noun; construct state	Strong's #430 BDB #43
ʾĒber (עִבְרִי) [pronounced <i>GAY^B-ver</i>]	<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	Strong's #5677 BDB #720

Translation: ...and say to him, 'Thus has said Y^ehowah, the Elohim of the Hebrews,...

This is what Moses will say to Pharaoh. He will speak in God's Name. God is identified by His proper name and by a description, *the God of the Hebrews*.

Most often, in Scripture, is it not God speaking directly to a group or to an individual, but instead, His representative speaks to someone (or to a group) on behalf of Him. God never comes directly to Pharaoh in a vision or a dream, speaking to him or warning him. God works through representatives.

This has continued up even to this day, when many **pastors** today speak for God by using His Word. The **pastor-teacher** who knows the Word of God and teaches that, he speaks for God today. God is not going to speak to you personally. You will not hear the audible voice of God, and, contrary to popular opinion, you are not going to hear the still, small voice of God telling you what to do (*quick, make a sharp right turn, straight up ahead!*). However, if you know the Word of God, then you will be guided by that and the filling of the Holy Spirit.

Anyone who tells you that they are getting direct messages from God and acting accordingly—that person is a nutball, and should be avoided—I don't care how nice or charismatic he seems. However, in the era of unfolding revelation (from the beginning of man to around A.D. 90), God only spoke directly to a relatively small number of men. We are *not* in that era. How do I know this? Simple. No more Scripture is being written. We have the complete and total Word of God. John, in the final chapter of the final book of the Bible gives us this solemn warning: **I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.** (Rev. 22:18–19, ESV) What a good pastor-teacher attempts to do today is, understand Scripture, understand the theology presented by Scripture, and then convey that information to his congregation—as much as they can take in and as much as he is able to teach.

Back to the narrative. God is speaking to Moses, telling him exactly what he must say to Pharaoh.

Exodus 9:13d			
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
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אִם) [pronounced gahm]	<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 plural suffix	Strong's #5971 BDB #766
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
'âbad (עָבַד) [pronounced gaw ^b -VAHD]	<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;*...

Again, the demand, “Send My people out to serve Me.” God is still speaking to Moses in the narrative, but He is telling Moses exactly what to say to Pharaoh.

The message to Pharaoh is simple and concise. There are no negotiations to be done. God has given Pharaoh a straightforward mandate of what is expected of him. At each plague, God goes to Pharaoh, through the persons

of Moses and Aaron, and He tells Pharaoh quite simply to release His people, the Hebrews. Then God allows Pharaoh his free will to react in whatever way he chooses.

Exodus 9:13 Y^ehowah said to Moses, “Rise up in the morning and take a stand before Pharaoh and say to him, ‘Thus has said Y^ehowah, the Elohim of the Hebrews, *Send My people out so that they may serve Me*;... (Kukis mostly literal translation)

We do not generally know how Moses came to God in Egypt; or in what manner God appeared to Moses. During these plagues, we begin with God’s communication to Moses as a given. God’s demand has been consistent. He speaks through Moses to Pharaoh, “Thus says Y^ehowah, God of the Hebrews, ‘Send My people out.’ ”

Now, later in the book of Exodus, Moses will go to a specific tent to commune with God (which tent appears to be a pre-Tabernacle—although there is nothing necessarily ornate about this particular tent). We do not know exactly how this pre-Tabernacle tent came to be nor do we know at what point Moses began to enter into that tent. I would suggest to you that this is the manner in which Moses speaks with God.

God added, ‘...that they serve Me...’ With these words, God is setting up an important contrast. Up to this point in time, the Hebrew people have been serving Pharaoh; but they are God’s people; therefore, they ought to be serving Him. The Hebrew people are in a relationship with the **Revealed God**; not with Pharaoh.

Given all of these plagues, we have no idea what is going on with regards to Israel’s slavery. It seems likely that they are not even showing up for work, given all that is happening in Egypt. It would seem that everything is in a holding pattern, as there are no normal daily activities which can occur during most of these plagues. The people of Egypt merely try to get through each day of a plague.

Exodus 9:14a

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
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
pa’am (פַּעַם) [pronounced <i>PAH-áhahm</i>]	<i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>	feminine singular noun with the definite article	Strong’s #6471 BDB #821
zô`th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong’s #2063 (& 2088, 2090) BDB #260
Together, these appear to mean <i>at this time</i> .			
’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
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>am sending, sending for [forth, away], dismissing, deploying, putting forth, stretching out, directing, extending; reaching out</i>	Qal active participle; what is sent (messengers, a message) is implied	Strong’s #7971 BDB #1018

Exodus 9:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
maggêphâh (מַגְפָּהַח) [pronounced mahg-gay-FAW]	<i>a blow, a slaughter, plague, pestilence</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4046 BDB #620
'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
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3820 BDB #524

Translation: ...for at this time, I will send all of My plagues against your heart,...

The word *heart* actually refers to the thinking of Pharaoh; and what God does is going to affect Pharaoh more personally than the previous plagues.

The particular plagues to come are going to be monumental. They will tell people that, sometimes it does not matter what God does—negative volition is negative volition. Some will continue to resist God, no matter what.

Application: You may think that with just the proper rational argument that you can sway a person who has negative volition towards God; or that if God suddenly appeared to that person, that they would believe. But negative volition is stronger than either of those things.

Exodus 9:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, 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 (בְּ) [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
^{eh} bâdîym (עַבְדֵי־יָם) [pronounced ge ^b -vaw-DEEM]	<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

In today's world, these people would be understood to be *workers, employees, hires*.

Translation: ...and against your servants...

The judgments will be against the servants of Pharaoh. Pharaoh will be personally affected and all those around him will be similarly affected.

Exodus 9:14c			
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
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
'am (עַם) [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 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...and against your people,...

These judgments which will be against the people of Egypt, called Pharaoh's people here. The citizens of Egypt are not let out of this judgment.

Exodus 9:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ăbûwr (בְּעַבְוֹר) [pronounced <i>bah-gû^b-VOOR</i>]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'ăbûwr (עַבְוֹר) [pronounced <i>gaw^v-BOOR</i>] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bêyth preposition. Strong's #5668 BDB #721.			
yâda' (עָדָה) [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 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

Exodus 9:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation; with the 1 st person singular suffix	No Strong's # BDB #453
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	Strong's# none BDB #88
kōl (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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'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: ...*in order that you will know that [there is] no one like Me on all the earth.*

The end result of these judgments will be that all Israel will recognize that there is no one like God in all the earth. Many other nations and individuals will come to the same conclusion.

Here, God states His intentions to Pharaoh; these plagues are sent throughout the entire land of Egypt and placed upon all of the Pharaoh's subjects, as well as all of those under his direct command in the palace. This reveals that Y^ehowah, the God of the Jewish people, is a God like none other. He is the true God, the only God; the God Who created the universe; the God with power beyond imagination. The other gods worshipped by the Egyptians and other heathen are fronts for demons. Demons, in their strength and emotional needs, desire our worship and allegiance and were heavily involved with the Egyptians.

Throughout the centuries, men have assumed that their gods were superior or at least equal to the gods in other lands; much like today some in the United States feel that Krishna or Buddha are equivalent to the God (Jesus Christ) that we worship here in America. Nothing could be further from the truth. Krishna and Buddha are demon-fronts. Satan is the author of religion, religious promoting the idea that doing good impresses God (the exact nature of this *doing* varies from religion to religion). Satan is behind these gods which are associated with certain nations and cultures. It does not matter how widespread the religion is or how many adherents it has. There is but one God and He came to earth and took His place beside us in the form of a man and He took upon Himself the punishment for all of the sins that we have ever committed and that we ever will commit. Krishna did not die on behalf of our sins—Krishna is not our savior and is not our mediator. He is not qualified to be this. Same deal

with Buddha. These are men fronting for Satan. These men, along with all other religious deities, are not localized names for the same God. Both of these religious proponents and their gods are false.

These signs, done by God, will be unlike anything which has ever been brought against a king or his nation. Only the True God is able to do this.

Exodus 9:14 *...for at this time, I will send all of My plagues against your heart, and against your servants and against your people, in order that you will know that [there is] no one like Me on all the earth.* (Kukis mostly literal translation)

The reference to Pharaoh's servants, I believe, would apply to those in the palace who either work for him or are slaves to him. The idea is, there would be greater personal damage to those in the palace.

I would think, up to this point, what God has done to Pharaoh is unlike anything which has been done against Egypt by any one or any being. God promises to keep this pressure up, to the point of even Pharaoh acknowledging what God has done.

Exodus 9:13–14 Y^ehowah said to Moses, "Rise up in the morning and take a stand before Pharaoh and say to him, 'Thus has said Y^ehowah, the Elohim of the Hebrews, *Send My people out so that they may serve Me; for at this time, I will send all of My plagues against your heart, and against your servants and against your people, in order that you will know that [there is] no one like Me on all the earth.*' (Kukis mostly literal translation)

Exodus 9:13–14 Jehovah then said to Moses, "Rise up in the morning and take a stand before Pharaoh, and say to him, 'Thus says Jehovah, the God of the Hebrews, *Send My people out so that they may serve Me; for I will send all of My plagues against you at this time; and against your servants and against your people, so that you will know that there is no one like Me on all the earth.*' (Kukis paraphrase)

In our narrative, God is still speaking to Moses, telling Moses exactly what to say to Pharaoh:

Exodus 9:13–14 Then the Lord said to Moses, "Rise early in the morning and stand before Pharaoh, and say to him, 'Thus says the Lord God of the Hebrews: *Let My people go, that they may serve Me, for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that there is none like Me in all the earth.*' (Everything in italics is what Moses is to say to Pharaoh) (NKJV)

Moses message to Pharaoh would be that there is an intensification now, which Pharaoh himself will feel. What Moses says and does, along with the resultant plagues, will affect Pharaoh's thought processes even more than they had before. The God of the Hebrews is going to weigh heavily on Pharaoh's mind.

It appears that, at this point, it will become more personal; God will reach out to touch Pharaoh more directly with these final 4 plagues.

Vv. 14–16 will all end in the word *earth (land)*; vv. 14 & 16 will end with the words *in all the earth (land)*.

Most translations treated v. 17 as a separate verse. However, many translation connected v. 17 to the previous verse or verses (which is more or less what I did); and many connected v. 17 to the next passage. In listing the translations below and in the next passage, I took the approach of that particular translation. So, in many cases, v. 17 will be placed with the next passage.

For now I have put forth My hand and so I will strike you and your people in the pestilence and so you will be cut off from the earth. And however, because of this I have established you in order that you are caused to see My power and to the intent of a recounting of My name in all the earth. Still you are exalting yourself against My people, to not send them forth.

Exodus
9:15–17

For now I will put forth My hand to strike you and your people with pestilence; and you will be cut off from the earth. And indeed, because of this I have established you so that you have shown My power and with the intent that My Name is declared in all the earth. You are continually exalting yourself against My people, to not send them out.

Now I will reach out and touch you directly and strike you and your people with great pestilence, so that you will be cut off from the earth. And indeed, I established you so that you would reveal My power and that My Name would be declared in all the earth. You continue to exalt yourself against My people, refusing to send them out of Egypt to worship Me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	<i>And however, because of this I have established you in order that you are caused to see My power and to the intent of a recounting of My name in all the earth. For now I have put forth My hand and so I will strike you and your people in the pestilence and so you will be cut off from the earth. Still you are exalting yourself against My people, to not send them forth.</i>
Dead Sea Scrolls Targum (Pseudo-Jonathan)	. Now could I send the plague of My strength by judgment (or, with justice) to strike thee and thy people with death, and destroy thee from the earth; but verily I have spared thee alive, not that I may benefit thee, but that My power may be made manifest to thee, and that My Holy Name may be made known in all the earth. Hitherto hast thou tyrannized over My people, instead of releasing them. [JERUSALEM. Relentlessly.]
Revised Douay-Rheims	For now I will stretch out my hand to strike you, and your people with pestilence, and you shall perish from the earth. And therefore have I raised you, that I may shew my power in you, and my name may be spoken of throughout all the earth. do you yet hold back my people: and will you not let them go?
Aramaic ESV of Peshitta	For now I would have put forth my hand, and struck you and your people with pestilence, and you would have been cut off from the earth; but indeed for this cause I have made you stand: to show you my power, and that my name may be declared throughout all the earth; as you still exalt yourself against my people, that you will not let them go.
Lamsa's Peshitta (Syriac)	For now I will stretch out my hand that I may strike you and your people with pestilence; and you shall perish from the earth. But for this cause have I raised you to the throne, to show you my power, and that my name may be declared throughout all the earth. As yet you are continuing to detain this people and refusing to let them go.
Updated Brenton (Greek)	For now I will stretch forth My hand and smite you and kill your people, and you shall be consumed from off the earth. And for this purpose have you been preserved, that I might display My strength in you, and that My name might be published in all the earth. Do you then yet exert yourself to hinder My people, so as not to let them go?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For if I had put the full weight of my hand on you and your people, you would have been cut off from the earth: But, for this very reason, I have kept you from destruction, to make clear to you my power, and so that my name may be honoured through all the earth. Are you still uplifted in pride against my people so that you will not let them go?
Easy English	Already I could have killed you and your people with one very bad trouble. I could have removed you from the earth. But I have let you live, to show you my power. This is so that people will speak about my powerful name, over the whole world. You still think bad thoughts about my people. You will not let them go.
Easy-to-Read Version–2006	I could use my power and cause a disease that would wipe you and your people off the earth. But I have put you here for a reason. I have put you here so that I could show you my power. Then people all over the world will learn about me! You are still against my people. You are not letting them go free.
God's Word™	By now I could have used my power to kill you and your people with a plague that would have wiped you off the earth. But I have spared you for this reason. I want to show you my power and make my name famous throughout the earth. You are still blocking my people from leaving.
Good News Bible (TEV)	If I had raised my hand to strike you and your people with disease, you would have been completely destroyed. But to show you my power I have let you live so that my fame might spread over the whole world. Yet you are still arrogant and refuse to let my people go.
The Message	You know that by now I could have struck you and your people with deadly disease and there would be nothing left of you, not a trace. But for one reason only I've kept you on your feet: To make you recognize my power so that my reputation spreads in all the Earth. You are still building yourself up at my people's expense. You are not letting them go.
NIRV	By now I could have reached out my hand. I could have struck you and your people with a plague that would have wiped you off the earth. But I had a special reason for making you king. I decided to show you my power. I wanted my name to become known everywhere on earth. But you are still against my people. You will not let them go.
New Simplified Bible	»He could already have sent a terrible disease and wiped you from the face of the earth. »I have allowed you to remain, in order to show you my power and in order to proclaim my name through all the earth. »Still you exalt yourself against my people by not letting them go.

Thought-for-thought translations; paraphrases:

Common English Bible	By now I could have used my power to strike you and your people with a deadly disease so that you would have disappeared from the earth. But I've left you standing for this reason: in order to show you my power and in order to make my name known in the whole world. You are still abusing your power against my people, and you refuse to let them go.
Contemporary English V.	In fact, he could already have sent a terrible disease and wiped you from the face of the earth. But he has kept you alive, just to show you his power and to bring honor to himself everywhere in the world. You are still determined not to let the LORD's people go..
The Living Bible	I could have killed you all by now, but I didn't, for I wanted to demonstrate my power to you and to all the earth. So you still think you are so great, do you, and defy my power, and refuse to let my people go?
New Berkeley Version	.

New Life Version	For by now I could have put out My hand and hit you and your people with much trouble and great suffering. You would then have been destroyed from the earth. But I have let you live so you could see My power and so My name may be honored through all the earth. But you still use your power against My people by not letting them go.
New Living Translation	By now I could have lifted my hand and struck you and your people with a plague to wipe you off the face of the earth. But I have spared you for a purpose—to show you my power [Greek version reads <i>to display my power in you</i> ; compare Rom 9:17] and to spread my fame throughout the earth. But you still lord it over my people and refuse to let them go.
Unlocked Dynamic Bible	By this time I could have used my power to strike you and your people with terrible diseases that would have killed you all. But I have let you live. The reason I have let you live is to show you my power so that people all over the earth will know how great I am. You are still acting proudly and refusing to let my people go.

Partially literal and partially paraphrased translations:

American English Bible	<i>And now I'm going to raise My hand to strike you and kill your people, wiping them off of the earth. For the very reason that you've been allowed to live is so that I might display My strength through you, and so that My Name might be advertised throughout the whole world!</i> V. 17 will be placed with the next passage for context.
Beck's American Translation . International Standard V	Indeed, by now I could have sent forth my hand and struck you and your people with a plague, and you would have been destroyed from the earth. However, I've kept you standing [Or <i>allowed you to live</i> ; Lit. <i>caused you to stand</i>] in order to show you my power and to declare my name in all the earth. You are still acting arrogantly against my people by not letting them go.
New Advent (Knox) Bible	Were I to stretch out my hand and smite thee and thy people with pestilence, ^[2] earth would see no more of thee. But no, this is the very reason why I have made thee what thou art, so as to give proof, in thee, of my power, and to let my name be known all over the earth. So thou wouldst still play the tyrant with my people, and refuse them leave to go away? ^[2] Some would interpret, 'I will stretch out my hand' etc., but no pestilence is mentioned among the judgements which follow, and it is clear that Pharaoh himself was still alive when the Exodus took place.
Translation for Translators	By this time I could have used my power [MTY] to strike you and your people with terrible diseases that would have wiped you all from the earth. But I have let you live. The reason I have let you live is to show you my power, with the result that <i>people</i> all over the earth [HYP] will know how great I [MTY] am. You are still acting proudly and refusing to let my people go.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	I am to have sent out my hand, and was to smite your people with pestilence, even was you to be cut off from these solid grounds. But indeed for this sake I am to have stood you, to show my power, that my name is to be recounted upon the solid grounds, as being lifted up, even is my people to be let loose.
Conservapedia	Now I will reach out and infect you and your people with disease, and you will be cut off from the Earth. This is the very reason I put you into your present position, to show My power against you in this way, so that My Name shall be sounded to all the world. Do you still hold yourself up in opposition of my people, by not dismissing them?"

Ferrar-Fenton Bible	For now I will send My hand against, and strike you; yourself, and Your People, with the object of destroying you from the earth. For whatever reason, F.F. lacks v. 16. V. 17 will be placed with the next passage for context.
God's Truth (Tyndale)	For now I will stretch out my hand and will smite you and your people with pestilence: so that you shall perish from the earth. Yes in very deed for this cause have I stirred you up, for to show my power in you, and to declare my name throughout all the world. V. 17 will be placed with the next passage for context.
HCSB	By now I could have stretched out My hand and struck you and your people with a plague, and you would have been obliterated from the earth. However, I have let you live for this purpose: to show you My power and to make My name known in all the earth. You are still acting arrogantly against [Or <i>still obstructing</i>] My people by not letting them go.
Jubilee Bible 2000	For now I will stretch out my hand that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth. For in truth I have placed thee to declare my power in thee, and that my name may be declared throughout all the earth. Thou even so dost exalt thyself against my people that thou wilt not let them go.
Lexham English Bible	For now I could have stretched out my hand, and I could have struck you and your people with the plague, and you would have perished from the earth. But for the sake of this I have caused you to stand--for the sake of showing you my strength and in order to proclaim my name in all the earth. Still you [are] behaving haughtily to my people by not releasing them.
NIV, ©2011	For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. But I have raised you up [Or <i>have spared you</i>] for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth. You still set yourself against my people and will not let them go.
Tree of Life Version	Surely by now I could have stretched out My hand and struck you and your people with a plague that would have wiped you off the earth. However, I have let you stand for this reason: to show you My power, and that My Name might be proclaimed throughout all the earth. Yet still you exalt yourself over My people, by not letting them go.
Unlocked Literal Bible	By now I could have reached out with my hand and attacked you and your people with disease, and you would have been eradicated from the land. But it was for this reason I allowed you to survive: in order to show you my power, so that my name may be proclaimed throughout all the earth. You are still lifting yourself up against my people by not letting them go.
Urim-Thummim Version Wikipedia Bible Project	. Because now I will send my hand, and strike you and your people with pestilence, and you will be shorn from the Earth. And although for this I have placed you, so that that I will show you my power, so that you will spread my name over all the Earth. Still you are capricious with my people, so as not to send them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For had I wished, I could have raised my hand against you and your people, and with a similar pestilence wiped you from the face of the earth. But this is why I have let you live: that you may witness my power and that my name may be celebrated throughout the earth. Are you still set against my people leaving the country?
The Heritage Bible	Because now I will send out my hand that I may strike you and your people with pestilence, and you shall be hidden <i>in destruction</i> from the earth. And however, I have stood you up for this so that my power would be seen in you, and that my name may be tallied up throughout all the earth, As you still exalt yourself against my people, failing to send them out!.

- New American Bible (2002) For by now I would have stretched out my hand and struck you and your subjects with such pestilence as would wipe you from the earth. But this is why I have spared you: to show you my power and to make my name resound throughout the earth! Will you still block the way for my people by refusing to let them go?
To show you: some ancient versions read, "to show through you." Cf ⇒ Romans 9:17.
- New American Bible (2011) For by now I should have stretched out my hand and struck you and your people with such pestilence that you would have vanished from the earth. But this is why I have let you survive: to show you* my power and to make my name resound throughout the earth! [Rom 9:17] Will you continue to exalt yourself over my people and not let them go?
 * [9:16] **To show you:** some ancient versions such as the Septuagint read, "to show through you." Cf. Rom 9:17.
- New Jerusalem Bible Had I stretched out my hand to strike you and your subjects with pestilence, you would have been swept from the earth. But I have let you survive for this reason: to display my power to you and to have my name talked of throughout the world. V. 17 will be placed with the next passage for context.
- Revised English Bible–1989 By now I could have stretched out my hand, and struck you and your people with pestilence, and you would have vanished from the earth. I have let you live only to show you my power and to spread my fame all over the world. V. 17 will be placed with the next passage for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible By now I could have stretched out my hand and struck you and your people with such severe plagues that you would have been wiped off the earth. But it is for this very reason that I have kept you alive — to show you my power, and so that my name may resound throughout the whole earth. V. 17 will be placed with the next passage for context.
- The Complete Tanach For if now I had stretched forth My hand, and I had smitten you and your people with pestilence, you would have been annihilated from the earth.

For if now I had stretched forth My hand, etc.: For if I had so desired, when My hand was upon your livestock, when I smote them with pestilence, I could have stretched it forth and smitten you and your people along with the beasts, and you would have been annihilated from the earth; "but for this [reason] I have allowed you to stand, etc."

- V. 17 is placed with the next passage for context.
- exeGesés companion Bible ...for now I spread my hand
 to smite you and your people with pestilence;
 and cut you off from the earth.
 And yet, for this I stood you,
 so as to have you see my force;
 and to scribe my name
 throughout all the earth.
 Still, you exalt yourself against my people,
 in that you send them not away.
- Hebraic Roots Bible For now I have sent forth My hand and have stricken you and your people with pestilence, and you have been destroyed from the earth. And for this reason I have made you stand, in order to cause you to see My power, and in order to declare My name in all the land. You still are exalting yourself against My people, so as not to send them away.
- Kaplan Translation 'I could have unleashed My power [Literally, 'extend My hand.'], killing you and your people with the epidemic [sent against the animals], and you would have been obliterated from the world. The only reason I let you survive was to show you My strength, so that My name will be discussed all over the world.

Orthodox Jewish Bible 'But now you are still lording it over [(Ibn Ezra; Radak, Sherashim). Or, 'oppressing' (Targum; Rashi; Rashbam).] My people, refusing to let them leave. For now I will stretch out My Yad, that I may strike thee and thy people with deaver; and thou shalt be cut off from ha'aretz. In fact for this cause have I raised thee up, for to show in thee My ko'ach; and that My Shem may be declared throughout kol ha'aretz. Thou still are exalting thyself against My people, that thou wilt not let them go.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible

For by now I could have put out My hand and struck you and your people with a pestilence, and you would then have been cut off (obliterated) from the earth. But indeed for this very reason I have allowed you to live, in order to show you My power and in order that My name may be proclaimed throughout all the earth. A portion of this passage is placed with the next passage in order to preserve context.

The Expanded Bible

By now I could have used my power [stretched out my hand] and caused a terrible disease that would have destroyed you and your people from the earth. But I have let you live for this reason: to show you my power so that my name [fame; reputation] will be talked about [recounted] in all the earth. You are still exalting yourself against my people and do not want to let them go.

Kretzmann's Commentary

For now I will stretch out My hand that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth. Pharaoh was even now doomed to death, and if the Lord had so chosen, it would have been an easy matter this to destroy him before this.

And, in very deed, for this cause have I raised thee up, God intended to set Pharaoh forth, as it were, as an example before the whole world and for all times, for to show in thee My power, and that My name be declared throughout all the earth. The manner in which the Lord would carry out the punishment upon Pharaoh would reveal His almighty power and cause His name to be extolled throughout the earth. After this general, impressive threat the Lord turns to the specific case in hand.

As yet exaltest thou thyself against My people that thou wilt not let them go? There is a bit of terrible sarcasm here, that a puny man should so proudly glorify and exalt himself as to venture to set himself up as a dam against the will of God.

NET Bible®

For by now I could have stretched out²⁹ my hand and struck you and your people with plague, and you would have been destroyed³⁰ from the earth. But³¹ for this purpose I have caused you to stand:³² to show you³³ my strength, and so that my name may be declared³⁴ in all the earth. You are still exalting³⁵ yourself against my people by³⁶ not releasing them.

²⁹tn The verb is the Qal perfect שְׁלַחְתִּי (shalakhti), but a past tense, or completed action translation does not fit the context at all. Gesenius lists this reference as an example of the use of the perfect to express actions and facts, whose accomplishment is to be represented not as actual but only as possible. He offers this for Exod 9:15: "I had almost put forth" (GKC 313 §106.p). Also possible is "I should have stretched out my hand." Others read the potential nuance instead, and render it as "I could have..." as in the present translation.

³⁰tn The verb כָּחַד (kakhad) means "to hide, efface," and in the Niphal it has the idea of "be effaced, ruined, destroyed." Here it will carry the nuance of the result of the preceding verbs: "I could have stretched out my hand...and struck you...and (as a result) you would have been destroyed."

³¹tn The first word is a very strong adversative, which, in general, can be translated "but, howbeit"; BDB 19 s.v. וְכִּי suggests for this passage "but in very deed."

³²tn The form הֵעַמְדִּיךָ (he'emadtikha) is the Hiphil perfect of עָמַד ('amad). It would normally mean "I caused you to stand." But that seems to have one or two different connotations. S. R. Driver (Exodus, 73) says that it means "maintain you alive." The causative of this verb means "continue," according to him. The LXX has the same basic sense – "you were

preserved.” But Paul bypasses the Greek and writes “he raised you up” to show God’s absolute sovereignty over Pharaoh. Both renderings show God’s sovereign control over Pharaoh.

^{33tn}The Hiphil infinitive construct הַרְאָה (har’otkha) is the purpose of God’s making Pharaoh come to power in the first place. To make Pharaoh see is to cause him to understand, to experience God’s power.

^{34tn}Heb “in order to declare my name.” Since there is no expressed subject, this may be given a passive translation.

^{35tn}לִּלְתֹּם (mistolel) is a Hitpael participle, from a root that means “raise up, obstruct.” So in the Hitpael it means to “raise oneself up,” “elevate oneself,” or “be an obstructionist.” See W. C. Kaiser, Jr., “Exodus,” EBC 2:363; U. Cassuto, Exodus, 116.

Syndein/Thieme

{The 'Probable' - Not Recorded in Divine Decrees - only in God's Omniscience}
 {An Alternative 'Elohiym/Godhead Could Have Used Again Pharaoh But Did Not}
 "For if by now I have put forth My hand {anthropomorphism} and struck you down and your people with disease, you would then have been cut off from the earth."
 {The Actual - Found in the Divine Decrees}
 {This is in a Pause Between the Sixth and Seventh Plagues}
 "But, on the contrary, {God did not destroy the Pharaoh and his people} for this purpose 'I {God} have established you' / 'I have permitted you to continue in history', in order that I might 'show you'/'cause you to see'/'demonstrate to you' My power . . . in order that My Reputation/Name/Person {shem} may be engraved/written {celebrated} {caphar} throughout all the earth."

{Note: Paul quoted this verse in Romans 9:17. This is Pharaoh Amenhotep II - son of Thutmose III. Amenhotep was maybe the most stubborn man who ever lived. He absolutely refused to believe. A whole generation positive at God's consciousness became believers - including Rahab the prostitute in Jericho (Joshua 2:10-11).}

"As yet you exalt you yourself against My people, that you will not let them go?."

The Voice

Eternal One (to Moses): For by now I could have *easily* raised my hand and struck you and your people with a disease so *lethal* that you would be erased entirely from the earth. But I have kept you *in power* for a reason, to show you My *greater* power and to see that My name *and reputation* spread through all the earth. [Romans 9:17] But you still *try to* dominate My people and refuse to release them from the land.

Literal, almost word-for-word, renderings:

- Brenner’s Mechanical Trans. ...given that now I sent my hand, and I hit you and your people (with) the epidemic, and you will be kept secret from the land, but, (with) this intention, I made you stand, (with) the intention to [show] you my strength, and (so) that there will be a [recount]ing of my title in all the land, yet again, you are building yourself up (with) my people, <by not> sending them,...
- C. Thompson (updated) OT I might now indeed have stretched forth my hand and struck you and destroyed your people with pestilence, so that you should have been blotted out from the earth: but you have been preserved for this purpose that by you I might display my power and that my name may be celebrated throughout all the earth. V. 17 will be placed with the next passage in order to maintain the context.
- Concordant Literal Version For by now I could have put forth My hand and smitten you and your people with the plague so that you were suppressed from the land. Howbeit, for this sake I keep you standing, in order to make you see My vigor, and that My name may be related in the entire earth. Still you are heaping yourself up against My people so as not to dismiss them.
- Context Group Version For now I have put out my hand, and have struck you and your people with pestilence, and you have been cut off from the land: but in deed for this very cause I have made you to stand, to show you my power, and that my name may be

declared throughout all the land. You still exalt yourself against my people, that you will not let them go.

Emphasized Bible

For now, might I have put forth my hand, and smitten thee and thy people with pestilence,—and thou shoulder have secretly disappeared from the earth; but, in very deed for this purpose, have I let thee remain, for the purpose of showing thee my might,—and that my name may be celebrated in all the earth. Even yet, art thou exalting thyself over my people—in not letting them go?.

Modern English Version

For by now I could have stretched out My hand, so that I might strike you and your people with pestilence, and you would be cut off from the earth. But, indeed, for this cause I have raised you up, in order to show in you My power and so that My name may be declared throughout all the earth. Still, you exalt yourself against My people by forbidding them to go.

NASB

For *if by* now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. But, indeed, for this reason I have allowed you to remain [Lit *stand*], in order to show you My power and in order to proclaim My name through all the earth. Still you exalt yourself against My people by not letting [Lit *so as not to let*] them go.

Stuart Wolf's Translation
A Voice in the Wilderness

.
For if I had stretched forth My hand and struck you and your people with pestilence, then you would have been cut off from the earth. And indeed for this purpose I have ordained you, to show My power in you, and to declare My name in all the earth. As yet you exalt yourself against My people in that you will not let them go.

World English Bible

For now I would have stretched out my hand, and struck you and your people with pestilence, and you would have been cut off from the earth; but indeed for this cause I have made you stand: to show you my power, and that my name may be declared throughout all the earth; as you still exalt yourself against my people, that you won't let them go.

Young's Updated LT

For now I have put forth My hand, and I strike you, and your people, with pestilence, and you are hidden from the earth. And yet for this I have caused you to stand, so as to show you My power, and for the sake of declaring My Name in all the earth. Still you are exalting yourself against My people—so as not to send them away.

The gist of this passage:

God, through Moses, explains that He could have easily wiped Egypt off the map, but He chose not to, in order to glorify Himself.

15-17

Exodus 9:15a

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
‘attâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
Does this have a meaning?			
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	1 st person singular, Qal perfect; what is sent (<i>messengers, a message</i>) is implied	Strong's #7971 BDB #1018

Exodus 9:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand</i> ; figuratively for <i>strength, power, control; responsibility</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388

All the BDB definitions: 1) *hand*; 1a) *hand (of man)*; 1b) *strength, power (figuratively)*; 1c) *side (of land), part, portion (metaphorically) (figuratively)*; 1d) (*various special, technical senses*); 1d1) *sign, monument*; 1d2) *part, fractional part, share*; 1d3) *time, repetition*; 1d4) *axle-trees, axle*; 1d5) *stays, support (for laver)*; 1d6) *tenons (in tabernacle)*; 1d7) *a phallus, a hand (meaning unsure)*; 1d8) *wrists*.

Translation: *For now I will put forth My hand...*

At this point, in these 2 verses, God will explain that He could have completely destroyed all of the people of Egypt—without any effort.

Essentially, what God will say to Pharaoh is, “I have been giving you warnings of My great power; but I did not have to do that.”

Exodus 9:15b

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
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	1 st person singular, Hiphil imperfect	Strong #5221 BDB #645
'êth (אֵת) [pronounced ayth]	<i>you</i> ; untranslated mark of a direct object; occasionally <i>to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
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
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אָם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Exodus 9:15b

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	Strong's# none BDB #88
deber (דָּבַר) [pronounced DE ^B -ver]	<i>pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death</i>	masculine singular noun with the definite article	Strong's #1698 BDB #184

This word is found throughout the Old Testament, but only used thrice in the plagues: Ex. 5:3 9:3, 15. The emphasis appears to be on sickness or a plague as we understand them today (as opposed to a Biblical plague, where it could be any form of judgment by God.

Translation: *...to strike you and your people with pestilence;...*

I took some liberties here and translated a Hiphil imperfect verb as an infinitive, with the idea that this furthers the notion of connecting God directly with the very personal action which follows. God's actions against Pharaoh will also be against the people of Egypt. They are not blameless in all of this. It is not a matter of them having an insane, out-of-control king. This king very much represents them.

Previously, I have spoken of alternative approaches that God could have taken in order to bring His people out of Egypt. Here, God Himself is giving an alternative approach which He could have used. He could have struck Pharaoh and all of his people with sickness of some sort. He could have killed them or he could have simply immobilized them. God has this kind of power.

God is saying, "If I wanted to, this could have been a simple, one-step process. You all get sick, and My people walk out. You would be helpless to resist."

Exodus 9:15c

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
kâchad (כָּחַד) [pronounced kaw-KHAHD]	<i>to be hidden; to be effaced; to be disowned, to be denied, to be removed from the earth; destroyed, cut off, removed</i>	2 nd person masculine singular, Niphal imperfect	Strong's #3582 BDB #470
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 9:15c

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: *...and you will be cut off from the earth.*

God is giving Pharaoh an alternative to what He has done. “I could have struck you and your people with pestilence and wiped you all out—just like that!”

God indicates that this whole thing could have been a single strike, had He simply wanted to remove Egypt from existence. God could have *snapped His fingers* and all of Egypt would have died.

Exodus 9:15 *Now I will reach out and touch you directly and strike you and your people with great pestilence, so that you will be cut off from the earth.* (Kukis mostly literal translation)

God could have chosen to simply kill all of the Egyptians and the Hebrews would have been able to simply leave Egypt without a fight. God is certainly able to do that. In fact, that requires far less effort than what He has expended so far. However, God's purpose was not solely to move the Hebrews from point A to point B. They were to be His representatives and God had to let the world know that. God evangelized the world through this revelation of power in Egypt. By these acts, God revealed Himself to the world. God showed the world that He alone is God and besides Him there is no other. There are no localized gods and there is no other God but the God of the Hebrews. No local god of any nation had ever done what God was doing in Egypt.

Pharaoh was not created by God to do evil that God might be glorified. In some translations, it sounds as though God raised up Pharaoh for this purpose. God allows Pharaoh the use of his free will and God's plan functions even by making use of Pharaoh's free will. We saw this in our study of Jacob in Genesis. He certainly made a lot of wrong choices in his life; and when he worked for Laban, Laban also made a lot of wrong choices. God was able to make nation Israel from Jacob, despite he and Laban butting heads so many times and resorting to bad behavior as a result. Jacob made so many bad decisions in his life, and yet God made the people of Israel from Jacob.

Later in the book of Genesis, we studied the sons of Jacob, and they also made a lot of wrong choices (except for Joseph, who primarily made good choices). Yet nation Israel rose up through these men, these very imperfect sons of Jacob.

No matter what man does, whether choosing right or wrong, God's plan moves ahead. God's plan is not slowed down; it never grinds to a halt because of negative volition on the part of man.

God is never frustrated. He does not throw His hands into the air, exclaiming, “I wanted you all to listen to Me and do what I said; and you are not!” Despite man's considerable shortcomings—even those men who belong to God—God is able to bring His plan forward.

Exodus 9:15 *Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.* (NKJV)

God says (again, He is telling Moses what to say to Pharaoh), “You know, I could have easily killed all of you with sickness; and you would all be dead right now.” If God killed all of Egypt, then the people of Israel could simply walk out of Egypt and into Canaan.

What God did and what God is capable of doing can be seen from several points of view. God could have, but did not, wipe out all of the Egyptians in whatever manner He chose—by a mass sickness, as He suggests here. This would not have fulfilled God’s plans for Israel (or for Egypt). They need to march out of Egypt as a whole. However, we need to ask this question: *If suddenly, every Egyptian died, what would motivate the Hebrew people to leave Egypt?*

Bear in mind that the Hebrew people have lived in Egypt now for 400 years. This is their home. They have no reason to just pick up and leave if all of Egypt had died. Egypt would be theirs, but God did not plan for Israel to rise up and take control of Egypt.

Another problem would be, the people of Israel needed more encouragement in order to believe Moses and Aaron. Remember the first time that they went to Pharaoh and made their demands? Pharaoh increased their responsibilities as slaves and the people and elders all turned against Moses and Aaron.

This was the reason that we studied a chapter of the first request was given to Pharaoh; where that chapter seemed to focus on human viewpoint rather than divine viewpoint. Despite all that the sons of Israel suffered by living in Egypt, at the first sign of opposition, the people turned against Moses and Aaron.



The people of Israel could be convinced, but it would take a few miracles/acts of power to achieve that.

Nut — Egyptian Goddess of the Sky (a graphic); from [Hub Pages](#); accessed April 25, 2018. There are easier-to-see representations; but I believe that this was drawn/carved/painted by the ancient Egyptians themselves.

Exodus 9:16a			
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
’ûwlâm (ואלם) [pronounced <i>oo-LAWM</i>]	<i>but, but indeed, yet, however</i>	a very strong adverbial adversative	Strong’s #199 BDB #19
Is there a possible combined meaning here?			
ba’ăbûwr (בְּעַבְוּר) [pronounced <i>bah-ġu^b-VOOR</i>]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong’s #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and ‘ăbûwr (עַבְוּר) [pronounced <i>ġaw^v-BOOR</i>] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong’s #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong’s #5676 BDB #719 combined with the bêyth preposition. Strong’s #5668 BDB #721.			
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong’s #2088, 2090 (& 2063) BDB #260

Exodus 9:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿamad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king]</i>	1 st person singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #5975 BDB #763

Translation: *And indeed, because of this I have established you...*

God here is addressing Pharaoh through Moses. "You are not Pharaoh because of a series a clever things which you did to attain this position. You are Pharaoh because I placed you here with this power," God is saying. "You have a purpose, which is the fulfillment of My purpose. You will fulfill My purpose for you, no matter how negative you are towards Me."

The verb used here is not one for *raised up* but it is the 1st person singular, Hiphil perfect with a 2nd masculine singular suffix of ʿamad (עמד) [pronounced *gaw-MAHD*], which means *to take ones stand, to stand*. The Hiphil stem is causative and the perfect tense means that this is a completed action insofar as God is concerned, even though these actions and interactions are ongoing. Since God knows the end from the beginning, in God's eyes, the actions of Pharaoh all conform to God's plan.

The causative stem and also be used in a permissive way, and that is how it is used here. God has permitted Pharaoh to take a stand. Not only has He permitted Pharaoh to have a great position of power, but God has also given Pharaoh the strength to oppose Him whenever his own strength was lacking. Sometimes, when I cover these verses one at a time, we lose the forest through the trees. There is a contrast which was set up here by this particular verb. This verse is in contrast to v. 15. God has allowed Pharaoh to remain, instead of causing him and Egypt to disappear quickly and quietly from the earth.

Exodus 9:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
baʿābûwr (בְּעִב) [pronounced <i>bah-gû^b-VOOR</i>]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
râʾâh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i>	Hiphil infinitive construct with the 2 nd person masculine singular suffix	Strong's #7200 BDB #906
ʿeth (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

Exodus 9:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôwach (כֹּחַ) [pronounced KOE-ahkh]; and spelled kôach (כֹּחַ) [pronounced KOE-ahkh]	<i>strength, power, ability; produce; substance, riches, wealth [of soil]; the product of one's labors</i>	masculine singular substantive with the 1 st person singular suffix	Strong's #3581 BDB #470

Translation: ...so that you have shown My power...

Show(n) is the Hiphil infinitive construct of râ'âh (רָאָה) [pronounced raw-AWH], which means, *to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]*.

Even though the translation is quite difficult, the general idea is not. God raised up Pharaoh; God established Pharaoh; and Pharaoh, through his negative volition, revealed God's great power. That was His purpose. God uses the wrath of man to praise Him.

Exodus 9:16a-b *But indeed for this purpose I have raised you up, that I may show My power in you,...* (NKJV)

It is God Who raised up Pharaoh; and the purpose was to show off His power to Egypt and to all the surrounding nations. As a result, many Egyptians would believe in the Revealed God (spoken of in this chapter as, *they feared Him*).

Had God merely wiped out all the Egyptians with disease, there is no demonstration of power there. People would not be saying, "The God of the Hebrews made all of Egypt ill."

Exodus 9:16c

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
l ^e ma'an (לְמַעַן) [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 (מַעַן) [pronounced MAH-gahn], which means *purpose, intent*, combined with the lâmed 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^ema'an (לְמַעַן) [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^ema'an (לְמַעַן) [pronounced l^e-MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.

Exodus 9:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâphar (סַפַּר) [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>	Piel infinitive construct	Strong's #5608 BDB #707
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027
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	Strong's# none 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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'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: *...and with the intent that My Name is declared in all the earth.*

God's Person and reputation are made known throughout the world because of what He did in Egypt. God uses Pharaoh in order to interact with Moses and Aaron and accomplish His mission.

Exodus 9:16 *And indeed, I established you so that you would reveal My power and that My Name would be declared in all the earth.* (Kukis mostly literal translation)

This is what God says to Pharaoh, speaking through Moses:

Exodus 9:16 *But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.* (NKJV)

Here, God plainly states His purpose. It is not simply to free the Hebrews, because that could have been done quietly by inflicting the Egyptians and the Pharaoh with some disease so that they would all die (or become immobilized). Had this been God's approach, the Hebrews would not even have to leave Egypt; Egypt would belong to them. However, that was not God's plan or purpose. This is why God had to continually give Pharaoh the strength to oppose him. In the doctrine, **the Hardness of Pharaoh's Heart** ([HTML](#)) ([PDF](#)) ([WPD](#)), I gave the analogy of the boxer. Pharaoh has been sent to the canvas several times and, although he wants to fight back; he despises his opponent (this will be clear at the end of Ex. 10), yet his own strength will not allow him to go on. Therefore, God has given him the strength to stand up again and to fight.

Another point, which is made in several places throughout Scripture: there is a certain exclusivity when it comes to God. There is no such thing as worshiping just any God. There was not an equivalent god among the gods of the Egyptians. There is but one God, and during this period of time, it was the God of Abraham, Isaac and Jacob. There is not some choice of deities and one cannot find enough similarities between the God of the Universe and some other God worshipped by a particular nation to say that they are the same God. **"There is no other name under heaven given among men by which we must be saved."** **There is one mediator between God and man; the man Christ Jesus.** **"I am the Way, the Truth and the Life; no man comes to the Father but by Me."** These are quotes from the New Testament, Acts 4:12 1Tim. 2:5 John 14:6. Exodus 9:14d reads, **"There is none like Me in all the earth."**

There is clearly a universality of God; however, this is not just any God—this is the God of the universe, Christ Jesus. It does not matter if you are brought up Roman Catholic, Mormon, Hindu or Orthodox Jew; there is but one God in the universe and you do not have a choice to worship whoever you feel like or whoever your parents taught you to worship. We are not given the freedom or the tolerance to worship a god that we have made in our own image; or a god which just happens to suit us best; or the god of our culture. When you worship the god who is made in your image or the god that is most convenient, and you are, in essence, worshiping yourself. Who we worship is not an option when it comes to eternal salvation. Even sincerity is not an excuse: there is but one God in this universe, the God of all mankind, our Creator, Jesus Christ, the God of Israel.

Exodus 9:16 *But indeed for this purpose I [God] have raised you [Pharaoh] up, that I may show My power in you, and that My name may be declared in all the earth.* (NKJV)

In that era, what happened in Egypt would allow the Hebrew people to move about relatively undisturbed for 40 years in the desert-wilderness. These events would cause many to believe in their God.

An expository examination of Romans 9:10b–17:

This very verse is quoted in Romans 9. The context of this passage is actually quite difficult. Also, Paul quotes several passages from the Pentateuch in this dissertation.

Rom. 9:10b–12 **[W]hen Rebekah had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of Him who calls—she was told, "The older will serve the younger."** (Gen. 25:23)

Rebekah, Isaac's wife, gave birth to twin sons. Esau came out first, and, a few minutes (or hours) later, Jacob was born. Esau is considered to be the eldest, despite the fact that there may have been only few minutes between their births. However, God has determined, *even before they are born*, that the older would serve the younger.

This is known and revealed, **in order that God's purpose of election might continue.**

There is the hyper-Calvinist view that, every person that God chooses is elect, and that the believer has no choice in the matter. I do not believe that is what is being taught here. There is an election here, and we might understand that word better if we understand that there is a selection process taking place, which might be better understood as the winnowing of the line of Abraham.

God selected the Hebrew people, which came from a very specific branch of Abraham's descendants. Abraham had a number of sons, beginning with Ishmael, then Isaac, and then the 6 sons of Keturah. From Ishmael and possibly from Keturah sprung the Arabic tribes; but from Isaac comes the line of Israel. Isaac's line is winnowed as well. He fathers two sons (the backdrop for this passage in Romans), and one of them is selected and the other is not (as is expressed in this passage, **I loved Jacob, but Esau I hated.**)

Now, even after the Hebrew people are clearly selected by God, there continues to be a winnowing process. Israel wants a king. Saul is the people's choice; David is God's choice. The key to the Davidic line is, from him would come the Greater Son of David, Jesus Christ, our Lord.

Rom. 9:13 **As it is written, "Jacob I loved, but Esau I hated."** (Mal. 1:2–3)

Of the two sons born to Rebekah, God is said to love Jacob and to hate Esau. Now, these are both anthropopathisms. God does not love or hate in the same sense that we do. His approbation (or disapprobation) actually existed in eternity past and it is based not only upon Jacob and Esau's free will, but upon the free will of their descendants.

Through most of their lives, Esau seems to be a better and nicer person (although Jacob, through deception, did cause Esau to become quite irate—angry enough to want to kill Jacob). But God approves of/loves Jacob; and God disapproves of/hates Esau.

God knows the line of Jacob and He knows the line of Esau. He knows that Esau's line would eventually fail, pursuing a life outside of Canaan, abandoning the land of God's promise to His people. Furthermore, Esau allied himself with the family of Seir (at least for a time). Jacob, despite his many and continued imperfections, would slowly but surely move in God's direction—and so would his sons and their descendants. Since God knew this about Jacob and Esau in eternity past, and because God knew about their descendants, His approbation and disapprobation existed in eternity past. God approves of Jacob and He disapproved of Esau. This is not based only upon the decisions both men would make in their lives, but the decisions that their descendants would make as well. And the most important consideration is that Jesus Christ is in Jacob's line, not Esau's line.

Rom 9:14–16 **What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, Who has mercy.** (Exodus 33:19)

Paul (the writer of Romans) asks, *Is God unjust?* And he answers, *not on your life!*

God, as Sovereign over all, can choose towards whom He is merciful; and God can choose to have compassion on whomever He chooses.

The next phrase is quite tricky. Paul writes: **So then it depends not on human will or exertion, but on God, Who has mercy.** There are two ways that we can understand this: (1) our free will means nothing whatsoever; God is going to like us or not; or (2) God's sovereignty is dominant and over all; but, this does not necessarily mean that our free will means nothing.

Now, I realize that, if you take this passage completely by itself, ignoring the context and ignoring the rest of Scripture, it would sound as if man had no free will, and whatever God wants to do, that is what He does—and we are merely vessels of His sovereignty. As such, our free will is but an illusion to us. However, let me suggest in other passages of the Bible, it seems very clear that our free will has an important place in the plan of God—in Scripture, for instance, we are commanded to do many things. What meaning is it that we are commanded to do "X" (or not to do "Y"), if we are mere puppets who do "X" when God makes us?

Throughout the Bible, our volition is presented as important, and God expresses, through Paul, that He would that all men are saved (1Tim. 2:3–4). Let's approach this problem using a bit of logic: logically, if God wills for all men to be saved, and Jesus died for all men, and if we have no true free will, then all men are saved (which is *not* what the Bible teaches). In order to get to that final conclusion, then all 3 premises must be true. God wills for all men to be saved (1Tim. 2:3–4 2Peter 3:9) and Jesus died for the sins of all mankind (1Tim. 4:10 Titus 2:11 Heb. 2:9 1John 2:2); therefore, the third assumption has to be false (that we have no free will). To put it more clearly, it is

therefore true that we have free will. Otherwise, we are led to the inescapable conclusion that all men are saved and we might as well kick back in an easy chair and ride out our lives into a blessed eternity.

Let's assume that the opposite is true and determine where that leads us. If we have no free will, then (1) what is there in our lives to teach angels? What meaning would our lives have and the plan of God have in the **Angelic Conflict**? And, most logically, (2) how can God hold us responsible for our choices in life, if He ultimately pulls all the strings? Theologically speaking, #1 or #2 would be a spiritual conundrum.

Furthermore, if angels are watching us, and they know that we lack true free will; then can they not claim the same? "I disobeyed You, God," a fallen angel would say, "Because that is how You made me." If God's sovereignty does not allow for human free will, why would it allow for angelic free will?

Therefore, we must logically understand what Paul writes in the light of this fact that man has free will.

For much of Jacob's life, he made some bad decisions; and Scripture records them. He was manipulative, dishonest, and crafty, often using his own free will in order to better his own situation (or, in a way where he thought that he was bettering his situation). Nevertheless, God said, "**Jacob I loved, but Esau I hated.**"

There is enough information about both men in the Bible that, it would be hard to allege that Jacob is the better person, and so, God loves him. Both men have their flaws. Jacob's flaws cannot be explained away.

Romans 9:17 **For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show My power in you, and that My name might be proclaimed in all the earth."** (Exodus 9:16) (ESV; capitalized)

However, even more amazing than the fact that we have free will (which is not all that amazing), is the fact that God has used Pharaoh's free will in His plan. God used Pharaoh and God used Pharaoh's negative volition, despite the fact that Pharaoh was clearly anti-God.

God, as Sovereign over the earth, could see to it that this particular Pharaoh would come to power (it is likely that, had Moses remained there, he would have become pharaoh). And God used Pharaoh's negative volition in order to exalt Himself. Some people would have gone only so far with their negative volition and finally, given in to God. This pharaoh did not. Now, God had to strengthen Pharaoh's resolve; but I do not believe that indicates that God changed Pharaoh's volition. God simply gave Pharaoh the ability to more completely exercise his own free will.

God used this Pharaoh and his negative volition in order to glorify Himself.

One of the things which we have studied previously is, God takes man's free will; man's actions, good and bad; and works with that in His plan. God disciplines believers who make bad decisions; God gives grace to the grace oriented; and He works all of this together in the realm of His Own Sovereign will. That is, what God wants to happen, happens. At the same time, God allows for the fact of free will, both human and angelic. His plan takes into consideration good and bad choices. God's plan takes into consideration good and bad decisions made by believers and unbelievers alike.

Over and over, we study situations and circumstances where God's will clearly overrides everything; and God is able to work His will despite that sinful things that we do.

A Brief Review of Exodus 9:13–16:

We spent some time in Romans 9 and studied it in relationship to our overall study. We will now return to Exodus 9:

Exodus 9:13–14 Then the Lord said to Moses, “Rise early in the morning and stand before Pharaoh, and say to him, ‘Thus says the Lord God of the Hebrews: *Let My people go, that they may serve Me, for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that there is none like Me in all the earth.* (NKJV)

God is telling Moses what to do and what to say. We may assume that Moses and Aaron do exactly what God tells them to do—they go before Pharaoh and speak these words.

Exodus 9:15 *Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.* (NKJV)

These are God’s words directly to Pharaoh.

God has a variety of options when it comes to His people being enslaved in Egypt. He could have easily wiped out all of Egypt; but that would not have fulfilled His purposes. God’s plan is more complex than *move the Hebrew people from Egypt to Canaan*. God’s plan includes a consideration of the free will of every Hebrew and of every person in Egypt. It is because their volition is important to God that God acts in Egypt in the way that He does. God allows for all of these things to play out without Him stepping in and altering a single free will decision made by anyone. Everyone living in Egypt will see first hand the power of God and the impotence of the Egyptian gods. God will allow every person in Egypt to make a free will choice for or against Him.

God provides both carrots and sticks, you might say; but just because He works to encourage us to believe in Him, that does not mean that we will.

Application: Over the past few years, President Trump has interacted with Kim Jong-un, the Supreme Leader of North Korea. The intent was to use carrots and sticks to get Kim to give up his nuclear weapons and his weapons testing. Just because Trump wills for Kim to give up his nuclear weapons and just because Trump applies maximum pressure, both positive and negative, does not mean that Kim will give in to Trump’s plan.

Whereas, it is quite obvious that Trump cannot change Kim’s free will; it is less obvious that God chooses not to change our free will. God’s plan is robust enough to allow us to use our free will, which results in many of us doing some really bad and stupid things.

Exodus 9:16 *But indeed for this purpose I [God] have raised you [Pharaoh] up, that I may show My power in you, and that My name may be declared in all the earth.* (NKJV)

God uses the negative volition of Pharaoh to glorify Himself. That is, so that men would look to the God of the Hebrews in order to be saved. Every son of Jacob will believe in the God of his fathers; and most Egyptians will reject their God.

Exodus 9:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘ōwd (וֹד) [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 with the 2 nd person masculine singular suffix	Strong’s #5750 BDB #728

Exodus 9:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çālal (סָלַל) [pronounced saw-L AHL]	<i>opposing; resisting; exalting oneself</i>	Hithpoel participle	Strong's #5549 BDB #699
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	Strong's# none BDB #88
'am (עַם) [pronounced gahm]	<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: *You are continually exalting yourself against My people,...*

This is how God used the negative volition of Pharaoh to praise Him. Pharaoh continued to act against God's people; he opposed God's people and exalted himself against them.

Pharaoh himself, in opposing God, was making himself out to be God, exalting himself over the Hebrews. But Pharaoh is not the true authority over the Hebrew people; God is. All peoples are ultimately subject to God's authority; and every single person is responsible for his own free will decisions.

Exodus 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bil ^e tîy (בִּלְתִּי) pronounced bil ^e -TEE]	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
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>	Piel infinitive construct with the 3 rd person masculine plural suffix	Strong's #7971 BDB #1018

Translation: *...to not sent them out.*

Exodus 9:17 *You are continually exalting yourself against My people, to not sent them out.* (Kukis mostly literal translation)

Pharaoh is acting as if he gets the final say in how God's people will be treated; and so, Pharaoh refused to send God's people out of Egypt. Pharaoh believes that he has the power to determine what will happen to the Hebrew people, but he does not.

Pharaoh, in his negative volition, attempts to stand up against God. Pharaoh believes that he has some power; that he has some real say in the matter. When it comes to God's plan, it just goes right on, no matter what. Even

if Pharaoh intends to resist God to the end, God's plan has made provision for that. God's plan is able to incorporate the decision of every single person on this earth, positive or negative.

The Voice provides an outstanding translation here:

Eternal One (to Moses): For by now I could have *easily* raised my hand and struck you and your people with a disease *so lethal* that you would be erased entirely from the earth. But I have kept you *in power* for a reason, to show you My *greater* power and to see that My name *and reputation* spread through all the earth. [Romans 9:17] But you still *try to dominate* My people and refuse to release them from the land.

God is telling Pharaoh, "I could have squashed you like a bug in the first plague. I could have wiped you and all of Egypt out without any difficulty. But I chose not to do this, because that would not suit My purposes here." God used Pharaoh's hard-heartedness—his negative volition—to accomplish God's greater purposes in all the earth, to exalt Himself as the True God, the God of the Hebrew people. Secondly, the people of Jacob will choose to follow Moses out of Egypt and, eventually, into Canaan.

Exodus 9:15–17 *For now I will put forth My hand to strike you and your people with pestilence; and you will be cut off from the earth. And indeed, because of this I have established you so that you have shown My power and with the intent that My Name is declared in all the earth. You are continually exalting yourself against My people, to not sent them out.* (Kukis mostly literal translation)

All of the surrounding nations would know about the God of the Hebrews, and they would know this because of the negative volition of Pharaoh.

Exodus 9:15–17 *Now I will reach out and touch you directly and strike you and your people with great pestilence, so that you will be cut off from the earth. And indeed, I established you so that you would reveal My power and that My Name would be declared in all the earth. You continue to exalt yourself against My people, refusing to send them out of Egypt to worship Me.* (Kukis paraphrase)

V. 17 was treated differently by different translators; therefore, if a translation included it as a part of this next thought, I will include that in the many translations below.

Now God describes the next plague, the 7th one; God's 7th plague would be hail.

Behold Me causing to fall, as the time tomorrow, hail heavy very, which has not been like him in Egypt to from the day of her founding and as far as now.

Exodus
9:18

Take note, around [this] time tomorrow, I will cause a very heavy hail to fall, [as] which has not been like this [lit., him] in Egypt from the day of her founding until now.

Take note that, around this time tomorrow, I will bring hail upon this land, hail as has never been before in Egypt, since her founding.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Behold Me causing to fall, as the time tomorrow, hail heavy very, which has not been like him in Egypt to from the day of her founding and as far as now.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

Behold, at this time tomorrow I will cause to come down from the treasures of the heavens a mighty hall, the like of which hath never been in Mizraim since the day when men were settled upon it until now.

Revised Douay-Rheims	Behold I will cause it to rain to morrow at this same hour, an exceeding great hail: such as has not been in Egypt from the day that it was founded, until this present time.
Aramaic ESV of Peshitta	Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Egypt since the day it was founded even until now.
Lamsa's Peshitta (Syriac)	Behold, tomorrow about this time I will cause a severe storm of hail, such as there has not been in Egypt from the day that it was founded even until now.
Updated Brenton (Greek)	Behold, tomorrow at this hour I will rain a very great hail, such as has not been in Egypt from the time it was created until this day.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Truly, tomorrow about this time I will send down an ice-storm, such as never was in Egypt from its earliest days till now.
Easy English	Look! Tomorrow at this time, I will send a very great storm. Heavy pieces of ice will fall. Nobody has ever seen anything like this in Egypt. From Egypt's first day as a country, nobody has seen a storm like this.
Easy-to-Read Version–2006	So at this time tomorrow, I will cause a very bad hailstorm. There has never been a hailstorm like this in Egypt, not since Egypt became a nation.
<i>God's Word</i> TM	By now I could have used my power to kill you and your people with a plague that would have wiped you off the earth. But I have spared you for this reason. I want to show you my power and make my name famous throughout the earth. You are still blocking my people from leaving. So, at this time tomorrow I will send the worst hailstorm that has ever happened in Egypt since the beginning of its history. Vv. 15–17 are included for context.
Good News Bible (TEV)	Yet you are still arrogant and refuse to let my people go. This time tomorrow I will cause a heavy hailstorm, such as Egypt has never known in all its history. V. 17 is included for context.
<i>The Message</i>	You know that by now I could have struck you and your people with deadly disease and there would be nothing left of you, not a trace. But for one reason only I've kept you on your feet: To make you recognize my power so that my reputation spreads in all the Earth. You are still building yourself up at my people's expense. You are not letting them go. So here's what's going to happen: At this time tomorrow I'm sending a terrific hailstorm—there's never been a storm like this in Egypt from the day of its founding until now. Vv. 15–17 are included for context.
NIRV	So at this time tomorrow I will send the worst hailstorm ever to fall on Egypt in its entire history.

Thought-for-thought translations; paraphrases:

Common English Bible	Tomorrow at this time I'll cause the heaviest hail to fall on Egypt that has ever fallen from the day Egypt was founded until now.
Contemporary English V.	All right. At this time tomorrow, he will bring on Egypt the worst hailstorm in its history.
The Living Bible	.
New Berkeley Version	.
New Living Translation	But you still lord it over my people and refuse to let them go. So tomorrow at this time I will send a hailstorm more devastating than any in all the history of Egypt.
Unlocked Dynamic Bible	So listen to this: About this time tomorrow I will cause large balls of ice to fall in Egypt. From the time Egypt first became a nation, there has never been an ice storm as bad as this one will be.

Partially literal and partially paraphrased translations:

American English Bible	<i>'You've taken great pains to keep My people and to not let them go... haven't you? 18 So look! At this same time tomorrow I will cause a hailstorm that will be the worst that Egypt has seen since the time it was founded. V. 17 is included for context.</i>
Beck's American Translation	.
International Standard V	Look! About this time tomorrow, I'll send a severe hail storm, such as has not happened in Egypt from the day it was founded until now.
New Advent (Knox) Bible	To-morrow, then, at this hour, I will pour down such a fierce storm of hail as Egypt has never known, from the first day of her existence to this.
Translation for Translators	So listen <i>to this</i> : about this time tomorrow I will cause very heavy hail to fall <i>in Egypt</i> . From the time Egypt first became a <i>country</i> , there has never been a hailstorm as <i>bad as this one will be</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Tomorrow at this time, it is to be raining a very great and grievous hail - is the like of it to have been set by Egypt, even from the day it is to be founded?
Conservapedia	"Tomorrow, about this time, I will cause a severe hailstorm, the likes of which have never been seen in Egypt since her founding." "Since the dawn of time" wouldn't be accurate; the very worst natural disaster to date is the Great Flood.
Ferrar-Fenton Bible	If you oppose yourself to My People, to prevent them from going, I will rain, at the date appointed in the future, very fierce hail, such as has not been in Mitzer from the day it was founded until now. V. 17 is included for context.
God's Truth (Tyndale)	If it be so that you stop my people, that you will not let them go: behold, tomorrow this time, I will send down a mighty great hail: even such one as was not in Egypt since it was grounded unto this time. V. 17 is included for context.
NIV, ©2011	Therefore, at this time tomorrow I will send the worst hailstorm that has ever fallen on Egypt, from the day it was founded till now.
Tree of Life Version	.
Urim-Thummim Version	Mark tomorrow about this time, for I will cause it to rain a very grievous hail such as has never been in Egypt, even from the day of its being founded even until now.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New American Bible (2002)	I warn you, then, tomorrow at this hour I will rain down such fierce hail as there has never been in Egypt from the day the nation was founded up to the present.
New Jerusalem Bible	Since you take a high hand with my people, refusing to let them go, very well, at about this time tomorrow, I shall cause so severe a hail to fall as was never known in Egypt from the day of its foundation until now. V. 17 is included for context.
New RSV	Tomorrow at this time I will cause the heaviest hail to fall that has ever fallen in Egypt from the day it was founded until now.
Revised English Bible—1989	Since you still obstruct my people and will not let them go, tomorrow at this time I shall cause a violent hailstorm to come, such as has never been in Egypt from its first beginnings until now. V. 17 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Since you are still setting yourself up against my people and not letting them go, tomorrow, about this time, I will cause a hailstorm so heavy that Egypt has had nothing like it from the day it was founded until now. V. 17 is included for context.
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The Complete Tanach

But, for this [reason] I have allowed you to stand, in order to show you My strength and in order to declare My name all over the earth. If you still tread upon My people, not letting them out,...

If you still tread upon My people: Heb. לְלוֹתֶם, as the Targum [Onkelos] renders: יַמְעִבְהִיבְתִּישִׁיבְכִי. This is an expression of a highway (הַלְסָם) (Num. 20:19), rendered by the Targum אַשְׁיִבְכִּתְרִיא, a trodden road, and in Old French, calcher, to trample underfoot. I already explained at the end of [the section entitled] יַקְמִי יְהוָה (Gen. 44:16) that in every word of which the first root letter is “sammech,” when used in the “hithpa’el” form, the “tav” of the prefix is placed in the middle of the root letters, such as here, and such as “and the grasshopper will drag itself along (לִבְתַּרְסִין) ” (Eccl. 12:5) from the root לבס “that you rule (רַתְרַשֵׁת) over us” (Num. 16:13), an expression of a prince (רֶשֶׁת) and a ruler; “I looked (לִכְתַּרְסִין) ” (Dan. 7:8). [Actually, the word is לִכְתַּשֵּׁם, but the same rule applies for a “sin” as for a “sammech.”]

...behold, I am going to rain down at this time tomorrow a very heavy hail, the likes of which has never been in Egypt from the day of its being founded until now.

at this time tomorrow: [Heb. רָחַמְתֶּעַךְ lit., at the time tomorrow, meaning] at this time tomorrow. He made a scratch on the wall [to demonstrate that] “Tomorrow, when the sun reaches here, the hail will come down.” -[from Tanchuma, Va’era 16]

its being founded: Heb. הִדְסָוה, when it was founded (הִדְסִינָה). Every word whose first root letter is “yud,” like דָּסִי to found, דָּלִי, to bear, עָדִי, to know, [and] רָסִי, to chastise, when it is used in the passive voice, a “vav” replaces the yud, like “its being founded הִדְסָוה ” ; “she was born (הִדְלָוה) ” (Hos. 2:5); “And... became known (עִדְוִי) ” (Esther 2: 22); “And to Joseph were born (דְּלִוִי) ” (Gen. 46:20); “A slave cannot be chastised ((רָסִין with words” (Prov. 29: 19).

exeGesés companion Bible

Behold, tomorrow about this time,
I rain a mighty heavy hail,
such as became not in Misrayim
from the day of its founding, even until now.

Kaplan Translation

At this time tomorrow, I will bring a very heavy hail. Never before in Egypt, since the day it was founded, has there been anything like it.

Orthodox Jewish Bible

Hinei, tomorrow about this time I will cause it to rain very grievous barad (hail), such as hath not been in Mitsrayim since the foundation thereof even until now.

The Scriptures 1998

“See, tomorrow about this time I am causing very heavy hail to rain down, such as has not been in Mitsrayim, from the day of its founding until now.

Expanded/Embellished Bibles:*The Amplified Bible*

Since you are still [arrogantly] exalting yourself [in defiance] against My people by not letting them go, hear this: tomorrow about this time I will send a very heavy and dreadful hail, such as has not been seen in Egypt from the day it was founded until now. V. 17 is included for context.

The Expanded Bible

So at this time tomorrow, I will send a ·terrible [very heavy] hailstorm, the worst in Egypt ·since it became a nation [·from the day it was founded until now].

Kretzmann’s Commentary

Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Since the day that the Egyptians had been organized as a nation such an extremely heavy and devastating hail had not been experienced in the land. Pharaoh was given only twenty-four hours’ time for reflection, to save himself and his people from the plague.

NET Bible®

I am going to cause very severe hail to rain down³⁷ about this time tomorrow, such hail as has never occurred³⁸ in Egypt from the day it was founded³⁹ until now.

^{37tn} הִנְנֶה רִטְמָם יִנְנֶה (hinkni mamtir) is the futur instans construction, giving an imminent future translation: “Here – I am about to cause it to rain.”

^{38tn} Heb “which not was like it in Egypt.” The pronoun suffix serves as the resumptive pronoun for the relative particle: “which...like it” becomes “the like of which has not been.” The word “hail” is added in the translation to make clear the referent of the relative particle.

^{39tn} The form הִדְסָוּהָ (hivvasdah) is perhaps a rare Niphal perfect and not an infinitive (U. Cassuto, Exodus, 117).

The Voice

This time tomorrow, I will unleash an enormous hailstorm upon you—a storm like no other that has ever occurred in Egypt since its beginning until now.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...look at me, (about) this time tomorrow, will be a precipitating of (very) heavy hailstones, which [had] not existed like <this> in "Mits'rayim ^{Two straits} , <before> the day she was founded and until now,...
C. Thompson (updated) OT Concordant Literal Version	. V. 17 is included here for context. Behold Me causing it to rain about this time tomorrow an exceedingly heavy hail such as has not come in Egypt from the day of her founding until now.
<i>Emphasized Bible</i>	Behold me! raining down, about this time to-morrow, an exceeding heavy hail,—such as hath not been in Egypt, from the day it was founded, even unto the present time.
Green’s Literal Translation	Behold! I will rain very heavy hail about this time tomorrow, <i>such as</i> has never been in Egypt from the day of <i>its</i> foundation until now.
Modern English Version	Certainly, tomorrow about this time I will cause it to rain a very severe hail, such as has not happened in Egypt since it was founded until now.
NASB	The Plague of Hail Behold, about this time tomorrow, I will send [Lit <i>cause to rain</i>] a very heavy hail, such as has not been seen in Egypt from the day it was founded [k]until now.
Stuart Wolf’s Translation World English Bible	. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Egypt since the day it was founded even until now.
Young’s Updated LT	Lo, I am raining about this time tomorrow hail very grievous, such as has not been in Egypt, even from the day of its being founded, even until now.

The gist of this passage: God’s warning is that He will bring a great hail the following day.

Although I divided this verse into 3 parts, this is one entire thought being presented.

Exodus 9:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
hinnêh (הִנְנֶה) [pronounced hin-NAY]	<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
<p>With the 1st 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 1st person as the subject of the next verb.</p>			

Exodus 9:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâṭar (מָטַר) [pronounced <i>maw-TAHR</i>]	<i>causing rain to fall, sending [causing] rain, pouring down rain; raining hail, sending hail</i>	Hiphil participle	Strong's #4305 BDB #565
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
This preposition and adverb together mean, <i>about this time, around this time.</i>			
mâchâr (מָחָר) [pronounced <i>maw-KHAWR</i>]	<i>literally, tomorrow; but figuratively it can mean afterwards, in time to come, in the future, in a future time; later on, down the road (chronologically speaking)</i>	adverb of time	Strong's #4279 BDB #563
bârâd (בָּרָד) [pronounced <i>baw-RAWD</i>]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun	Strong's #1259 BDB #135
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 ^o ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: *Take note, around [this] time tomorrow, I will cause a very heavy hail to fall,...*

For the next plague, God could cause hail to fall as has never happened before.

Isis was the god of the atmosphere in Egypt, who sent rain down to Egypt's crops, whom the Egyptians prayed to that the Nile not be flooded (yet it needed to have enough water for them to use in their crops). The God of the Universe controls the weather and at best, Isis is a figment of the Egyptian mentality; at worst, Isis a demon-front.

Exodus 9:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
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

Exodus 9:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation with the 3 rd person masculine singular suffix	No Strong's # BDB #453
b ^e (בּ) [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	Strong's# none BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...[as] which has not been like this [lit., him] in Egypt...

There has never been hail like this in Egypt before. Generally speaking, Egypt received less rain than most of the lands in that region (although, I believe that they received more rain than they do now).

Exodus 9:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
The lâmed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point, the earliest possible date, or end from which</i> . ¹⁵ We can render the two together as <i>for from, even from, from</i> .			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>founding, establishing, appointing, ordaining; supporting oneself; leaning or resting on one's arm; sitting together in council, taking counsel together</i>	Niphal participle; possibly a feminine singular, a directional hê, or a 3 rd person feminine singular suffix	Strong's #3245 BDB #413

¹⁵ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

Exodus 9:18c

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
‘ad (עד) [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
‘attâh (עתה) [pronounced <i>gahd-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

Translation: *...from the day of her founding until now.*

In the entire history of Egypt, nothing like this hail has been seen before.

God tells Moses what God will do to Egypt and then what God expects from Pharaoh.

Not too much further into this chapter, the text will cut from God speaking to Moses to Moses being in front of Pharaoh. This sudden jump will be without any intervening verbiage. It reminds me of the way some movies are cut. God in the opening says to Moses, "And this is what I want you to say to Pharaoh..." and there is a sudden cut to Moses and Pharaoh where Moses is saying these exact words to God. The way that this is done in the text is quite subtle.

We are never given percentages, but each plague destroys a portion of what everyone owns. Every single Egyptian is affected by every plague; and when their possessions are affected, it may be half of what they own—or most of what they own—which is affected by each plague. At this point in our narrative, there are still cattle left, even after the judgments which have taken place so far.

Exodus 9:18 *Take note, around [this] time tomorrow, I will cause a very heavy hail to fall, [as] which has not been like this [lit., him] in Egypt from the day of her founding until now.* (Kukis mostly literal translation)

God's next judgment is, He will send hail upon the land, and a hail storm such as Egypt had never seen before.

Remember that, a part of God's warning to Pharaoh is, this particular disaster (and all of those which follow) are going to affect Pharaoh personally. My understanding is, with Pharaoh's resources, he could mitigate previous plagues to some degree. From this point forward, Pharaoh will be affected as much as anyone else (that is my interpretation of what God said).

Exodus 9:18 *Take note that, around this time tomorrow, I will bring hail upon this land, hail as has never been before in Egypt, since her founding.* (Kukis paraphrase)

And now send [and] provide refuge [for] your cattle and all which is to you in the field. All the man and the beast which is found in the field and he is not brought into the house and has come down upon them the hail and they have died.’ ”

Exodus
9:19

Now, therefore, send [for and] provide refuge for you cattle and all that is yours which is [out] in the field. Every man and animal found in the field and not brought into the house, [will be struck by] hail coming down on them and they will die.’ ”

Now, therefore, send for your cattle and all that belongs to you in the field and provide refuge for them. Any person or animal which remains out in the field and not under shelter will be struck by hail and they will die.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	<i>And now send [and] provide refuge [for] your cattle and all which is to you in the field. All the man and the beast which is found in the field and he is not brought into the house and has come down upon them the hail and they have died.’ ”</i>
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But now send, gather together thy flocks, and all that thou hast in the field (for) upon all men and cattle that are found in the field, and not gathered together within the house, will the hail come down, and they will die.
Revised Douay-Rheims	Send therefore now presently, and gather together your cattle, and all that you have in the field: for men and beasts, and all things that shall be found abroad, and not gathered together out of the fields, which the hail shall fall upon, shall die.
Aramaic ESV of Peshitta	Now therefore command that all of your livestock and all that you have in the field be brought into shelter. Every man and animal that is found in the field, and is not brought home, the hail shall come down on them, and they shall die.””
Lamsa’s Peshitta (Syriac)	Send therefore now, and gather your cattle, and all that you have in the field; for upon every man and the cattle which be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.
Updated Brenton (Greek)	Now then hasten to gather your livestock, and all that you have in the fields, for all the men and the livestock, as many as shall be found in the fields, and shall not enter into a house, (but the hail shall fall upon them,) shall die.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then send quickly and get in your cattle and all you have from the fields; for if any man or beast in the field has not been put under cover, the ice-storm will come down on them with destruction.
Easy English	Now send your servants out. They must bring all your animals from the fields into the buildings. The ice will fall on every human and on every animal that is outside. They will all die.’ ” ’
Easy-to-Read Version–2001	Now, you must put your animals in a safe place. Everything you own that is now in the fields must be put in a safe place. Why? Because any person or animal that remains in the fields will be killed. The hail will fall on everything that is not gathered into your houses.”
God’s Word™	Now, send servants to bring your livestock and everything else you have indoors. All people and animals still outside and not brought in will die when the hail falls on them.”
The Message	So get your livestock under roof—everything exposed in the open fields, people and animals, will die when the hail comes down.”

NIRV Give an order now to bring your livestock inside to a safe place. Bring in everything that is outside. The hail will fall on all the people and animals that are left outside. They will die.” ’ ”

Thought-for-thought translations; paraphrases:

Common English Bible So bring under shelter your livestock and all that belongs to you that is out in the open. Every person or animal that is out in the open field and isn't brought inside will die when the hail rains down on them.”

Contemporary English V. You had better give orders for every person and every animal in Egypt to take shelter. If they don't, they will die.

The Living Bible Quick! Bring in your cattle from the fields, for every man and animal left out in the fields will die beneath the hail!””

New Berkeley Version .

New Living Translation Quick! Order your livestock and servants to come in from the fields to find shelter. Any person or animal left outside will die when the hail falls.”

Unlocked Dynamic Bible So you should send a message to all people to put under shelter their cattle and everything else that they own that is out in the fields. The ice will fall on every person and every animal that is out in the fields and that is not brought under a shelter, and they will all die.” So Moses did what Yahweh said.

Partially literal and partially paraphrased translations:

American English Bible *Hurry and gather your cattle, as well as everything else that you have in the fields... all the men and cattle that you can find in the fields. For if they don't go inside a building, the hail will hit them and kill them!*

Beck's American Translation .

New Advent (Knox) Bible Lose no time in sending word to have thy cattle brought in, and all that thou hast out of doors; men and cattle and all else that is left in the open, not brought under shelter, will die when the hail falls upon it.

Translation for Translators So you should send *a message to everyone* to put their cattle, and everything else that they own that is out in the fields, under shelters. The hail will fall on every person and every animal that is out in the fields and that is not brought under a shelter, and they will all die.’ ”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Be sending out, to give refuge to your livestock in the field and your humans - were there to be dumb beasts found in the field? - They were to be gathered to your houses, for the hail is to have come down and they are to have died.

Conservapedia ""So go now, and gather all of your cattle, and everything that you have outside in the fields, into a strong shelter. Because every man and beast which is outside when the hailstorm hits will be killed by the hail.""

Ferrar-Fenton Bible Therefore send your cattle to shelters, and all that you have in the field. Every man and beast that remains in the field, and is not gathered into houses, the hail will come down upon them, and kill them.

God's Truth (Tyndale) Send therefore and fetch home your beasts and all that you have in the field. For upon all the men and beasts which are found in the field and not brought home, shall the hail fall, and they shall die.

HCSB Therefore give orders to bring your livestock and all that you have in the field into shelters. Every person and animal that is in the field and not brought inside will die when the hail falls on them.”

Tree of Life Version .

Urim-Thummim Version	Dispatch instructions now and gather your livestock, and all that you have in the field, for upon every man and beast that will be found in the field that will not be brought home, this hail will fall on them and they will die.
Wikipedia Bible Project	And now, dare to send your livestock and all you have into the field: any man and beast who will be found in the field, and did not gather himself homward, and the hail will fall on them and they will die."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So now let all your livestock and all that you have in the fields take shelter, because when the hail falls on all that remains in the fields, whether men or animals, they will die."
The Heritage Bible	And now send to cause your cattle to flee for refuge, and all that is yours in the field; every man and animal which shall be found in the field and not gathered to the house, even the hail shall come down upon them, and they shall die.
New Jerusalem Bible	So now send word to have your livestock and everything else you own in the fields put under cover. On man or beast, all that happen to be in the fields and are not brought indoors, the hail will fall and they will die." ' '
New RSV	Send, therefore, and have your livestock and everything that you have in the open field brought to a secure place; every human or animal that is in the open field and is not brought under shelter will die when the hail comes down upon them." ' '
Revised English Bible—1989	Send now and bring your herds under cover, and everything you have out in the open field. Anything which happens to be left out in the open, whether man or beast, will die when the hail falls on it."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, send and hurry to bring indoors all your livestock and everything else you have in the field. For hail will fall on every human being and animal left in the field that hasn't been brought home, and they will die.'"
The Complete Tanach	And now, send, gather in your livestock and all that you have in the field, any man or beast that is found in the field and not brought into the house the hail shall fall on them, and they will die." ' ' "

send, gather in: Heb. *שְׁלַח וְקַבַּץ*, as the Targum [Onkelos] renders: *שְׁלַח וְקַבַּץ* send, gather in. Likewise, "the inhabitants gathered *וְקַבַּץ*" (Isa. 10:31); "Gather (*וְקַבַּץ*) the sons of Benjamin" (Jer. 6:1).

and not brought into the house: Heb. *וְלֹא-בָרַח*, an expression of bringing in.

exeGesés companion Bible	And now, send: withdraw your chattel and all you have in the field; for on every human and animal found in the field and not gathered home, the hail descends, and they die.
Kaplan Translation	'Now send word and make arrangements to shelter your livestock and everything else you have in the field. Any man or beast who remains in the field, and does not come indoors, will be pelted by the hail and will die.'
Orthodox Jewish Bible	Send therefore now, and gather thy mikneh, and all that thou hast in the sadeh; for upon every adam (man) and behemah (beast) which shall be found in the sadeh, and shall not be brought into shelter, the barad shall come down upon them, and they shall die.
The Scriptures 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now therefore send [a message], bring your livestock and whatever you have in the field to safety. Every man and animal that is in the field and is not brought home shall be struck by the hail and shall die.””
The Expanded Bible Kretzmann’s Commentary	Send, therefore, now, and gather thy cattle, and all that thou hast in the field, he should put the cattle which had remained after the great pestilence in a safe place, and secure whatever part of the crop could be saved upon such short notice; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. By adopting such measures of precaution as the Lord here advised, the Egyptians would be able to save at least a part of their property in the terrible destruction.
NET Bible®	So now, send instructions ⁴⁰ to gather ⁴¹ your livestock and all your possessions in the fields to a safe place. Every person ⁴² or animal caught ⁴³ in the field and not brought into the house – the hail will come down on them, and they will die!”” ⁴⁰ tn The object “instructions” is implied in the context. ⁴¹ tn הָעֵז (ha’ez) is the Hiphil imperative from עָזַר (‘uz, “to bring into safety” or “to secure”). Although there is no vav (ו) linking the two imperatives, the second could be subordinated by virtue of the meanings. “Send to bring to safety.” ⁴² tn Heb “man, human.” ⁴³ tn Heb “[who] may be found.” The verb can be the imperfect of possibility.
The Voice	Eternal One (to Moses): So gather all your livestock and anything left in your fields into a safe place. <i>Protect it the best you can</i> , for every man or animal left unprotected in the field when the hailstorm arrives will die.””

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and now, send, [seek refuge] (with) your livestock and (with) all which belongs to you in the field, all the humans and the beasts which will be found in the field, and those not gathered unto the house, (then) the hailstones will go down upon them and they will die,...
Concordant Literal Version	And now send, bring your cattle under strong shelter and all that you have in the field. Every human and beast which is found in the field and is not gathered toward the house, on them the hail will descend, and they shall die.
Context Group Version	Now therefore send, hurry in your cattle and all that you have in the field; [for] all of man and beast that shall be found in the field, and shall not be brought home, the hail shall come down on them, and they shall die.
Darby Translation	And now send, and secure thy cattle, and all that thou hast in the field: all the men and the cattle that are found in the field, and are not brought home--on them the hail shall come down, and they shall die.
<i>Emphasized Bible</i>	Now, therefore, send—bring into safety thy cattle, and all that thou hast in the field,—as touching all men and beasts which shall be found in the field and shall not be withdrawn into shelter, the hail shall come down upon them and they shall die.
English Standard Version	Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.””
Green’s Literal Translation	And now send out, bring your livestock to safety, and all belonging to you in the field. All men and livestock found in the field, and not brought to the house, the hail will come on them, and they will die.
Stuart Wolf’s Translation	.
Webster’s Bible Translation	Send therefore now, and gather thy cattle, and all that thou hast in the field: for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.
World English Bible	Now therefore command that all of your livestock and all that you have in the field be brought into shelter. Every man and animal that is found in the field, and isn’t brought home, the hail shall come down on them, and they shall die.””

Young's Updated LT

And, now, send, strengthen your cattle and all that you have in the field; every man and beast which is found in the field, and is not gathered into the house—come down on them has the hail, and they have died.’ ”

The gist of this passage:

Despite there being a plague to come down on the livestock of Egypt, Moses warns Pharaoh and tells him what to do to save his livestock.

Exodus 9:19a

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</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.			
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>	2 nd person masculine singular, Qal imperative	Strong's #7971 BDB #1018
ʿûwz (עוּז) [pronounced <i>gooz</i>]	<i>take refuge, seek refuge, bring refuge; provide refuge</i>	2 nd person masculine singular, Hiphil imperative	Strong's #5756 BDB #731
ʾêth (אֵת) [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
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) noun; with the 2 nd person masculine singular suffix	Strong's #4735 BDB #889
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
ʾêth (אֵת) [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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, kôl ʾăsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever*.

Exodus 9:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
<i>All that is to you can be translation all that is yours.</i>			
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	Strong's# none BDB #88
sâdeh (שָׂדֶה) [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

Translation: *Now, therefore, send [for and] provide refuge for you cattle and all that is yours which is [out] in the field.*

We continually find the verb *to send [for]* in a variety of forms in this chapter. Pharaoh refuses to send the people of Israel out, so there are a number of things which God tells him (or others in Egypt) *to send*. Pharaoh and the people of Egypt, who want to preserve what cattle they have remaining, must send for these animals and anything which belongs to them out in the field.

It ought to be obvious, given his negative volition so far, that Pharaoh personally is not going to heed this warning. However, this does not mean that no Egyptian will heed it. Let me suggest that, *God is fair*. Therefore, those who would respond to this warning will hear about it. As discussed earlier, Pharaoh has many aides, underlings and slaves with him; and some of them—insofar as we can tell—no doubt take these warnings very seriously. These might noise abroad what is going on and what the warning is. God will certainly allow for those who fear Him the chance to obey Him.

Exodus 9:19b

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
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
<i>The word the Adam can mean man, mankind, humankind, men, human beings.</i>			
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 9:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
’âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
mâtsâ’ (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
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	Strong's# none BDB #88
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
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 לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
’âçaph (אָצַף) [pronounced aw-SAHF]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 rd person masculine singular, Niphal imperfect	Strong's #622 BDB #62
The full BDB meanings (and some from Gesenius) for the Niphal are <i>to assemble, be gathered; to be gathered to one's fathers; to be brought in or into (association with others), to be received; to be taken away, removed, perish.</i>			
bayith (בַּיִת) [pronounced BAH-yith]	<i>house-ward, to the [his] house [residence; household, habitation]; inward, toward the center (middle, interior)</i>	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108

Translation: *Every man and animal found in the field and not brought into the house,...*

Animals and people out in the field were to be gathered up and brought into whatever covered shelter was available.

The men and beasts are both described as those who are found in the field and those who are not withdrawn into shelter. This is a pleonasm (or, a redundancy)—it is used to call attention to the subject under discussion. When the same thing is described with a positive and a negative, yet, for all intents a purposes, the author has just said the same thing twice, then he is intensifying what is said or repeating for emphasis. As a teacher, I often have to repeat the same concept. So that I don't get too bored and so that my students can understand things from

a different viewpoint, I will often state the same concept two or three times in a row, but using different words. This helps them to fix what I am saying in their minds.

Exodus 9:19c			
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
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
James Rickard: "Descending" is YARAD, יָרַד, a verb meaning, "to go down, to descend" of spatial descent or downward motion. It is used figuratively of going down to Sheol, in Gen 37:35. ¹⁶			
‘al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
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
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
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person plural, Qal perfect	Strong's #4191 BDB #559

Translation: ...[will be struck by] hail coming down on them and they will die.’ ”

For those animals and people who remain out in the field, they would be struck by hail and they would die.

This is a marvelous test. God has just caused the Egyptian people to suffer a great many losses, which affected a lot of the populace and now he is going to give them a chance to make a choice—will they listen to God or will they remain hard-hearted?

You may wonder, *weren't all of the animals killed off in the 5th plague?* Specifically, the 5th plague, which was against the livestock of Egypt in particular, was directed against the **livestock in the field—the horses, donkeys, camels, herds, and flocks**. So, there may have been animals which were kept in shelters which were not affected by the first plague against them. Secondly, sometimes when we find the word *all*, it refers to the *vast majority* of something—in this case, the plague killed off the vast majority of the livestock in the field. Thirdly, there may be some groups of animals which were not affected by the 5th plague: wild animals (which would be used as food); cattle and, possibly, sheep and goats (although they may have been included in the phrase *herds and flocks*). In other words, there were additional animals to be killed, both domesticated and wild, which God would kill with the hail and lightning.¹⁷

¹⁶ From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015 (slightly edited).

¹⁷ Some help with the explanation came from *When Critics Ask*; Geisler and Howe, ©1992, Victor Books, pp. 73–74.

Some Egyptians may have heard and heeded this warning from God and took their livestock into whatever kind of shelters that they had for them. Those would have survived. It is possible that some Egyptians became believers as a result of this.

This is an end of a quote within a quote within a quote. All of this began back in v. 13 with God speaking to Moses. All of this is God speaking. The Niobi Study Bible has: *And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh and say unto him,..."* Everything from this point forward, to v. 19, is God speaking to Moses. Then we have God telling Moses what to say: *And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh and say unto him, `Thus says the LORD God of the Hebrews..."* So the quote within the quote will be what Moses is to say to Pharaoh. Finally, v. 13 begins with Moses telling Pharaoh what God is saying to him: *And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh and say unto him, `Thus says the LORD God of the Hebrews: *Let My people go, that they may serve Me.*"* A quote within a quote within a quote is fairly common in the Bible (more so than in other literature). The reason for this is, God almost always works through intermediaries. Moses is His intermediary, and Moses will speak to Pharaoh; God will speak to Pharaoh, but *only* through Moses.

Exodus 9:19b-c *...for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die."* (NKJV)

This is the NKJV, and they have moved the phrase *for the hail shall come down*. There is nothing wrong with them doing that in a translation. However, properly, the final phrase is, *...[will be struck by] hail coming down on them and they will die.'* "

Exodus 9:19 *Now, therefore, send [for and] provide refuge for you cattle and all that is yours which is [out] in the field. Every man and animal found in the field and not brought into the house, [will be struck by] hail coming down on them and they will die.'* " (Kukis mostly literal translation)

This is whatever livestock which they still have that is alive; God is giving the Egyptians a very important option here: *if they believe the words of God, then they can preserve their livestock*. Just as Goshen has been spared these plagues, they could turn their home into a safe home, simply by bringing their remaining livestock into shelter. Also, at this point since most of their livestock was killed off by the 5th plague, they will have enough room in their barns/shelters to preserve all of their remaining livestock.

Let me remind you of what God said to Pharaoh: Exodus 9:14a *...for at this time I will send all My plagues to your very heart,...*

What does Pharaoh have in his heart? *Volition!* God is giving Pharaoh the chance to make a choice here. Pharaoh could order all of Egypt to bring their livestock under shelter, but he does not. Every man or animal left out would die. The hail would be that bad as to kill anyone out in it.

Therefore, this is a personal warning made to Pharaoh; as well as a general warning to all those who own cattle throughout Egypt. All of Egypt has a choice. They know in advance what the plague would be. 6 times, Moses and Aaron have told the people about the plagues, but, this time, anyone who chooses to can choose to protect his people and his remaining livestock.

Exodus 9:19 *Now, therefore, send for your cattle and all that belongs to you in the field and provide refuge for them. Any person or animal which remains out in the field and not under shelter will be struck by hail and they will die.'* " (Kukis paraphrase)

A review of Exodus 9:13–19:

Let's take a look at this entire plague and note some stark differences from previous plagues:

Exodus 9:13–17 Then the LORD said to Moses, "Rise up early in the morning and present yourself before Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, *Let My people go, that they may serve me. For this time I will send all My plagues on you yourself, and on your servants and your people, so that you may know that there is none like Me in all the earth. For by now I could have put out My hand and struck you and your people with pestilence, and you would have been cut off from the earth. But for this purpose I have raised you up, to show you My power, so that My name may be proclaimed in all the earth. You are still exalting yourself against my people and will not let them go.*

God tells Pharaoh very clearly that, had He wanted to, He could have destroyed Pharaoh and all his people on day one. However, God did not destroy Pharaoh and all of Egypt, but He has, instead, brought all of these judgments against Egypt in order to glorify Himself. God has a plan and that plan must go forward. *That* glorifies Him. This means that the people of Israel must return to the land (as well as receive the Law). If God merely wiped out the Egyptians, why would the Hebrew people want to leave? What would be their motivation? All of them had grown up in Egypt. Their parents were lifelong Egyptians; their grandparents were born and raised in Egypt; and their great grandparents as well.

How many 4th or 5th generation Irishmen in the United States can you say to, "Well, now I think it is time for you and your family to return to Ireland (or wherever)." That's just not going to fly. Now and again, there is an odd bird who returns to Ireland, generations later; but most people tend to remain in the country where they were born and raised. Why would they want to go to a country where their great grandfather was born and raised? After all, he chose to up and leave his native land.

So, there were a variety of things which had to happen in order to move the Hebrew people from Egypt to the land of Canaan. It is these things which occur—which cause the Hebrew people to pick up and move—that glorify God. These things glorify God because this advances His plan, which He has revealed from the time of Abraham.

When God is glorified, what other things happen? Not only do all of the Hebrew people heed Him but many Egyptians and others living in Egypt will heed His warnings as well.

Exodus 9:18–19 *Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.'* " (ESV; capitalized; reformatted)

This is what is brand new. God tells the people, "Look, if you don't want to lose your servants or your cattle, all you need to do is bring them under shelter." What sort of person would agree to do this? A person who believes God; a person who fears that Lord. This is a person who believes in the Revealed God and, therefore, is saved by God.

This warning also helps to set up the final warning—so that one might protect his firstborn. God gives a warning; therefore, men need to heed God's warning.

Application: There are a great many warnings in Scripture—some individual and some national. We need to hear those warnings. We first need to learn them (that is by taking in Bible doctrine); and then we need to heed them (that is, listen to what God says and then do what He requires).

Regarding national warnings, bear in mind that each and every person has their own volition. You can present the truth, but they have to be willing to hear the truth and obey God.

Application: When people believe God, good things happen. When a nation rejects God, that nation is subject to discipline or to divine judgment (the believer receives discipline and the unbeliever receives judgment).

Application: Worldwide, at the time that I write this (2020), we are facing the COVID19 virus, which has the potential of being a worldwide threat. So far, its impact in terms of death count as been relatively small; but its affect of day-to-day life has been quite profound. Personally, I believe that this is judgment from God, for man to reassess his priorities. There were a considerable number of people in the United States enjoying great prosperity; and then, suddenly, that prosperity came to a halt (for many). It is very easy to become rich and successful, and then set aside your relationship with God. Men think, "Look at me! Look at what I have achieved! See how successful I have become!" But that success can be removed overnight (which happened to millions of people throughout the world).

Application: When faced with a judgment from God, draw closer to Him. How do you draw closer to God? Make certain you are naming your sins to Him and taking in the teaching of the Word of God. Even if churches are not assembling in the way that they used to, there are many ways electronic ways to hear the Word of God taught accurately by men dedicated to Bible teaching.

Chapter Outline

Charts, Graphics and Short Doctrines

Egyptian Response

The one fearing the word of Y^ehowah from servants of Pharaoh, he made flee his slaves and his livestock unto the houses and whoever is not placing his heart unto a word of Y^ehowah and so he leaves his slaves and his livestock in the field.

Exodus
9:20–21

Those of Pharaoh's servants who feared the word of Y^ehowah removed [and placed into safety] their [own] servants and livestock; but whichever [men] did not place their hearts upon the word of Y^ehowah, they abandoned their servants and livestock in the field.

Pharaoh's servants who feared the words of Jehovah placed their servants and livestock under cover; but those who disregarded Jehovah's word, simply abandoned their servants and livestock in the field.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	The one fearing the word of Y ^e howah from servants of Pharaoh, he made flee his slaves and his livestock unto the houses and whoever is not placing his heart unto a word of Y ^e howah and so he leaves his slaves and his livestock in the field.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	Hiob, (Job,) who revered the word of the Lord, among the servants of Pharaoh, gathered together his servants and his flocks within the house. But Bileam, who did not set his heart upon the word of the Lord, left his servants and his flocks in the field.
Revised Douay-Rheims	He that feared the word of the Lord among Pharaoh's servants, made his servants and his cattle flee into houses: And the Lord said to Moses: Stretch forth your hand towards heaven, that there may be hail in the whole land of Egypt, upon men, and upon beasts, and upon every herb of the field in the land of Egypt.
Aramaic ESV of Peshitta	Those who feared the word of Mar-Yah among the servants of Pharaoh made their servants and their livestock flee into the houses. Whoever did not respect the word of Mar-Yah left his servants and his livestock in the field.
Lamsa's Peshitta (Syriac)	He who feared the word of the LORD among the servants of Pharaoh brought his servants and his cattle into the house. But he who regarded not the word of the LORD left his servants and his cattle in the field.

Updated Brenton (Greek) He who feared the word of the Lord among Pharaoh's servants gathered his cattle into the houses. And he that did not attend in his mind to the word of the Lord left the cattle in the fields.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then everyone among the servants of Pharaoh who had the fear of the Lord, made his servants and his cattle come quickly into the house: And he who gave no attention to the word of the Lord, kept his servants and his cattle in the field.
Easy English	Then those of Pharaoh's servants who were afraid of the Lord's words obeyed God. They quickly brought their slaves and animals inside the buildings. But those who did not listen to the Lord's words left their slaves and animals outside.
Easy-to-Read Version–2006	Some of Pharaoh's officials paid attention to the LORD's message. They quickly put all of their animals and slaves into houses. But other people ignored the LORD's message and lost all their slaves and animals that were in the fields.
Good News Bible (TEV)	Some of the king's officials were afraid because of what the LORD had said, and they brought their slaves and animals indoors for shelter. Others, however, paid no attention to the LORD's warning and left their slaves and animals out in the open.
<i>The Message</i>	All of Pharaoh's servants who had respect for GOD's word got their workers and animals under cover as fast as they could, but those who didn't take GOD's word seriously left their workers and animals out in the field.
Names of God Bible	Those members of Pharaoh's court who listened to Yahweh's warning brought their servants and cattle indoors quickly. But those who didn't take Yahweh's warning seriously left their servants and animals out in the open.
NIRV	The officials of Pharaoh who had respect for what the LORD had said obeyed him. They hurried to bring their slaves and their livestock inside. But others didn't pay attention to what the LORD had said. They left their slaves and livestock outside.

Thought-for-thought translations; paraphrases:

Common English Bible	Some of Pharaoh's officials who took the Lord's word seriously rushed to bring their servants and livestock inside for shelter. Others who didn't take the Lord's word to heart left their servants and livestock out in the open field.
Contemporary English V.	Some of the king's officials were frightened by what the LORD had said, and they hurried off to make sure their slaves and animals were safe. But others paid no attention to his threats and left their slaves and animals out in the open.
The Living Bible	Some of the Egyptians, terrified by this threat, brought their cattle and slaves in from the fields; but those who had no regard for the word of Jehovah left them out in the storm.
New Berkeley Version New Living Translation	Some of Pharaoh's officials were afraid because of what the LORD had said. They quickly brought their servants and livestock in from the fields. But those who paid no attention to the word of the LORD left theirs out in the open.
Unlocked Dynamic Bible	Some of the king's officials who heard what Yahweh had said became very afraid. So they brought all their animals and their slaves under shelters. But those who did not listen to what Yahweh had said left their slaves and their animals in the fields.

Partially literal and partially paraphrased translations:

American English Bible	So those servants of Pharaoh who were afraid of what the Lord said brought their cattle into their homes. And those who didn't pay any attention to what the Lord said left their cattle in the fields.
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Beck's American Translation . International Standard V	Whoever feared the message from the LORD among Pharaoh's officials [Or <i>servants</i>] made his servants and livestock flee into shelters. But whoever did not pay attention [Lit. <i>set his heart</i>] to the message from the LORD left his servants and his livestock outside in the fields.
New Advent (Knox) Bible	Some of Pharaoh's servants were struck with awe at the Lord's threat, and made their servants and their cattle take refuge within doors; others paid no heed to the message the Lord had sent, and left their servants and their cattle in the open.
Translation for Translators	Some of the king's officials who heard what Yahweh had said became very afraid. So they brought all their animals and their slaves under shelters. But those who did not pay any attention to what Yahweh had said left their slaves and their animals in the fields.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They revering the concern of Jehovah, of the servants of Pharaoh, even the servants and livestock are to have escaped to their houses. They are to have set, the sensibility of their heart on the concern of Jehovah - were they to leave alone their servants and livestock in the field? -
Conservapedia	Those among Pharaoh's staff who had respect for the LORD brought their cattle and their servants to shelter in their houses, but the Egyptians who did not have respect for the LORD left their cattle and servants in the fields.
Ferrar-Fenton Bible	Those of the ministers of Pharaoh who feared the message of the EVER-LIVING, collected their servants, and their cattle into the houses, but those who did not lay the message of the EVER-LIVING to heart, left their servants and cattle in the field.
God's Truth (Tyndale)	And as many as feared the word of the Lord among the servants of Pharaoh made their servants and their beasts flee to house: and they that regarded not the word of the Lord, left their servants and their beasts in the field.
NIV, ©2011	Those officials of Pharaoh who feared the word of the Lord hurried to bring their slaves and their livestock inside. But those who ignored the word of the Lord left their slaves and livestock in the field.
Tree of Life Version	Whoever feared the word of <i>ADONAI</i> among the servants of Pharaoh had his own servants and cattle flee into the houses, but whoever disregarded the word of <i>ADONAI</i> left his servants and cattle in the field.
Unlocked Dynamic Bible	Then those of Pharaoh's servants who believed in Yahweh's message hurried to bring their slaves and cattle into the houses. But those who did not take Yahweh's message seriously left their slaves and cattle in the fields.
Urim-Thummim Version Wikipedia Bible Project	. He of the servants of Pharaoh that feared the word of Yahweh evacuated his servants and livestock into the houses And he who did not care in his heart about the word of Yahweh, and he left his servants and livestock in the field.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Those among Pharaoh's officials who believed Yahweh's word hurried to bring their slaves and cattle inside; but those who paid no attention to Yahweh's warning left their slaves and their cattle in the fields.
The Heritage Bible	He who feared the word of Jehovah among the servants of Pharaoh caused his servants and his livestock to flee into the houses, And he who did not put the word of Jehovah to his heart left his servants and his livestock in the field.
New Jerusalem Bible	Those of Pharaoh's officials who respected what Yahweh said, brought their slaves and livestock indoors, but those who did not take to heart what Yahweh said left their slaves and livestock in the fields.

New RSV	Those officials of Pharaoh who feared the word of the Lord hurried their slaves and livestock off to a secure place. Those who did not regard the word of the Lord left their slaves and livestock in the open field.
Revised English Bible–1989	Those of Pharaoh's subjects who feared the warning of the LORD hurried their slaves and livestock into shelter; but those who did not take it to heart left them in the open.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Whoever among Pharaoh's servants feared what Adonai had said had his slaves and livestock escape into the houses; but those who had no regard for what Adonai had said left their slaves and livestock in the field.
The Complete Tanach	He who feared the word of the Lord of Pharaoh's servants drove his servants and his livestock into the houses. drove: Heb. סִיָּה, caused to flee, an expression derived from “and fled (סָנַו)” (Exod. 4:3).
exeGesés companion Bible	But he who did not pay attention to the word of the Lord left his servants and his livestock in the field. He who awes the word of Yah Veh among the servants of Paroh has his servants and his chattel flee into the houses: and he who sets not his heart to the word of Yah Veh leaves his servants and his chattel in the field.
Kaplan Translation	Some of Pharaoh's subjects feared God's word, and they made their slaves and livestock flee indoors. But those who did not fear God's word left their slaves and livestock in the field. This is not part of Moses' speech (Targum Yonathan). According to some, however, it is (cf. Sforno).
Orthodox Jewish Bible	He that feared the Devar Hashem among the avadim of Pharaoh made his avadim and his mikneh flee into the shelters; And he that took not to heart the Devar Hashem left his avadim and his mikneh in the sadeh.
The Scriptures 1998	Those among the servants of Pharaoh who feared the word of הוהי made their servants and livestock flee to the houses. But those who did not set their heart on the word of הוהי left their servants and livestock in the field.

Expanded/Embellished Bibles:

The Amplified Bible	Then everyone among the servants of Pharaoh who feared the word of the Lord made his servants and his livestock flee into the houses <i>and</i> shelters; but everyone who ignored [Lit <i>did not set his heart on.</i>] <i>and</i> did not take seriously the word of the Lord left his servants and his livestock in the field.
The Expanded Bible	Some of the king's [^L Pharaoh's] officers respected [^L feared] the word of the Lord and hurried to bring their slaves and animals inside. But others ignored [^L did not set their heart on] the Lord's message [word] and left their slaves and animals in the fields.
Kretzmann's Commentary	He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses; and he that regarded not the word of the Lord, whose heart was not set upon the dire prediction and warning, left his servants and his cattle in the field. So the words of Moses and the plagues that had preceded the present one had at least produced a wholesome fear of the Lord, if they had not worked repentance.

NET Bible®	Those ⁴⁴ of Pharaoh's servants who feared the word of the Lord hurried to bring their ⁴⁵ servants and livestock into the houses, but those ⁴⁶ who did not take ⁴⁷ the word of the Lord seriously left their servants and their cattle ⁴⁸ in the field. ^{44tn} The text has "the one fearing." The singular expression here and throughout vv. 20-21 refers to all who fit the description. ^{45tn} Heb "his" (singular). ^{46tn} The Hebrew text again has the singular. ^{47tn} Heb "put to his heart." ^{48tn} Heb "his servants and his cattle."
Syndein/Thieme	He who respected/feared the Word of Jehovah/God among the servants of Pharaoh made his servants and his cattle flee into the houses. And he who respected/regarded not the Word of Jehovah/God left his servants and his cattle in the field.
The Voice	Some of Pharaoh's servants feared the Eternal's message, so they gathered their servants and livestock into <i>the safety of</i> their houses. But <i>there were others</i> who did not take seriously the Eternal's word, and they left their servants and livestock unprotected in the field.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...the one fearing the word of "YHWH ^{He Is} " from the servants of "Paroh ^{Great house} ", he will make his servants and his livestock flee to the houses, and (who) does not place his heart toward the word of "YHWH ^{He Is} ", (then) he will leave his servants and his livestock in the field,...
Charles Thompson OT	Such of the attendants of Pharaoh as feared the Lord gathered their cattle into houses. But such as paid no regard to the word of the Lord left their cattle in the fields.
Concordant Literal Version	The one fearful of the word of Yahweh among the servants of Pharaoh made his servants and his cattle flee to the houses. Yet he who was not setting his heart on the word of Yahweh, forsook his servants and his cattle in the field.
English Standard Version	Then whoever feared the word of the Lord among the servants of Pharaoh hurried his slaves and his livestock into the houses, but whoever did not pay attention to the word of the Lord left his slaves and his livestock in the field.
Modern English Version	He that feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee into the houses. But he that failed to regard the word of the Lord left his servants and his livestock in the field.
New King James Version	He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses. But he who did not regard the word of the Lord left his servants and his livestock in the field.
Stuart Wolf's Translation Young's Updated LT	. He who is fearing the word of Jehovah among the servants of Pharaoh has caused his servants and his cattle to flee unto the houses; and he who has not set his heart unto the word of Jehovah leaves his servants and his cattle in the field.

The gist of this passage:

There are two sets of men spoken of in vv. 20–21, and I believe that this is the first time that such a distinction is made regarding these plagues. There are those who fear (respect) the words of God; and those who reject those words.

Exodus 9:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârê' (אָרֵי) [pronounced yaw-RAY]	<i>who fears, who is afraid; one exhibiting fear-respect, one having reverence [a reverential respect]</i>	masculine singular, Qal active participle with the definite article	Strong's #3372 BDB #431
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ebâdîym (עֲבָדִים) [pronounced é ^b -vaw-DEEM]	<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 ^e 'ôh (הַעֲרֹף) [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
nûwç (נוּחַ) [pronounced noose]	<i>to cause to flee, to put to flight; to cause to disappear [hide]; to take something away by flight and to put it in safety</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5127 BDB #630
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebâdîym (עֲבָדִים) [pronounced é ^b -vaw-DEEM]	<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
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

Exodus 9:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock</i> (specifically <i>sheep, cows and goats</i>); <i>herds, flocks</i>	masculine singular (collective) noun; with the 3 rd person masculine singular suffix	Strong's #4735 BDB #889
'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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation</i> as well as <i>inward</i>	masculine plural noun with the definite article	Strong's #1004 BDB #108

Translation: Those of Pharaoh's servants who feared the word of Y^ehowah removed [and placed into safety] their [own] servants and livestock;...

I have taken some liberties here and have rendered the singular noun (and verb) as plural. So rather than *the one fearing the word of Y^ehowah*; I have, *those fearing the word of Y^ehowah*. This is very commonly done when translating from the Hebrew into English.

Exodus 9:20 Those of Pharaoh's servants who feared the word of Y^ehowah removed [and placed into safety] their [own] servants and livestock;... (Kukis mostly literal translation)

This is the first indication that there is some positive volition among the Egyptians.

The servants of Pharaoh could refer to his literal servants; but we might better understand this to mean anyone associated with Egypt. In other words, *Egyptians* and anyone else in Egypt. All Egypt knew what was going on; and some began to believe the Word of God. I believe that these who heeded God's Word here were believers. They chose to believe God's Word. They had faced and had been devastated by 6 plagues. This time, God provided them a way out; God gave them a way to express positive volition towards Him and His Word. Now, this does not make them great believers; but it does make them believers, nonetheless. For salvation, faith in the Revealed God is all that is required.

Therefore, God spared the livestock of some Egyptians. All they had to do was obey the Word of God.

Exodus 9:20 He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses. (NKJV)

The word *servants* can certainly refer to anyone who works for Pharaoh, either as an appointed position or as a slave; but, I suspect that this can refer to *Pharaoh's subjects* (that is, *citizens of Egypt*) as well. Even though Pharaoh did not respect the Word of the Lord, some people in the palace and outside of the palace did. I am going to assume that word got out to those who would respond to the message of the God of the Hebrews.

The term *God's Word* has always had a double meaning. God is the embodiment of truth and, as such, the Son of God, the visible member of the **Trinity**, Jesus Christ, is called the living Word (John 1:1–3, 12). The written Word of God is that which was spoken by God to man from which we are to learn from and be guided by forever

(and to clarify a point, this word does not need to be spoken audibly; so Moses writing narrative and Moses recording the actual words of God is all the Word of God).

Exodus 9:20 [He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses.](#) (NKJV)

The word for *fear* means *fear/respect*. This allows for the fact that some Egyptians were evangelized by what had happened. So now God will make a distinction between those who fear and respect God's living and written Word and those who do not; in other words, we have Gentile salvation here at the outset of the Jewish nation. In fact, because of the relationship between God and His people the Hebrews, we have Gentile salvation. This was the intention of God in raising up a nation of His own people. The Hebrews were responsible to represent God on earth to man, just as Moses represented God to Pharaoh on earth. This is all a shadow of things to come where the Son of God will represent to man His Father in the heavens.

God the Son is able to represent us before God the Father because He died in our stead for the sins which we have committed (and which we continue to commit).

There are servants who feared God; they heard His Word and they understood it to be a serious warning; and it appears that some Egyptians (we have no idea just how many) began to take the God of the Israelites seriously.¹⁸ When Moses made a pronouncement, Pharaoh and the people of Egypt did not just blow it off as some crazy man pontificating. They heard and respected God's words—no doubt based upon the plagues that were warned about and brought to bear before—and they decide to not ignore these warnings from God.

The response to the Word of God is an individual choice, a matter of volition. You can have influence over some people—close relatives and children in particular—but people still make their own choices. People make a choice who to allow themselves to be influenced by.

Application: When people watch the news on television (or wherever they get their news from), they generally trust the person or people they *choose* to listen to. Now, this may be developed over a period of time, or it may begin with the first few times you listen to a news source. In any case, you, the listener, make that choice.

Application: The same thing is true when it comes to going to a particular church or listening to a particular pastor. That you choose to continue to hear them as a matter of volition.

Exodus 9:20 [He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses.](#) (NKJV)

The last phrase in this verse is 'el (אֵל) [pronounced *e*] and it is a preposition of direction and it means *into*. This is followed by a definite article and the nominative masculine plural of bayith (בָּיִת) [pronounced *bay-YITH*] and it means *houses*. So the Egyptians, having seen the power of God, are not mercilessly crushed due to Pharaoh's obstinance—they have been offered salvation through faith in the Revealed God (Who is Jesus Christ) and deliverance through obedience to the Revealed God.

Let's say that during one of these plagues, an Egyptian finds out that these plagues have been affecting Egyptians but not the sons of Israel—what might you do for your family in these circumstances? Ideally speaking, an Egyptian would try to align himself with a Hebrew family; or seek shelter with a Hebrew family. Does that not seem logical, if the God of the Hebrews brings plagues upon Egypt, but these same plagues do not cause any harm to the sons of Jacob? Although this may have occurred, we don't have any record of it.

¹⁸ There are clues throughout the Exodus narrative which suggest this.

Exodus 9:21a			
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
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]; what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lôʾ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sūwm (שׁוּם) [pronounced <i>soom</i>]	<i>putting, placing, setting; making; appointing</i>	Qal active participle	Strong's #7760 BDB #962
lêb (לֵב) [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
ʾel (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
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
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: ...but whichever [men] did not place their hearts upon the word of Y^ehowah,...

I used the word *their*, but this is actually the masculine singular suffix. What is being emphasized in the Hebrew text is individual response to the Word of God.

The Bible does not give us any percentages or even suggest or imply any percentages of those who feared the Word of God as over against those who did not. I would guess that those who feared God were small in number, but significant, because every person is significant to God.

We may reasonably assume that what God had to say was quickly broadcast throughout the land by word of mouth (Apple not quite having developed the iphone at this time); and this pronouncement by Moses was spread quickly throughout the land. The people of Egypt now took sides. Given that they were probably spread out, I don't think that there were political battles going on; but each man made a decision for his family and his family's

resources (that is, their livestock), and some brought their servants and livestock into safety and others left them out there, in defiance of the Hebrew's God.

As an aside, during the time of Joseph, all of the livestock became the property of Pharaoh. We do not know if this continued or was still a fact at this point. My guess is, all that remained of this ancient status was the 20% tax which Joseph levied on the people (you may recall that Joseph did not provide this grain for free, but charged for it).

A Brief Review of Exodus 9:20–21a:

We are in the midst of the plague of hail. God told Moses what to expect and He provided a way through this plague for the Egyptians. As a result, the people of Egypt took divergent paths. When God warned them (through Moses) to bring their animals inside, some did and some did not.

One of the new wrinkles mentioned in this plague is, some Egyptians would take what God says seriously. They would act in accordance with the warning. If that has occurred before, we are unaware of it. This may help to explain why more time is given over to the revelation of this plague.

Exodus 9:20 *He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses.*

This refers back to the Egyptians who took seriously the word of the Lord. What we have here is the masculine singular, Qal active participle (with the definite article) of *yârê'* (יָרֵא) [pronounced *yaw-RAY*]. The form of the verb means, *the one who fears, the one who is afraid; the one exhibiting fear-respect, the one having reverence [a reverential respect]*. Strong's #3372 BDB #431. This is a verb which acts a descriptive noun. This verbal noun describes those who obeyed the Word of God. They feared God; and they respected Him. Therefore, they preserved their servants and their animal stock.

V. 20 is about the Egyptians who believed God (*servants of Pharaoh* being the citizens of Egypt). V. 21 speaks of those who defied the Living God.

Exodus 9:21a *But he who did not regard the word of the Lord....*

In this verse and the previous we have a common grammatical difference between those who believe in Jesus Christ and those who do not. This is all but lost to us in the translations, even though the translations often make an attempt to translate this difference. We have two kinds of Egyptians, those who are fearing the Word of Yahweh (the Qal active participle of *yârê'*) and those who are not setting their heart upon the Word of God (the Qal active participle of *sûwm* and the direct object *lêb*). Therein is not the contrast; the contrast is in their actions which follow.

In v. 20, those who keep fearing God's Word *cause their slaves to flee [to shelter]*. The verb is the Hiphil perfect of *nûwç* (נוּחַ) [pronounced *noos*] and their slaves *are caused* (Hiphil stem) *to flee*—perfect tense, completed action. Salvation and the results of salvation are a completed process. Once we believe in Jesus Christ, no matter what we do, we cannot lose the salvation which God provided for us on the cross by judging His Son our stead.

Those who did not regard the word of Y^ehowah (literally, *did not set his heart on the word of Y^ehowah*), did something else...

Exodus 9:21b			
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
‘âzab (עָזַב) [pronounced <i>ġaw-ZA^{BV}</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5800 BDB #736
’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
‘ebâdîym (עַבְדֵימֶ) [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 3 rd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, 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
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) noun; with the 3 rd person masculine singular suffix	Strong's #4735 BDB #889
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	Strong's# none BDB #88
sâdeh (שָׂדֵה) [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: ...they abandoned their servants and livestock in the field.

Again, I used the word *their* where the masculine singular suffix is called for. Individual response to the Word of God is what is key here.

The one who does not apply is heart to God's Word (which is a different set of words, but again, a Qal active participle) follows his unbelief with action: the Qal imperfect of ‘âzab (עָזַב) [pronounced *ġaw-ZA^{BV}*] and it means *to leave, to forsake, to desert*. The imperfect tense means that they continued to forsake their slaves and cattle out in the field.

They did not place their hearts on the Word of God; so they did not take these words spoken by Moses seriously. There are many atheist groups of different sorts throughout the world, and most of them ignore what is in the

Bible. Some actively repudiate it. Some make fun of it. When something seems like it makes sense (for instance, the Ten Commandments), they say, “Well mankind came up with these basic rules long, long before Moses did.” Or, “Any thinking human could have come up with a similar set of over-arching principles.” But, they didn’t. These fundamental laws were laid down by God—and these commandments are clearly seen as separate from their many applications (which we will study). These fundamental commands for interaction with God and for the interaction of men cannot be found so succinctly stated anywhere else, except as spoken by the Lord, as recorded in the Bible (yes, I am fully aware of [the Code of Hammurabi](#)).

As an aside, the Code of Hammurabi is a set of 282 laws (34 of which have been lost to history). #2 on this list of laws is: *If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.*¹⁹ Is that somehow supposed to be comparable to the Ten Commandments?

Primarily, what these laws of Hammurabi have in common with the Mosaic Law (including the full list of commandments) is, they are ancient and they are laws for a society. No doubt there are some similarities between these sets of laws (for instance, *stealing and murder* are both presented as *wrong* things in both sets of laws).

Exodus 9:21b [...left his servants and his livestock in the field.](#) (NKJV)

When we oppose God's Word, when we do not apply God's Word, when we do not set our hearts upon God's Word, our actions have very negative consequences. It was cruel for many Egyptians to leave their slaves and their cattle out in the field, thereby causing them to be killed by the hail. Their negative volition resulted in a continuous action (imperfect tense) of the deaths of their possessions. It is not that they had no regard for their slaves—at the very worst, their slaves were valuable property to them. But their negative volition toward God's Word automatically causes people to do things which can be quite cruel. What I mean is, they did not leave their slaves and cattle out in the field with the intention of killing them; that was simply the promised result of not heeding God's Word. It had the exact same effect upon the slaves and the cattle had they done this with the intention of having them be killed.

The exact same thing happens today. Let me give you a clear example. An unbelieving parent will not take his child to church. This unbelieving parent might feel a strong love for his child, but the result of this unbelief is, the child will never hear God's Word at an early age that he might never have the chance to believe unto salvation and, as a result, spend eternity in the [lake of fire](#). This parent has, in effect, deserted his own child out in the field before a terrible hail storm. It is not intentional cruelty—no parent when they realize that absolute horror of the lake of fire would ever want their children to spend eternity there, but their actions can have that same result.

These signs and wonders that we have been studying have evangelized the entire world, and there were some in Egypt who were also evangelized. It was be easy to spot those who have trusted in Y^ehowah and fear Y^ehowah—they will be the ones who still have live servants and cattle. To heed the warning of Moses required some trust—that trust being placed in the God of Moses.

Egypt is currently known for having very little rainfall. The coast of Egypt receives the most rain, which averages approximately eight inches a year; and you don't have to go very far inland before that drops to less than two inches per year. Not only is God telling them that there will be a storm, but it will be a deadly hail storm; an extremely rare event. This is such an unusual event, so out of the ordinary (as some perhaps have never even seen a hail storm in their entire lives), that it requires some serious trust in God's Word to perform the action which protects their slaves and their cattle. On the other hand, these Egyptians have just been subjected to six plagues, unlike anything that the people of Egypt have ever seen before. So they had objective proof that Moses is a man to be heeded.

¹⁹ From the [Code of Hammurabi](#), accessed April 14, 2020.

Would you believe if you saw a miracle from God?

An evangelistic note: If you are an unbeliever and are somehow reading this, you might be thinking *well, if I would just see a miracle, a sign; then I would believe all this*. That is not so. These Egyptians had seen sign after sign of God's tremendous power over the earth and most of them still did not believe. Even as a precaution, they could have thought to themselves, *well, I just am not sure about this, but what can it hurt to bring my slaves and livestock in for a couple days? What can that really cost me except a little embarrassment if there is no hail storm and I will have had the chance to save my most valuable possessions?* But they were so strong in unbelief, that they did not even do that.

Listen: all you have to do to secure eternal salvation for yourself is to believe that Jesus Christ died for your sins; to place your trust in Jesus Christ as your only means of salvation. He is the only bridge between you and God. This act only takes a few seconds and these few seconds out of your life—the few seconds where you choose to believe in Jesus Christ—has the final result of providing eternal salvation for you forever. How can you lose? There is no embarrassment even, as no one else, besides God, knows about you making this decision (unless you tell them). Furthermore, if you choose to renege on this faith, you are still saved; **If we are faithless, He remains faithful, for He cannot deny Himself.** (2Tim. 2:13)

Maybe you are thinking, *well, if God would just come down to earth and talk to me directly; then I would believe*. There are two answers to that: (1) God is speaking to you directly right now and you know it; (2) God did come down to earth, presented every astonishing miracle and sign imaginable, and yet there were those who not only did they not believe in Jesus Christ, but, in their hatred and negative volition toward God (and I am speaking of very religious men here), they persecuted our Lord, lying about him in illegal trials and taking turns punching Him. This is how some unbelievers react when they have the opportunity to see God in human form in their midst. Others just chose to ignore Him. You have no excuse.

If we want to pursue this further into the philosophical realm, you might object saying, *I don't want to believe in anything that I cannot see or touch*. 70–99% of everything that you know is based upon faith; we are told certain things and we believe them. Just seeing pictures of England or even getting into a plane and flying to a place that you are told is England does not prove beyond a shadow of a doubt that such a place as England, our mother country, exists. It can be effectively argued that you are assuming those who took the photos are telling you the truth about what they photographed and those connected with the airline who know are actually delivering you to a place which is really England. All the things that you *know to be true*, as reasonable as they seem, are still based upon things that someone has told you and you decided to believe.

Anyone who got into a commercial airline whose destination was England would believe that, at landing, they are in England. No one would be searching out proof positive that they are in England because they doubted where they had been taken. People have faith in the airlines, in the pilots, in the tickets which they purchased which read, *Destination: Heathrow Airport*. You are exercising faith, even though it is only a small amount of faith.

When it comes to proof of God; and proof of Himself, there were be some faith involved, even if God spoke to you. Even if God Himself manifested Himself to you in some form and spoke to you, would that prove that He was indeed God? It would not! There must be some faith from you; not much faith, just a little more than none at all.

Saving faith must be directed toward Jesus Christ, God come in the flesh, and toward His saving work for you on the cross, where He took upon his own body the punishment that we deserved for all of our sins against God. We divide all of human history, believers and unbelievers alike, by the first advent of Jesus Christ. If you are concerned with intellectual integrity and reasonableness, I can guarantee you that there is no sacrifice in intellectual integrity to believe in Jesus Christ. There is no sacrifice of intellectual integrity to believe God's Word. If you have even a spark of interest, then merely say to God, *I will believe in Jesus Christ, Your Son*.

Exodus 9:21 ...but whichever [men] did not place their hearts upon the word of Y^ehowah, they abandoned their servants and livestock in the field. (Kukis mostly literal translation)

There is judgment for the unbeliever; particularly those who defied that Lord. There are two ways we should understand the use of the word *servants* here. Back in v. 20, it refers to citizens of Egypt; but in v. 21, it refers to the literal servants of the servants (citizens) of Egypt. There were likely people who had servants who saw to their livestock and lived outside most of the time (or all of the time). If they were left out in this hail storm, they would die.

There are people who, when they hear and understand the Word of God, will choose to do the exact opposite; or choose to act in opposition to His Word. This is how negative volition works.

Exodus 9:20–21 Those of Pharaoh’s servants who feared the word of Y^ehowah removed [and placed into safety] their [own] servants and livestock; but whichever [men] did not place their hearts upon the word of Y^ehowah, they abandoned their servants and livestock in the field. (Kukis mostly literal translation)

Exodus 9:20–21 Pharaoh’s servants who feared the words of Jehovah placed their servants and livestock under cover; but those who disregarded Jehovah’s word, simply abandoned their servants and livestock in the field. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Great Hail

And so says Y^ehowah unto Moses, “Stretch out your hand unto the heavens and is hail in all land of Egypt, upon the man and upon the beast and upon every plant of the field in a land of Egypt.”

Exodus
9:22

Y^ehowah said to Moses, “Stretch out your hand towards the heavens and there will be hail in all the land of Egypt, [which will fall] upon man, upon the animals and upon every plant of the field in the land of Egypt.”

Jehovah said to Moses, “You will stretch out your hand towards the heavens, so that Pharaoh may observe you; and a great pummeling of hail will follow, coming down on man, on the animals and on every plant in the fields in Egypt.”

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 unto the heavens and is hail in all land of Egypt, upon the man and upon the beast and upon every plant of the field in a land of Egypt.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Uplift thy hand towards the height of the heavens, and there shall be hail on all the land of Mizraim, upon men, and upon beasts, and upon every herb of the field in the land of Mizraim.
Revised Douay-Rheims	And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightning running along the ground: and the Lord rained hail upon the land of Egypt.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Stretch forth your hand toward the sky, that there may be hail in all the land of Egypt, on man, and on animal, and on every herb of the field, throughout the land of Egypt."

Lamsa's Peshitta (Syriac)	And the LORD said to Moses, Lift up your hand toward heaven that there may be hail in all the land of Egypt, upon men and upon cattle and upon all the grass in the field, throughout the land of Egypt.
Updated Brenton (Greek)	And the Lord said to Moses, Stretch out your hand toward heaven, and there shall be hail on all the land of Egypt, both on the men and on the cattle, and on all the herbs on the land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Now let your hand be stretched out to heaven so that there may be an ice-storm on all the land of Egypt, on man and on beast and on every plant of the field through all the land of Egypt.
Easy English	Then the Lord said to Moses: 'Lift up your hand towards the sky. Then ice will fall over all the country of Egypt. It will fall on every person and on every animal. It will fall on every plant that grows in all the fields in Egypt.'
Easy-to-Read Version—2001	The Lord told Moses, "Raise your arms into the air and the hail will start falling all over Egypt. The hail will fall on all the people, animals, and plants in all the fields of Egypt."
<i>The Message</i>	GOD said to Moses: "Stretch your hands to the skies. Signal the hail to fall all over Egypt on people and animals and crops exposed in the fields of Egypt."
NIRV	Then the LORD spoke to Moses. He said, "Reach out your hand toward the sky. Then hail will fall all over Egypt. It will beat down on people and animals alike. It will strike everything growing in the fields of Egypt."

Thought-for-thought translations; paraphrases:

Common English Bible	Then the LORD told Moses, "Stretch your arm toward the sky, so that hailstones will fall on people, animals, and crops in the land of Egypt."
Contemporary English V. The Living Bible	. Then Jehovah said to Moses, "Point your hand toward heaven and cause the hail to fall throughout all Egypt, upon the people, animals, and trees."
New Berkeley Version New Life Version	. The LORD said to Moses, "Put out your hand toward the sky and hail will fall on all the land of Egypt. Hail will fall on man and animal and every plant of the field through all the land of Egypt."
Unlocked Dynamic Bible	Then Yahweh said to Moses, "Raise your hand up toward the sky, in order that balls of ice may fall all over the land of Egypt, on the people, on their animals, and on all the plants in the fields."

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'Raise your hands to the sky, and there will be a hailstorm throughout the entire land of Egypt... on the men, the cattle, and all the plants that are growing on the ground.'
Beck's American Translation New Advent (Knox) Bible	. Then the Lord said to Moses, Stretch out thy hand towards heaven, so that hail may fall all over the land of Egypt, on man and beast and every growing thing the soil of Egypt produce.
Translation for Translators	Then Yahweh said to Moses/me, "Raise your hand up toward the sky, in order that hail will fall all over the land of Egypt—on the people and on their animals and on all the plants in the fields."

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 hail is to be on the solid grounds of Egypt, on the humans and on the dumb beasts, and on the herbs of the field of the solid grounds of Egypt.
Conservapedia	The LORD said to Moses, "Raise your rod to the sky, and it will hail all over Egypt, on every man and every animal and all the crops in the fields." Literally, "herbage in the fields."
Ferrar-Fenton Bible	The EVER-LIVING afterwards said 'Extend your hand to the skies, and there will come hail in all the land of the Mitzeraim, upon man, and upon beast ;— and upon all that is in the field, in the land of theMitzeraim,'
God's Truth (Tyndale)	And the Lord said unto Moses: stretch forth your hand unto heaven, that there may be hail in all the land of Egypt: upon man and beast, and upon all the herbs of the field in the field of Egypt.
Tree of Life Version Unlocked Literal Bible	. Then Yahweh said to Moses, "Reach out with your hand toward the sky so that there will be hail in all the land of Egypt, on people, on animals, and on all the plants in the fields throughout the land of Egypt."
Urim-Thummim Version Wikipedia Bible Project	. And Yahweh said to Moses: "Tilt your arms to the sky, and there will be hail over all of Egypt, on man and on beast and on all the grasses of the field, on the land of Egypt."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New American Bible (2011)	The LORD then said to Moses: Stretch out your hand toward the sky, that hail may fall upon the entire land of Egypt, on human being and beast alike and all the vegetation of the fields in the land of Egypt.
New Jerusalem Bible New RSV	. The LORD said to Moses, 'Stretch out your hand towards heaven so that hail may fall on the whole land of Egypt, on humans and animals and all the plants of the field in the land of Egypt.'
Revised English Bible—1989	The LORD said to Moses, "Stretch your hand towards the sky to bring down hail on the whole land of Egypt, on man and beast and every growing thing throughout the land."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "Reach out your hand toward the sky, so that there will be hail in all the land of Egypt, falling on people, animals and everything growing in the field, throughout the land of Egypt."
The Complete Tanach	The Lord said to Moses, "Stretch forth your hand heavenward, and hail will be upon the entire land of Egypt, upon man and upon beast and upon all the vegetation of the field in the land of Egypt."

heavenward: Heb. מִיַּמְשָׁה-לֵעָלָה, lit., over the heavens. Toward the heavens. According to the Midrash Aggadah (Tanchuma, Va'era 15), however, [it means that] the Holy One, blessed be He, raised Moses above the heavens.

exeGesés companion Bible	And Yah Veh says to Mosheh, Spread your hand toward the heavens, that hail become in all the land of Misrayim - on humanity and on animal and on every herb of the field in the land of Misrayim.
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Kaplan Translation	<i>Hail: The Seventh Plague</i> God said to Moses, 'Stretch out your had toward the sky, and there will be hail throughout all Egypt. [It will fall] on man and beast, and on all outdoor plants [Literally, 'grass of the field.' See Genesis 1:11, 2:5.] all over Egypt.
Orthodox Jewish Bible	And Hashem said unto Moshe, Stretch forth thine yad toward Shomayim, that there may be barad in kol Eretz Mitzrayim, upon adam, and upon behemah, and upon kol esev hasadeh, throughout Eretz Mitzrayim.
<i>The Scriptures</i> 1998	Then הוה said to Mosheh, "Stretch out your hand toward the heavens, and let there be hail in all the land of Mitsrayim – on man, and on beast, and on every plant of the field, throughout the land of Mitsrayim."

Expanded/Embellished Bibles:

The Expanded Bible	The LORD told Moses, "·Raise [Stretch out] your hand toward the ·sky [heavens]. Then the hail will start falling in all the land of Egypt. It will fall on people, animals, and on ·everything that grows [all the plants] in the fields of Egypt."
Kretzmann's Commentary	Verses 22-35 The Plague of the Hail And the Lord said unto Moses, Stretch forth thine hand toward heaven, as a sign before all men that the plague was now to begin, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, plants of every kind, throughout the land of Egypt.
NET Bible®	Then the Lord said to Moses, "Extend your hand toward the sky ⁴⁹ that there may be ⁵⁰ hail in all the land of Egypt, on people and on animals, ⁵¹ and on everything that grows ⁵² in the field in the land of Egypt." ⁴⁹ tn Or "the heavens" (also in the following verse). The Hebrew term שָׁמַיִם (shamayim) may be translated "heavens" or "sky" depending on the context. ⁵⁰ tn The jussive with the conjunction (וְיָהִי, vihi) coming after the imperative provides the purpose or result. ⁵¹ tn Heb "on man and on beast." ⁵² tn The noun refers primarily to cultivated grains. But here it seems to be the general heading for anything that grows from the ground, all vegetation and plant life, as opposed to what grows on trees.
The Voice	Eternal One (to Moses): Raise your hand up toward the heavens, and hail will rain from the sky across the entire land of Egypt—upon people and animals and all the crops in the field throughout the land of Egypt.

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 hailstones will exist in all the land of "Mits'rayim ^{Two straits} ", upon the human and upon the beast and upon all the herbs of the field in the land of "Mits'rayim ^{Two straits} ",...
Concordant Literal Version	Yahweh said to Moses: Stretch out your hand to the heavens that hail may come to be in all the land of Egypt, on human and on beast and on all herbage of the field in the land of Egypt.
Green's Literal Translation	And Jehovah said to Moses, Stretch out your hand to the heavens, so that hail may be in all the land of Egypt, on man, and on livestock, and on every plant of the field in the land of Egypt.
Stuart Wolf's Translation	.
Webster's Bible Translation	Yahweh said to Moses, "Stretch out your hand toward the sky, that there may be hail in all the land of Egypt, on man, and on animal, and on every herb of the field, throughout the land of Egypt."
Young's Updated LT	And Jehovah says unto Moses, "Stretch forth your hand towards the heavens, and there is hail in all the land of Egypt, on man, and on beast, and on every herb of the field in the land of Egypt."

The gist of this passage: God tells Moses to stretch forth his hand towards the heavens and there would be hail coming down on the land of Egypt, on any person, animal or plant which is uncovered.

Exodus 9:22a

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
'amar (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
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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 (משה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
nâṭâh (נטה) [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
'eth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יד) [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

All the BDB definitions: 1) *hand*; 1a) *hand (of man)*; 1b) *strength, power (figuratively)*; 1c) *side (of land), part, portion (metaphorically) (figuratively)*; 1d) (various special, technical senses); 1d1) *sign, monument*; 1d2) *part, fractional part, share*; 1d3) *time, repetition*; 1d4) *axle-trees, axle*; 1d5) *stays, support (for laver)*; 1d6) *tenons (in tabernacle)*; 1d7) *a phallus, a hand (meaning unsure)*; 1d8) *wrists*.

Although God here is making a literal reference to Moses' hand, it can represent the power and authority of God, and Moses is God's representative.

Exodus 9:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֶל) [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	Strong's #8064 BDB #1029

Translation: Y^ehowah said to Moses, "Stretch out your hand towards the heavens..."

Few people appreciate the theatrics of God, apart from Cecil B. Demille, who made every effort to duplicate these theatrics on the big screen, without attempting to add too much of his own point of view or without attempting to exaggerate the occurrences of the chapters.

This is certainly going to take place with Pharaoh watching (an assumption that I am making here); but the idea was to associate Moses, an emissary from God, with the judgments that he has warned Pharaoh about.

Moses is not causing any of these miracles to occur. That is God's domain. He is simply pointing to where everyone should look—and before a crowd of people (even a small crowd), this is a very theatric gesture that Moses makes.

Exodus 9:22a **Then the Lord said to Moses, "Stretch out your hand toward heaven,..."** (NKJV)

Like the previous plagues, there is not a complete narrative of all that takes place. There is enough information given so that we know what God wants (for Israel to be sent out), what Pharaoh will not do (release Israel); and that the result will be a judgment on Egypt, which Moses and Aaron have warned about.

Notice that Aaron is not wielding the staff, but Moses. This is all very demonstrative, which was the way to convey what was going on in the ancient world. God wants as many as are within eyeshot to see Moses stretching his staff toward the heavens, which action will precede a hail storm unlike any hail storm in the history of Egypt.

Exodus 9:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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

Exodus 9:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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; apocopated	Strong's #1961 BDB #224
bârâd (דָּרָב) [pronounced baw-RAWD]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun	Strong's #1259 BDB #135
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	Strong's# none BDB #88
kôl (לֹכ) [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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'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

Translation: ...and there will be hail in all the land of Egypt,....”

The warning of this hail storm has been issued (vv. 18–19); and now, before whatever Egyptians are there, Moses raises up his staff. Probably to many there, watching Moses, this seemed ridiculous. Hail storms were rare in Egypt; probably lifetime-rare.

God is speaking to Moses about the 7th plague/judgment, which is hail.

Exodus 9:22a-b Then the Lord said to Moses, “Stretch out your hand toward heaven, that there may be hail in all the land of Egypt—...”

God gives Moses specific instructions of what to do to bring the hailstorm on. Obviously, God brings the hailstorm to Egypt; but there had to be some theatrics attached to it, as Moses was speaking (and acting) for God. Pharaoh and many Egyptians need to see with their own eyes Moses' actions which precede the hail storm.

There is a reason for all of the theatrics. God just doesn't do stuff because it seems cool to do; but He makes it clear that He is acting through Moses (and Aaron), so that when they pronounce God's judgment, people listen, and some of them do what God asks of them. People are clearly able to identify God's man on the ground.

Exodus 9:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahʼ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
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
ʿal (עַל) [pronounced <i>gahʼ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
b ^e hēmâh (הַמְּאֵה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
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
ʿal (עַל) [pronounced <i>gahʼ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohʼ</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 construct	Strong's #6212 BDB #793
sâdeh (שָׂדֵה) [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
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	Strong's# none BDB #88
ʾerets (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: ...[which will fall] upon man, upon the animals and upon every plant of the field in the land of Egypt.”

The end result of Pharaoh refusing to send out the sons of Israel will be the great hail storm upon all Egypt. Whatever is left out in the open will be destroyed by this great hail.

One minor note of interest: there does not appear to be a warning about the plants (but what could be done?). When the hail comes down, it not only killed both men and animals, and it would have destroyed all of the crops as well. This is the first mention of that.

Exodus 9:22 *Y^ehowah said to Moses, "Stretch out your hand towards the heavens and there will be hail in all the land of Egypt, [which will fall] upon man, upon the animals and upon every plant of the field in the land of Egypt."* (Kukis mostly literal translation)

Moses speaks the Word of God as he raises up his staff towards heaven (it is not clear whether Aaron speaks or has a role at this point). Moses does whatever God has told him to do in order to point to the sign that he warned the Egyptians about.

This hail would come down on anyone and anything which was not covered. The hail would be so devastating as to destroy everything out in the open. Furthermore, the storm would be quite extensive—throughout all the land of Egypt. That would be a massively large hailstorm.

Exodus 9:22 *Jehovah said to Moses, "You will stretch out your hand towards the heavens, so that Pharaoh may observe you; and a great pummeling of hail will follow, coming down on man, on the animals and on every plant in the fields in Egypt."* (Kukis paraphrase)

The interim between v. 22 and v. 23:

V. 22 is God telling Moses what he is supposed to do and v. 23 is the action.

Exodus 9:22 *Then the Lord said to Moses, "Stretch out your hand toward heaven, that there may be hail in all the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt."* (NKJV)

V. 22 are God's instructions to Moses. In v. 23, Moses stretches out his staff towards heaven and the hailstorm begins.

Exodus 9:23 *And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt.* (NKJV)

There is actually a lot which happens between v. 22 and v. 23; and it is easy to read them both in succession and not realize that.

Exodus 9:22 *Then the Lord said to Moses, "Stretch out your hand toward heaven, that there may be hail in all the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt."* (NKJV)

Exodus 9:23 *And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt.* (NKJV)

This is what has happened between vv. 22 and 23: God completed His instructions to Moses and Moses left God's Presence. Then Moses and Aaron went to Pharaoh and spoke to him. This meeting appears to take place out of doors. All of the words God said to Moses were then spoken to Pharaoh. Now, bear in mind that, there is first a warning—bring in your flocks and cattle from the fields and protect them in your homes (or under some sort of shelter). Then we have what appears to be some incidental information that some would listen and obey and others would not (vv. 20–21).

So, we have now gone, from God giving Moses instructions, to Moses standing before Pharaoh (presumably), *having already warned him* of what is to come. There must have been time given for people to hear and then obey these words of God. The exact mechanics and timing of this warning are not actually given in the narrative—but it seems logical that there was a day’s warning.

At some point after Moses and Aaron went to speak to Pharaoh, Moses stretches out his rod toward heaven (we do not know what sort of an audience he had, but the theatrical nature indicates that there was an audience or some sort).

God is not theatrical just for Himself. When He created the heavens and the earth, it was done instantly—in keeping with the Big Bang theory (Gen. 1:1). But, when God restored the earth, then He took His time because He had an audience (all of the angels, elect and fallen). Restoration was a 6-day process, so that each step could be observed (Gen. 1:3–30).

So, between vv. 22 and 23, Moses issues a warning. Is this to a crowd of Egyptians, does it take place before Pharaoh, does he also issue this same warning to the Israelites? We don’t know. But, it makes sense that, if God tells Moses to tell the Egyptians to bring their servants and their animals under shelter, then some time must be given for that to happen. Some feared the Lord and they brought their animals and servants into a shelter (v. 21); and some did not pay attention to God’s Word, and their people and animals were left out in the field (v. 22). So, even though there is not specific verse which reads, “Moses issued the warning and gave the people 36 hours to obey the Lord;” something like this had to have happened.

So, a warning has been issue to the Egyptians and some obeyed that warning and some did not. Now let’s view the individual steps of v. 23:

And so stretches out Moses his rod against the heavens and Y^ehowah has given thunder and hail. And so comes fire earth-ward and so rains down Y^ehowah hail upon a land of Egypt. And so is hail and fire is flashing continually in a midst of the hail, heavy very, which was not like him in all a land of Egypt from then she was for a nation.

Exodus
9:23–24

So Moses stretched out his rod against the heavens and [consequently] Y^ehowah made thunder and hail; and so comes fire to the earth. And so Y^ehowah rains down hail upon the land of Egypt. And so [there] is hail and fire flashing continually in the midst of the hail. It was [all] very heavy, unlike anything [lit., *he*] [which has been] in the land of Egypt since it had become a nation.

So Moses then stretched out his rod against the skies and, consequently, Jehovah caused it to thunder, and both hail and fire rained down upon the land of Egypt. There is fire flashing continually in the midst of the hail; the whole thing being very heavy, unlike anything which had ever been in the land of Egypt since it had become a nation.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so stretches out Moses his rod against the heavens and Y^ehowah has given thunder and hail. And so comes fire earth-ward and so rains down Y^ehowah hail upon a land of Egypt. And so is hail and fire is flashing continually in a midst of the hail, heavy very, which was not like him in all a land of Egypt from then she was for a nation.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)	And Mosheh lifted up his rod toward the height of the heavens, and the Lord gave forth thunders and hailstones with flaming, fire upon the ground; the Lord made the hail descend upon the land of Mizraim. And there was hail, and fire darting among the hail with exceeding force: unto it had never been the like in all the land of Mizraim ever since it was a nation and a kingdom.
Revised Douay-Rheims	And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightning running along the ground: and the Lord rained hail upon the land of Egypt. And the hail and fire mixed with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded. There is something weird about the verse numbering; my source has this as vv. 22 & 24. The Douay-Rheims Bible has vv. 23–24 (so it could simply be a typo).
Aramaic ESV of Peshitta	Mosha stretched forth his rod toward the heavens, and Mar-Yah sent thunder, hail, and lightning flashed down to the earth. Mar-Yah rained hail on the land of Egypt. So there was very severe hail, and lightning mixed with the hail, such as had not been in all the land of Egypt since it became a nation.
Lamsa's Peshitta (Syriac)	And Moses lifted up his staff toward heaven; and the LORD sent thunder and hail, and lightning ran along on the ground; and the LORD showered hail upon the land of Egypt. So there was hail, and flaming fire mingled with the hail, very grievous, such as had never been in all the land of Egypt since it became a nation.
Updated Brenton (Greek)	And Moses stretched forth his hand toward heaven, and the Lord sent thunder and hail; and the fire ran along upon the ground, and the Lord rained hail on all the land of Egypt. So there was hail and flaming fire mingled with hail; and the hail was very great, such as was not in Egypt from the time there was a nation upon it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses put out his rod to heaven: and the Lord sent thunder, and an ice-storm, and fire running down on the earth; the Lord sent an ice-storm on the land of Egypt. So there was an ice-storm with fire running through it, coming down with great force, such as never was in all the land of Egypt from the time when it became a nation.
Easy English	When Moses lifted up his stick towards the sky, the Lord sent a great storm. And the Lord rained large pieces of ice upon the country of Egypt. Also, fire ran along the ground. The ice fell and the fire burned. It was the worst storm that the country of Egypt had ever known.
Easy-to-Read Version–2001	So Moses raised his walking stick into the air, and the Lord caused thunder, lightning, and hail to fall to earth. The hail fell all over Egypt. The hail was falling. And there was lightning flashing all through it. It was the worst hailstorm that had ever hit Egypt since it had been a nation.
Good News Bible (TEV)	So Moses raised his stick toward the sky, and the Lord sent thunder and hail, and lightning struck the ground. The Lord sent a heavy hailstorm, with lightning flashing back and forth. It was the worst storm that Egypt had ever known in all its history.
<i>The Message</i> Names of God Bible	.
NIRV	When Moses lifted his staff toward the sky, YAHWEH sent thunder and hail, and lightning struck the earth. So YAHWEH made it hail on Egypt. It hailed, and lightning flashed while it hailed. This was the worst storm in all the land of Egypt since it had become a nation.
	Moses reached out his walking stick toward the sky. Then the Lord sent thunder and hail. Lightning flashed down to the ground. The Lord rained hail on the land of Egypt. Hail fell and lightning flashed back and forth. It was the worst storm in Egypt's entire history.

New Simplified Bible Moses stretched out his staff toward the sky. Then Jehovah sent thunder and hail, and fire ran down to the earth. Jehovah rained hail on the land of Egypt. It hailed, and lightning flashed while it hailed. This was the worst storm in all the land of Egypt since it had become a nation.

Thought-for-thought translations; paraphrases:

Common English Bible Then Moses raised his shepherd's rod toward the sky, and the Lord sent thunder and hail, and lightning struck the earth. The Lord rained hail on the land of Egypt. The hail and the lightning flashing in the middle of the hail were so severe that there had been nothing like it in the entire land of Egypt since it first became a nation.

Contemporary English V. Moses pointed his walking stick toward the sky, and hailstones started falling everywhere. Thunder roared, and lightning flashed back and forth, striking the ground. This was the worst storm in the history of Egypt.

The Living Bible So Moses held out his hand, and the Lord sent thunder and hail and lightning. It was terrible beyond description. Never in all the history of Egypt had there been a storm like that.

New Berkeley Version .

New Life Version Moses put out his special stick toward the sky. Then the Lord sent thunder and hail. And lightning struck the ground. The Lord poured hail on the land of Egypt. So there was hail and lightning striking through the hail without stopping. It was very bad, worse than had ever been in all the land of Egypt since it became a nation.

New Living Translation So Moses lifted his staff toward the sky, and the Lord sent thunder and hail, and lightning flashed toward the earth. The Lord sent a tremendous hailstorm against all the land of Egypt. Never in all the history of Egypt had there been a storm like that, with such devastating hail and continuous lightning.

Unlocked Dynamic Bible So Moses lifted his staff up toward the sky. And Yahweh sent down balls of ice all over the land of Egypt. There was also thunder and lightning. While large balls of ice were falling, there was thunder, and lightning struck the ground. There had never been an ice storm like that since Egypt first became a country.

Partially literal and partially paraphrased translations:

American English Bible So Moses raised his hands to the sky, and Jehovah sent hail, thunder, and lightning that rolled around on the ground. And this hail from Jehovah rained throughout the entire land of Egypt. There was hail and there was lightning mixed with hail... it was the greatest hailstorm to hit Egypt in the [history of] that nation!

Beck's American Translation .

New Advent (Knox) Bible So Moses lifted up his staff towards heaven, and the Lord sent thunder and hail and fire that ran along the ground; all over the land of Egypt the Lord showered down hail. The hail drove on, and fire mingled with the hail; never was such hail seen anywhere in Egypt since its people became a people.

Translation for Translators So Moses/I lifted his/my stick up toward the sky. And Yahweh sent down hail, all over the land of Egypt. There was also thunder and lightning. While very heavy hail was falling, there was thunder, and lightning struck the ground. There had never been a hailstorm like that since Egypt first became a country..

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Moses was to stretch out his staff to the expanse, and Jehovah is to have given it to thunder and hail. Lightning fires were to come to be onto the solid grounds, even was Jehovah to rain hail on the solid grounds of Egypt. There is to be hail, and lightning fires being taken out in the midst of the hail, very great and grievous, that which never before is on the solid grounds of Egypt, it being a nation.

Conservapedia	Moses raised his rod to the sky, and the LORD made a thunderstorm, which caused hail and lightning all over Egypt. And so a fall of hail, and lightning in the middle of it, fell on Egypt. There had never been a storm so severe in all of Egypt's history. The motion picture treatment of this episode is highly dubious, to say the least: it implies that the hail was on fire as it fell. This has given rise to vain speculation by secular geologists that this event was a "hail" of lava bombs from Mount Etna in Sicily or some other active volcano in the region.
Ferrar-Fenton Bible	Moses extended his rod to the skies, and the EVER-LIVING uttered His voice; and fire ran along the ground, and the EVER-LIVING poured hail upon the land of the Mitzeraim. And there was hail, and continuous fire mixed with the hail, very cruel, such as had never been like it in all the land of the Mitzeraim from when it became a nation.
God's Truth (Tyndale)	And Moses stretched out his rod unto heaven, and the Lord thundered and hailed, so that the fire ran along upon the ground. And the Lord so hailed in the land of Egypt, that there was hail and fire mingled with the hail, so grievous, that there was none such in all the land of Egypt, since people inhabited it.
Jubilee Bible 2000	And Moses stretched forth his rod toward heaven, and the LORD raised his voice and it hailed, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became inhabited.
Tree of Life Version	So Moses stretched out his staff toward heaven, and ADONAI sent thunder and hail. Fire came down on the earth, as ADONAI rained hail on the land of Egypt. The hail fell very severely, with fire flashing up amidst the hail, the likes of which had not occurred in all the land of Egypt since it became a nation.
Urim-Thummim Version	Then Moses stretched out his staff toward the skies and YHWH sent thunder and hail, and ball lightning ran along the ground, and YHWH rained hail upon the land of Egypt. And there was hail and fire catching itself in the midst of the hail, very grievous, such as has never been in all the land of Egypt since it has become a nation.
Wikipedia Bible Project	And Moses tilted his staff toward the sky, and Yahweh gave sound and hail, and fire going Earthward, and Yahweh rained hail on the land of Egypt. And there was hail, and fire igniting within the hail, very heavy, the likes of which there was not over all the land of Egypt, since it was a nation.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses stretched out his rod toward the heavens, and Jehovah gave a voice, and hail, and fire walked along the ground; and Jehovah rained hail upon the land of Egypt, So there was hail and fire taken with the hail, very heavy, such as there was none like it in all the land of Egypt since it became a people.
New American Bible (2011)	So Moses stretched out his staff toward the sky, and the LORD sent forth peals of thunder and hail. [Ps 78:47; 105:32–33] Lightning flashed toward the earth, and the LORD rained down hail upon the land of Egypt. There was hail and lightning flashing here and there through the hail, and the hail was so fierce that nothing like it had been seen in Egypt since it became a nation.
New Jerusalem Bible	Moses stretched out his staff towards heaven, and Yahweh thundered and rained down hail. Lightning struck the earth and Yahweh rained down hail on Egypt. And so there was hail, and lightning accompanied the hail, very severe, such as had never been known anywhere in Egypt since it first became a nation..
New RSV	Then Moses stretched out his staff towards heaven, and the Lord sent thunder and hail, and fire came down on the earth. And the Lord rained hail on the land of Egypt; there was hail with fire flashing continually in the midst of it, such heavy hail as had never fallen in all the land of Egypt since it became a nation.

Revised English Bible—1989 As Moses stretched his staff towards the sky, the LORD sent thunder and hail, with fire flashing to the ground. The LORD rained down hail on the land of Egypt, hail and fiery flashes through the hail, so heavy that there had been nothing like it in all Egypt from the time that Egypt became a nation.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe reached out with his staff toward the sky, and ADONAI sent thunder and hail, and fire ran down to the earth. ADONAI caused it to hail on the land of Egypt — it hailed, and fire flashed up with the hail; it was terrible, worse than any hailstorm in all of Egypt since it became a nation.

The Complete Tanach So Moses stretched forth his staff heavenward, and the Lord gave forth thunder and hail, and fire came down to the earth, and the Lord rained down hail upon the land of Egypt. And there was hail, and fire flaming within the hail, very heavy, the likes of which had never been throughout the entire land of Egypt since it had become a nation.

flaming within the hail: [This was] a miracle within a miracle. The fire and hail intermingled. Although hail is water, to perform the will of their Maker they made peace between themselves [that the hail did not extinguish the fire nor did the fire melt the hail]. — [from Tanchuma, Va'era 14]

exeGeses companion Bible And Mosheh spreads his rod toward the heavens:
and Yah Veh gives voice and hail
and the fire comes down to earth;
and Yah Veh rains hail on the land of Misrayim:
and there hail and fire become taken midst the hail
- mighty heavy, such as none being like it
in all the land of Misrayim
since it became a goyim:...

Hebraic Roots Bible And Moses stretched out his staff to the heavens. And YAHWEH gave sounds and hail. And fire came down to the earth, and YAHWEH rained hail on the land of Egypt. And there was hail, and fire flashing in the midst of the hail, very heavy, which never had been in all the land of Egypt since it became a nation.

Kaplan Translation Moses pointed his staff at the sky, and God caused it to thunder and hail, with lightning striking the ground [(Ralbag; Sforno; Hirsch). Or, 'fire flashing' (Targum Yonathan), or 'fire streaming to the ground' (Ibn Ezra). Cf. Psalms 78:48, 105:32, 148:8.]. God then made it hail on the land of Egypt. There was hail, with lightning flashing [(Targum). Or 'fire darting,' or 'fire jumping' (Targum Yonathan; Sekhel Tov); 'deadly fire' (Sh'moth Rabbah); or 'self-contained fire' (Hirsch), or 'fire holding itself to the hail' (Malbim). Cf. Ezekiel 1:4. The expression can also be translated, 'lightning flashes in close succession,' 'incessant fire,' 'a mass of fire,' or 'forked lightning.' Some say that it denotes a meteorite shower (Ibn Ezra, Sefer HaAtzamim).] among the hailstones. It was extremely heavy, unlike anything Egypt had experienced since it became a nation.

Orthodox Jewish Bible And Moshe stretched forth his matteh toward Shomayim; and Hashem sent thunder and barad, and the eish flashed down upon the ground; and Hashem rained barad upon Eretz Mitzrayim.

So there was barad, and eish mingled with the barad, very grievous, such as there was none like it in kol Eretz Mitzrayim since it became a nation.

The Scriptures 1998 Then Mosheh stretched out his rod toward the heavens. And הוה sent thunder and hail, and fire came down to the earth. And הוה rained hail on the land of Mitsrayim. Thus there came to be hail, and fire flashing continually in the midst of the hail, very heavy, such as had not been in all the land of Mitsrayim since it became a nation.

Expanded/Embellished Bibles:

The Amplified Bible

Moses stretched out his staff toward the sky, and the Lord sent thunder and hail, and lightning (fireballs) ran down to the earth and along the ground. And the Lord rained hail on the land of Egypt. So there was hail, and lightning (fireballs) flashing intermittently in the midst of the extremely heavy hail, such as had not been in all the land of Egypt since it became a nation.

The Expanded Bible

When Moses raised his walking stick [stretched out his staff] toward the sky [heavens], the Lord sent thunder and hail, and lightning [fire] flashed [came] down to the earth. So he caused hail to fall upon the land of Egypt. There was hail, and lightning flashed as it hailed—the worst [most severe] hailstorm in Egypt since it had become a nation.

Kretzmann's Commentary

And Moses stretched forth his rod, his hand which held his shepherd's staff, toward heaven: and the Lord sent thunder and hail, He gave forth voices accompanied with hail, as a most powerful revelation of His divine omnipotence. And the fire ran along upon the ground in the form of ball lightning which is particularly destructive; and the Lord rained hail upon the land of Egypt. It is a sublime description of a thunderstorm accompanied with a terrific fall of hail, causing a devastation such as no ordinary storm will bring about. So there was hail, and fire mingled with the hail, in addition to the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

NET Bible®

When Moses extended⁵³ his staff toward the sky, the Lord⁵⁴ sent thunder⁵⁵ and hail, and fire fell to the earth;⁵⁶ so the Lord caused hail to rain down on the land of Egypt. Hail fell⁵⁷ and fire mingled⁵⁸ with the hail; the hail was so severe⁵⁹ that there had not been any like it⁶⁰ in all the land of Egypt since it had become a nation.

^{53tn} The preterite with the vav (ו) consecutive is here subordinated to the next clause in view of the emphasis put on the subject, Yahweh, by the disjunctive word order of that clause.

^{54tn} By starting the clause with the subject (an example of disjunctive word order) the text is certainly stressing that Yahweh alone did this.

^{55tn} The expression נתן קול (natan qolot) literally means “gave voices” (also “voice”). This is a poetic expression for sending the thunder. Ps 29:3 talks about the “voice of Yahweh” – the God of glory thunders!

^{56sn} This clause has been variously interpreted. Lightning would ordinarily accompany thunder; in this case the mention of fire could indicate that the lightning was beyond normal and that it was striking in such a way as to start fires on the ground. It could also mean that fire went along the ground from the pounding hail.

^{57tn} The verb is the common preterite וַיִּהְיֶה (vaykhi), which is normally translated “and there was” if it is translated at all. The verb הָיָה (hayah), however, can mean “be, become, befall, fall, fall out, happen.” Here it could be simply translated “there was hail,” but the active “hail fell” fits the point of the sequence better.

^{58tn} The form תִּחַקֶּקֶת (mitlaqqakhat) is a Hitpael participle; the clause reads, “and fire taking hold of itself in the midst of the hail.” This probably refers to lightning flashing back and forth. See also Ezek 1:4. God created a great storm with flashing fire connected to it.

^{59tn} Heb “very heavy” or “very severe.” The subject “the hail” is implied.

^{60tn} A literal reading of the clause would be “which there was not like it in all the land of Egypt.” The relative pronoun must be joined to the resumptive pronoun: “which like it (like which) there had not been.”

The Voice

So Moses raised his staff up toward the heavens, and the Eternal released loud thunder and hail from the sky, and fire streaked down upon the earth. He caused hail to rain down upon all of Egypt. As the hail fell, lightning pierced the darkness and lit up the sky. The hailstorm was so intense that it was like no other that had ever occurred in Egypt since its beginning.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked out} extended his branch upon the skies, and "YHWH ^{He Is} |had| given / and hailstones, and fire walked unto the land, and "YHWH ^{He Is} made it precipitate hailstones upon the land of "Mits'rayim ^{Two straits}, and hailstones existed, and fire was taking itself in the midst of the (very) heavy hailstones, which |had| not

existed like <this> in all the land of "Mits'rayim ^{Two straits}", from the time she existed (as) a nation,...

Charles Thompson OT

And Moses stretched forth his hand towards heaven and the Lord sent thunder and hail, and the fire streamed along the ground. And the Lord poured down a storm of hail on all the land of Egypt. And there was hail, with flaming fire among the hail. And the hail storm was excessively great such as had never been in Egypt from the day there was a nation in it.

Concordant Literal Version

So Moses stretched out his rod to the heavens, and Yahweh, He gave thundering sounds and hail, and fire ran earthward. Thus Yahweh rained hail over the land of Egypt. And the hail came with fire taking hold of itself in the midst of the hail, exceedingly heavy, such as had not come in all the land of Egypt since it became a nation.

Emphasized Bible

So Moses stretched forth his staff over the heavens, and, Yahweh, gave forth thunderings and hail, and there came fire towards the earth,—and Yahweh rained down hail, on the land of Egypt. So there came to be hail, and fire catching hold of itself, in the midst of the hail,—exceeding heavy, such as had not been in all the land of Egypt, from the very time it became a nation.

NASB

Moses stretched out his staff toward the sky, and the Lord sent [Lit gave] thunder [Lit sounds] and hail, and fire ran down to the earth. And the Lord rained hail on the land of Egypt. So there was hail, and fire flashing continually in the midst [Lit taking hold of itself] of the hail, very severe, such as had not been in all the land of Egypt since it became a nation.

New European Version

Moses stretched out his rod toward the heavens, and Yahweh sent thunder, hail, and lightning flashed down to the earth. Yahweh rained hail on the land of Egypt. So there was very severe hail, and lightning mixed with the hail, such as had not been in all the land of Egypt since it became a nation.

New King James Version

And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt. So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation.

Stuart Wolf's Translation
Young's Updated LT

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And Moses stretches out his rod towards the heavens, and Jehovah has given voices and hail, and fire goes towards the earth, and Jehovah rains hail on the land of Egypt, and there is hail, and fire catching itself in the midst of the hail, very grievous, such as has not been in all the land of Egypt since it has become a nation.

The gist of this passage:

Moses stretches out his staff toward the heavens and God sends down great thunder and hail and lightning.

23-24

Exodus 9:23a

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
nâṭâh (נָטָה) [pronounced naw-TAWH]	to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off	3 rd person masculine singular, Qal imperfect	Strong's #5186 BDB #639

Exodus 9:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is 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>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</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	Strong's #8064 BDB #1029

Translation: So Moses stretched out his rod against the heavens...

God told Moses to stretch out his hand towards the skies, but Moses stretches out his rod against the heavens. I do not think that this is an act of disobedience, but Moses understanding what God wants—all of this is quite theatric, and that draws in his audience and sets up a connection between what he does and what God causes to happen.

Moses is not acting as if this is his power; he is making known that this is from God; that this is a judgment from God.

Exodus 9:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678

All of the BDB meanings for the Qal stem of nâthan are as follows: 1) *to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.*

Exodus 9:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876
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
bârâd (בָּרָד) [pronounced baw-RAWD]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun	Strong's #1259 BDB #135

Translation: ...and [consequently] Y^ehowah made thunder and hail;...

Moses, God's chosen spokesman, stretches out his rod towards the heavens, and, as a result, God brought down thunder and hail from the skies.

At this point, with Moses lifting up his staff towards the sky, it would make sense for the thunder to begin. Moses has to get to shelter; Pharaoh needs to get to shelter; so I would assume that the storm began, with a lot of thunder, and some smaller balls of hail beginning to come down. Everyone who watched Moses would have immediately ran for cover.

Although technically, there could have been time between Moses lifting up his staff towards the sky and the hail falling, I would suggest that is not what happened. Obviously, everyone there needed enough time to run for shelter; and that amount of time was certainly given (10 minutes, perhaps?).

Exodus 9:23c

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
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person feminine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

When *water* is the subject, this can mean *to flow, to pour out*. When spoken of a lifestyle or a manner of life, *to walk* can be understood *to live, to follow a particular lifestyle or manner of life; to follow [in one's footsteps]*. This verb can also mean *to go away, to vanish; to go on, to go forward; to add to something [making it go forward, so to speak]; to grow*.

ʿesh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: ...and so comes fire to the earth.

Fire—which I assume is lightning—is also brought down upon the earth. There certainly are storms with thunder, lightning and hail—often very severe storms.

The wording here is interesting. Moses was one of the most intelligent men who has ever lived; and one who had the proper training in all fields to develop this intelligence. However, it is possible that he did have a word for *lightning*. The word which is used here is the common word for *fire*, found several times throughout the Bible. This hail storm with lightning was such a rare occurrence in Egypt that it is possible that they did not have a special word for it. Moses, being raised Egyptian and then living out in the desert, had no reason to know a word for *lightning*.

Likewise, the Hebrew word which I have translated *thunderings* is the nominative masculine plural of qôl (קול) [pronounced *kole*], which means *a voice, a sound*. It is used of the human voice, of human speaking, of praises and outcries to God. There was not a specific word in the Hebrew for *thunderings*, as this was not an occurrence which was described very often. Therefore, Moses borrowed this word and used it in context to mean *thunder*.

Exodus 9:23a-c **And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground.** (NKJV)

Logically, the thunder would begin right after Moses raises up his staff and gives the warning. It is even possible that some non-deadly hail fell. The way I see this playing out is, after Moses raises up the staff (which is after he gives the warning), there is thunder which carries on—perhaps for an entire day. There may be some hail storms, but nothing which is deadly. There is lightning from the sky. Time is given for people to find out what has happened, and for people to respond or resist to God’s warnings.

Let me suggest further that, had this storm simply occurred, many people would have brought their slaves and their livestock under shelter, but there is the added dimension that Moses has said, “You must do this or God will destroy those who are left outside.” So it is quite possible that there were Egyptians, who would have normally paid attention to the storm signs, but chose not to, because Moses warned them that his God would bring this to pass. That is what negative volition is all about.

Application: In our current culture, we see this all of the time. The Bible is very clear when it comes to homosexuality, cross-dressing and pederasty. So, what has our culture embraced? Homosexuality, cross-dressing and pederasty (at least a significant portion of our culture has). We have adults who haul their children to see *drag queens*. There are many of us who completely fail to see the purpose in this. Why expose your young children to anything sexual; and especially to anything perverted? But the Bible says one thing, so people do the exact opposite.

Application: In today’s society in the United States, one result has been a dramatic upheaval in a child’s sexuality. Some are taking dangerous hormones; and others have even had life-changing operations (why would any doctor participate in such an operation?). The end result is going to be tens of thousands of children who ruin their normal sexual life forever. 95% of the population is not going to want anything to do with people who have turned themselves into sexual freaks. It is exactly the very worst thing a child could have done (along with the taking of drugs); and yet, parents and doctors and other authority figures like teachers are urging them on. Why? Negative volition toward God. A parent will ruin his own child’s life and ruin his own posterity just to exhibit negative volition toward God.

Exodus 9:23d			
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
mâṭar (מָטַר) [pronounced <i>maw-TAHR</i>]	<i>to rain, to send rain, to pour down rain; to rain hail, to send hail</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4305 BDB #565
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
bârâd (דָּרָב) [pronounced <i>baw-RAWD</i>]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun	Strong's #1259 BDB #135
‘al (לְעַל) [pronounced <i>ġah]</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: And so Y^ehowah rains down hail upon the land of Egypt.

Hail pours down on the land of Egypt just like it is rain. My guess would be, few people have ever experienced hail like this—perhaps no one since then?

Baseball-sized hail does exist; but the idea of a hailstorm in Egypt seems rather farfetched.

Exodus 9:23 So Moses stretched out his rod against the heavens and [consequently] Y^ehowah made thunder and hail; and so comes fire to the earth. And so Y^ehowah rains down hail upon the land of Egypt. (Kukis mostly literal translation)

If you carefully read v. 23, it may become apparent exactly how this series of events played out. First Moses stretched out his rod towards head, and God produced thunder, hail and lighting. However, none of it is deadly. Time is given to the people of Egypt to respond to Moses' warnings. Then, Y^ehowah rained down hail on the land of Egypt. This second reference to hail is to the deadly hail which God sent. So God sent a terrific hailstorm to Egypt, where there was thunder and hail and lightning. But this was not deadly. However, then there came the deadly hail—it fell from the sky just like rain. It was intense and it happened all over Egypt.

I want you to reread v. 23 and see if you notice anything unusual about this verse. My guess is, you did not see it; so let me tell you what stands out: *Moses is not speaking*. In pretty much every judgment, Moses tells Pharaoh what God wants, and then he tells Pharaoh what is going to happen; and then Moses uses his staff in some way to begin the next plague.

Why isn't Moses speaking? He does not have to. He already issued a warning to Pharaoh. He already said, "You have 24 hours to secure your animals and servants because God is about to bring on a hailstorm like you have never seen before."

So, with v. 23, Moses returns to Pharaoh, or, more likely, stands out in front of the palace of Pharaoh, and lifts up his staff to the heavens. He does not have to say anything because he has already issued the warning, a day (or whatever) earlier.

Exodus 9:24a

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
bârâd (דָּרָב) [pronounced <i>baw-RAWD</i>]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun	Strong's #1259 BDB #135
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
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>[for lightning] flashing about; flashing continually</i>	feminine singular Hithpael participle	Strong's #3947 BDB #542
This is from the verb <i>to take</i> . Let me suggest that the translation is probably accurate, but that there might be a problem with the underlying Hebrew word.			
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
tâvek ^e (תָּוֶקֶ) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêt preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹבֵךְ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bârâd (דָּרָב) [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: And so [there] is hail and fire flashing continually in the midst of the hail.

We have in these two verses what appears to be a lot of repetition, with hail, fire (lightning) and thunder; but I think the idea of the repetition indicates first the beginning of the storm, which is safe to be in; followed by a very intense and destructive storm—which storm is deadly.

The second verb is a bit more difficult than most. It is the Hithpael participle, feminine singular construct of the verb *lâqach* (לָקַח) [pronounced *law-KAHK*] generally means *to take*. However, it is only found twice in the Hithpael—here and Ezek. 1:4, both in connection with lightning during a storm. Many translators opt for a meaning far removed from the common root word and believe it to mean *flashing continually*, or words to that effect. Some have been able to construct a meaning true to its original meaning. Many translators translate this words as *catching a hold of itself*; that is, the lightening flashes and it is immediately followed by another burst of lightning; as though one came down, but on the way, grabbed another bolt of lightning, which in turn grabbed another bolt of lightning before it completely left heaven.



My assumption here is, the fire being spoken of is lightning. There are storms and there are storms. I have personally seen hail on a few occasions—nothing too large or dangerous—but my understanding is, such hailstorms exist and some of them come with lightning and thunder.

Texas-sized hail (photos); from facebook [field with hail](#); [hand holding hailstones](#); accessed April 10, 2019. This is apparently golf ball-sized hail. That in itself could be quite destructive.

In order to destroy trees and kill animals, the hailstones sent by God had to be considerably larger than this golf ball-sized hail.

Exodus 9:24b

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

Exodus 9:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^o ôd (מֵאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
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
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
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation with the 3 rd person masculine singular suffix	No Strong's # BDB #453
b ^e (בּ) [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	Strong's# none 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
'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
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âz (אָז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	a temporal/resultant adverb	Strong's #227 BDB #23
Min and 'âz together mean <i>from that time, from of old, formerly, long since; from [any] time, from when, since.</i>			
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 feminine singular, Qal perfect	Strong's #1961 BDB #224

Exodus 9:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
gôwy (גוי) [pronounced <i>GOH-ee</i>]	<i>people, nation</i>	masculine singular noun	Strong's #1471 BDB #156

Translation: It was [all] very heavy, unlike anything [lit., *he*] [which has been] in the land of Egypt since it had become a nation.

I suspect that I divided these phrases differently than most. This hail storm was unlike anything that Egypt had known in its entire history as a nation.

Recall that Moses was privy to the historical records in the land of Egypt—his studies in the palace as a young man likely included some meteorological matters. He was being groomed to rule over the land of Egypt. His duties as the king over Egypt would deal day in and out with crop production, animal husbandry, flood control and building projects. All of these areas are dependent upon the weather. So Moses knew something about the weather in Egypt—he knew, for instance, how many inches per years it rained in the various areas; he knew how often storms and rains came to Egypt. He knew the worst that could be expected; he knew the likely length of the average storm; he knew how often storms caused the Nile to overflow. And he knew in particular that in the entire time that Egypt had been a nation, keeping copious records of all things including the weather patterns. Moses also knew that there had never been a storm like this in Egypt before.

Exodus 9:24 And so [there] is hail and fire flashing continually in the midst of the hail. It was [all] very heavy, unlike anything [lit., *he*] [which has been] in the land of Egypt since it had become a nation. (Kukis mostly literal translation)

What is being described is an horrendous hailstorm with lightning. This is the worst hailstorm in the history of Egypt.

We are in the midst of the plague of hail.

Exodus 9:23–24 So Moses stretched out his rod against the heavens and [consequently] Y^ehowah made thunder and hail; and so comes fire to the earth. And so Y^ehowah rains down hail upon the land of Egypt. And so [there] is hail and fire flashing continually in the midst of the hail. It was [all] very heavy, unlike anything [lit., *he*] [which has been] in the land of Egypt since it had become a nation. (Kukis mostly literal translation)

Exodus 9:23–24 So Moses then stretched out his rod against the skies and, consequently, Jehovah caused it to thunder, and both hail and fire rained down upon the land of Egypt. There is fire flashing continually in the midst of the hail; the whole thing being very heavy, unlike anything which had ever been in the land of Egypt since it had become a nation. (Kukis paraphrase)

This, which, like the previous plague, appears to be a natural occurrence, but one very unusual for that part of the world. Moses spends a great deal of time on this judgment. Of the 3 plagues found in Exodus 9, Moses spends the most time on this one.

Having lived in Texas for quite a number of years, we take terrible storms for granted, although our hail storms are certainly not this destructive. But just as we will gab about a tremendous storm for hours with our co-workers;

similarly, Moses cannot get over it and keeps repeating that this was an incredible storm with great bolts of lightning; one which followed another, one right after the other. Even though this is God's inspired Word, it is still written by the man Moses and the ferocity of this storm was one of the most incredible sights that he had ever seen.

Some people are deathly frightened by storms. One of this magnitude would be an awesome spectacle, and one which certainly would capture one's attention.

Moses is possibly enjoying this storm. He knows why the storm has been conjured up by God; he knows that God is in complete control of the storm—so Moses has the opportunity to sit back and watch it like fireworks on the 4th of July. There are a great many events which, if we were not related to the God of the universe, would be frightening and difficult to endure. However, with little more than normal precautions, a Christian can derive a great deal of pleasure and enjoyment from an intense storm. However, I am *not* encouraging you to stand out in the middle of a flat field during a lightning storm.

Application: There are a great many circumstances in your life which, for all intents and purposes, feel to you like a massive hail storm coming down on you. So often, you do not see an escape or a solution. But, bear in mind, every storm in life is known by God; and some of them may find their origins in God. We need not fear them.

Application: So that there is no misunderstanding, God gives us free will and He gives us various resources. We apply these things and common sense to what life throws us. So, if there is an evacuation order given for your neighborhood, you do not ignore it *because God will protect you*. Sometimes, that evacuation order *is* God protecting you. You may think it is great faith to stay in a home certain to be flooded; but sometimes, that is arrogance more than it is faith. It is okay to consider the circumstances of life and make a decision based upon those circumstances. We live on this earth and we are subject to the various circumstances which are a part of living on earth.

Application: There will be times when you act with common sense and foresight and you suddenly find yourself in desperate straits—God knew about those straits in eternity past and He has a plan for you in those circumstances.

Application: In life, you will find out that, the most important thing for you to know is Bible doctrine. Then, when you are faced with some difficult decisions, you have a divinely constructed framework from which to make those decisions.

Back to our narrative:

And so strikes down the hail in all the land of Egypt, all that [is] in the field; from man and as far as beast, and every plant of the field struck down the hail; and every tree of the field he thoroughly broke. Only in a land of Goshen, where there [are] sons of Israel, [there] was no hail.

Exodus
9:25–26

Consequently, the hail struck down all that [was] in the land of Egypt; from man to beast, and every plant of the field was struck down by the hail. Every tree in the field was shattered. Only in the land of Goshen, where the sons of Israel [live], [there] was no hail.

Consequently, the hail struck down everything that was in the field, from man to beast. Even the plants in the field were struck down by the hail; and every tree in the field was completely destroyed. Only in the land of Goshen, where the people of Israel lived, there was no hail.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so strikes down the hail in all the land of Egypt, all that [is] in the field; from man and as far as beast, and every plant of the field struck down the hail; and every tree of the field he thoroughly broke. Only in a land of Goshen, where there [are] sons of Israel, [there] was no hail.
Dead Sea Scrolls Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	And the hail smote in all the land of Mizraim whatsoever was in the field, of men and of cattle, and all the herbage of the field the hail smote, and every tree of the field it shattered and uprooted. Only in the land of Goshen, where the children of Israel were, there was no hail.
Aramaic ESV of Peshitta	And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country. Only in the land of Gessen, where the children of Israel were, the hail fell not.
Lamsa's Peshitta (Syriac)	The hail struck throughout all the land of Egypt all that was in the field, both man and animal; and the hail struck every herb of the field, and broke every tree of the field. Only in the land of Goshen, where the B'nai Yisrael were, there was no hail.
Updated Brenton (Greek)	And the hail smote throughout all the land of Egypt all that was in the field, both man and cattle; and the hail destroyed all the herbs of the field and broke every tree of the field. Only in the land of Goshen, where the children of Israel dwelt, was there no hail.
Updated Brenton (Greek)	And the hail struck both man and beast in all the land of Egypt, and the hail struck all the grass in the field, and the hail broke in pieces all the trees in the field. Only in the land of Goshen, where the children of Israel were, was there not hail.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And through all the land of Egypt the ice-storm came down on everything which was in the fields, on man and on beast; and every green plant was crushed and every tree of the field broken. Only in the land of Goshen, where the children of Israel were, there was no ice-storm.
Easy English	The ice knocked down everything that was in the fields. In the whole country of Egypt it hit both people and animals. It knocked down every plant in the fields and it broke every tree. But in the country of Goshen, there were no pieces of ice. That was where Israel's people lived.
Easy-to-Read Version–2006	The storm destroyed everything in the fields in Egypt. The hail destroyed people, animals, and plants. The hail also broke all the trees in the fields. The only place that did not get hail was the land of Goshen, where the Israelites lived.
<i>The Message</i>	The hail hit hard all over Egypt. Everything exposed out in the fields, people and animals and crops, was smashed. Even the trees in the fields were shattered. Except for Goshen where the Israelites lived; there was no hail in Goshen.
NIRV	Hail struck everything in the fields all over Egypt. It fell on people and animals alike. It beat down everything growing in the fields. It tore all the leaves off the trees. The only place it didn't hail was in the area of Goshen. That's where the people of Israel were.
New Simplified Bible	All over Egypt the hail knocked down everything that was out in the open. It struck down people, animals, and every plant in the fields and destroyed every tree in the fields. The region of Goshen, where the Israelites lived, was the only place where there was no hail.

Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V.	People, animals, and crops were pounded by the hailstones, and bark was stripped from trees. Only Goshen, where the Israelites lived, was safe from the storm.
The Living Bible	Everything left in the fields, men and animals alike, was killed, and the trees were shattered and the crops were destroyed. The only spot in all Egypt without hail that day was the land of Goshen where the people of Israel lived.
New Berkeley Version	.
New Life Version	The hail hit all that was in the field through all the land of Egypt, both man and animal. The hail hit every plant of the field and broke down every tree of the field. Only in the land of Goshen where the people of Israel were, there was no hail.
New Living Translation	Never in all the history of Egypt had there been a storm like that, with such devastating hail and continuous lightning. It left all of Egypt in ruins. The hail struck down everything in the open field—people, animals, and plants alike. Even the trees were destroyed. The only place without hail was the region of Goshen, where the people of Israel lived. V. 24 is included for context.
Unlocked Dynamic Bible	The ice struck everything that was in the fields all over Egypt, every person and every animal. The ice destroyed the plants in the fields and stripped the leaves off the trees. Only in the region of Goshen, where the Israelite people were living, was there no ice.

Partially literal and partially paraphrased translations:

American English Bible	The hail landed all over the land of Egypt – on the men, the animals, and the grass in the fields – and it broke all the trees in the fields. But in the land of Gesem where the children of IsraEl were, there was no hail.
Beck’s American Translation	.
International Standard V	The hail struck everything, including people and animals, outside in the fields throughout the land of Egypt. The hail struck all the vegetation of the fields and shattered all the trees in the orchards. Only in the land of Goshen, where the Israelis were, was there no hail.
New Advent (Knox) Bible	And throughout the land this hail smote all that was left in the open, man or beast; smote upon all the soil yielded, and broke down every wild tree. Only in the land of Gessen, where the Israelites dwelt, no hail fell.
Translation for Translators	The hail destroyed the plants in the fields and stripped <i>the leaves off</i> the trees. Only in Goshen region, where the Israeli people were <i>living</i> , was there no hail.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The hail was to strike the solid grounds of Egypt, the fields, the humans, and the livestock. The hail is to have struck the herbs of the field, and is to have broken down the trees of the field. Is there to be hail, on the solid grounds of Goshen, even on the sons of Isra-el?
Conservapedia	All throughout Egypt, the hail killed every man and animal in the fields, and all the crops were destroyed, and the branches of all the trees were broken. But in the land of Goshen, where the Sons of Israel lived, there was no hail. This region is today called Avaris.
Ferrar-Fenton Bible	The hail also struck in all the land of the Mitzeraim whatever was in the field, from man to beast, and all the vegetation of the field was struck by the hail, and all the trees of the field broken, except in the land of Goshen where the children of Israel were,—there the hail was not.
NIV, ©2011	Throughout Egypt hail struck everything in the fields – both people and animals; it beat down everything growing in the fields and stripped every tree. The only place it did not hail was the land of Goshen, where the Israelites were.

Tree of Life Version	The hail struck down everything that was in the fields, both men and animals, all throughout the land of Egypt. It also struck every plant of the field and broke down every tree. Only in the land of Goshen, where <i>Bnei-Yisrael</i> were, was there no hail.
Urim-Thummim Version Wikipedia Bible Project	. And the hail struck upon all the land of Egypt, all that was in the field, from man unto beast, and all the field grasses the hail struck, and every tree in the field, it broke. Only in the land of Goshen, where the sons of Israel were, there was no hail.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Throughout Egypt the hail struck everything in the fields, both men and animals. It beat down everything growing in the fields and felled every tree. 26. But where the Israelites lived there was no hail.
The Heritage Bible New American Bible (2011)	. Throughout the land of Egypt the hail struck down everything in the fields, human being and beast alike; it struck down all the vegetation of the fields and splintered every tree in the fields. Only in the land of Goshen, where the Israelites were, was there no hail.
New English Bible—1970	Throughout Egypt the hail struck everything in the fields, both man and beast; it beat down every growing thing and shattered every tree. Only in the land of Goshen, where the Israelites lived, was there no hail.
New Jerusalem Bible	All over Egypt the hail struck down everything in the fields, man and beast, and the hail beat down everything growing in the fields and shattered all the trees in the fields. The only place where there was no hail was in the Goshen region, where the Israelites lived.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Throughout all the land of Egypt, the hail struck everything in the field, people and animals; and the hail struck every plant growing in the field and broke every tree there. But in the land of Goshen, where the people of Isra'el were, there was no hail.
The Complete Tanach	The hail struck throughout the entire land of Egypt, all that was in the field, both man and beast, and the hail struck all the vegetation of the field, and it broke all the trees of the field. Only in the land of Goshen, where the children of Israel were, there was no hail.
exeGesés companion Bible	...and throughout all the land of Misrayim the hail smites all that is in the field - from human to animal: and the hail smites every herb of the field and breaks every tree of the field. Only in the land of Goshen, where the sons of Yisra El are, no hail becomes.
Kaplan Translation	Throughout all Egypt, the hail killed every man and animal who was outdoors. The hail destroyed all the outdoor plants, and smashed every tree in the fields. Only in Goshen, where the Israelites lived, there was no hail.
Orthodox Jewish Bible	And the barad struck throughout kol Eretz Mitzrayim all that was in the sadeh, both adam and behemah; the barad struck kol esev hasadeh, and beat down kol etz of the sadeh. Only in Eretz Goshen, where the Bnei Yisroel were, was there no barad.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

The Expanded Bible	The hail ·destroyed [^l struck] all the people and animals that were in the fields in all the land of Egypt. It also ·destroyed [^l struck] ·everything that grew [the plants] in the fields and broke all the trees in the fields. The only place it did not hail was in the land of Goshen [8:22], where the Israelites lived.
Kretzmann's Commentary	And the hail smote, throughout all the land of Egypt, all that was in the field, both man and beast; they were not only struck down, but killed; and the hail smote every herb of the field, all the smaller plants, and brake every tree of the field, not only by stripping the trees of their foliage, but by cutting off twigs and branches. Only in the land of Goshen, where the children of Israel were, was there no hail. The Lord did not include His people in the plague.
NET Bible®	The hail struck everything in the open fields, both ⁶¹ people and animals, throughout all the land of Egypt. The hail struck everything that grows ⁶² in the field, and it broke all the trees of the field to pieces. Only in the land of Goshen, where the Israelites lived, was there no hail. ^{62tn} Heb "all the cultivated grain of." ^{63sn} Pharaoh now is struck by the judgment and acknowledges that he is at fault. But the context shows that this penitence was short-lived. What exactly he meant by this confession is uncertain. On the surface his words seem to represent a recognition that he was in the wrong and Yahweh right.
The Voice	The hail pounded everything to the ground that remained in the fields, both people and their animals; it crushed every crop, it shattered every tree. There was only one place the hail did not fall—Goshen—where the people of Israel lived.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the hailstones hit in all the land of "Mits'rayim ^{Two straitsⁿ} , all which were in the field, from the human and (even) the beast, and all the herbs of the field, the hailstones hit, and all the trees of the field he [shattered], only in the land of "Goshen ^{Drawing nearⁿ} , which there is the sons of "Yisra'el ^{He turns El asideⁿ} , the hailstones did not exist,...
Concordant Literal Version	Now the hail smote in all the land of Egypt all that was in the field, from human unto beast. Also the hail smote all herbage of the field and broke every tree of the field. But in the land of Goshen, where the sons of Israel were, no hail came.
<i>Emphasized Bible</i>	And the hail smote in all the land of Egypt all that was in the field, both man and beast,—and every herb of the field, did the hail smite, and every tree of the field, did it shiver. Only in the land of Goshen, where were the sons of Israel, was there no hail.
Modern English Version	The hail struck all the land of Egypt, all that was in the field, both man and beast, and the hail struck every herb of the field and broke every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.
Modern Literal Version	And throughout all the land of Egypt the hail killed* all that was in the field, both man and beast and the hail killed* every herb of the field and broke every tree of the field. Only in the land of Goshen, where the sons of Israel were, was there no hail.
NASB	The hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field. Only in the land of Goshen, where the sons of Israel were, there was no hail.
Stuart Wolf's Translation Young's Updated LT	. And the hail strikes in all the land of Egypt all that is in the field, from man even unto beast, and every herb of the field has the hail smitten, and every tree of the field it has broken; only in the land of Goshen, where the sons of Israel are, there has been no hail.

The gist of this passage: The hail was extremely destructive, destroying everything in its path. However, no hail fell in Goshen, where the Hebrews lived.

Exodus 9:25a

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
nâkâh (הִכָּה) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
bârâd (דָּרָב) [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
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	Strong's# none 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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'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: [Consequently, the hail struck down all that \[was\] in the land of Egypt;...](#)

The hailstorm, like the other plagues of Egypt, has to occur throughout all of Egypt. This is the only way that all the people know that this is God's power.

The destructiveness of this hail storm is repeated in a number of different ways, emphasizing just how devastating that it was. Everything which was outside was destroyed by this hailstorm.

Exodus 9:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481

Exodus 9:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
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	Strong's# none BDB #88
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
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
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
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings.</i>			
ʿad (עַד) [pronounced ʿahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...ʿad (מִן ... עַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old.</i>			
b ^e hêmâh (בְּהֵמָה) [pronounced b ^{eh} hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
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]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
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
ʿeseb (עֵשֶׂב) [pronounced EH-seb]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular construct	Strong's #6212 BDB #793

Exodus 9:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
nâkâh (נָכָה) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645
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: ...from man to beast, and every plant of the field was struck down by the hail.

All of the men, all of the animals, and all of the plants were struck down by hail. The men and animals not under shelter were killed and the plants destroyed.

Exodus 9:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, 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
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
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
'êts (עֵץ) [pronounced éyts]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
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
shâbar (שָׁבַר) [pronounced shaw ^b -VAHR]	<i>To break altogether, to thoroughly break, to break into pieces [teeth, statues, altars]</i>	3 rd person masculine singular, Piel perfect	Strong's #7665 BDB #990

Translation: Every tree in the field was shattered.

The hail is so destructive that it destroyed trees.

In the area in California that I grew up in, pea-sized hail was perhaps the largest that we had (which I personally witnessed). In Texas, I have heard of, but luckily have never seen, golf ball sized hail to larger, which is extremely destructive. Here we are very likely talking about grapefruit-sized hail, one or two of which would knock down and possibly kill a large animal. In terms of plants, the hail was so heavy and so continual that it that it destroyed entire trees.

The use of the word *all* here means that the greater part is referred to. This figure of speech is called synecdoche [pronounced *syn-EK-do-kee*] of the genus. A synecdoche is very similar to a metonymy. A metonymy refers to the exchanging of two similar nouns, a synecdoche refers to the exchanging of two similar ideas. There are four basic types of synecdoches: the synecdoche of the genus (where the genus is put in for a species—Ex. 9:25 23:3, 26); the synecdoche of the species (where the species is put in for the genus—Isa. 53:12 Dan. 12:2); the synecdoche of the whole (where the whole is put in for the part—Ex. 20:12 Deut. 29:5 Zech. 5:3); and the synecdoche of the part (where the part is put in for the whole—Gen. 6:12 1Sam. 19:24). Each of these is further subdivided into a half a dozen sub-categories each. The verses quoted will be covered in exegesis as we come to them.



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Moses and the Great Storm over Egypt (a graphic); from [WordPress](#); accessed May 5, 2020.

Exodus 9:25 **Consequently, the hail struck down all that [was] in the land of Egypt; from man to beast, and every plant of the field was struck down by the hail. Every tree in the field was shattered.** (Kukis mostly literal translation)

The hailstorm has destroyed everything. Anything out in the open was destroyed or killed. The hail was so strong as to destroy trees. So this had to be baseball sized hail; or possibly larger.

Exodus 9:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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	Strong's# none 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 construct	Strong's #776 BDB #75

Exodus 9:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Goshen (גֹּשֶׁן) [pronounced GOH-sheen]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location	Strong's #1657 BDB #177
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
The two words 'ăsher + shâm can be rendered <i>where, in what place, to what place</i> when found together in the same phrase. Sometimes, the addition of the verb <i>to be</i> might be appropriate to smooth out the phrasing.			
The combination 'ăsher + shâm, whether together or not, means <i>where, in what place, to what place</i> . Min + shâm mean <i>from that thing, from whence, out of which; possibly, in which</i> .			
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<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
lô' (אֵל אוֹ אַל) [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 perfect	Strong's #1961 BDB #224
bârâd (בָּרָד) [pronounced baw-RAWD]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun	Strong's #1259 BDB #135

Translation: Only in the land of Goshen, where the sons of Israel [live], [there] was no hail.

There is nothing random here. The Egyptians who have rejected God left their animals and servants out in the fields, and they were destroyed; yet the people in Goshen were not harmed as there was no hailstorm there.

As we saw, there were some Egyptians who listened to these warnings, and they brought their servants and animals in before the storm.

Some people might have a hard time with this, particularly those from huge valleys. In the California area, if it is raining relatively hard in Sacramento, then it will be raining up and down the entire valley for two hundred miles in all directions. However, in Houston, the storms can be quite specific. During a half hour drive to work, I have driven from good weather into a severe storm, back into good weather and then into a severe storm again, all within 15 miles of one another. Here we have a storm which surrounds Goshen, yet does not penetrate God's protection in Goshen. We as Christians are under the same wall of fire that Israel enjoyed here. We are God's chosen people and God protects us and often those around us during the most horrendous of crises.

Having lived in Texas for the past 40+ years, I have seen just how specific storms can be. It is not unknown here for one area to get 50 inches of rain and a community right next to it to get 30 inches of rain in a massive storm (I am thinking of Hurricane Harvey). I have driven down a freeway, where one side of the freeway was being rained upon; and the other side of the freeway was dry. This continued for about a mile of stretch down the freeway.

God did not allow the hailstorm to destroy the people or livestock in Goshen, where the Hebrew people lived. Judgment came only to those who did not believe the God of Moses. Those who trusted the Word of God among the Egyptians brought their livestock and slaves under shelter and thereby preserved them.

This hailstorm was so powerful, even Pharaoh began to rethink his position.

Exodus 9:26 **Only in the land of Goshen, where the sons of Israel [live], [there] was no hail.** (Kukis mostly literal translation)

Exodus 9:25–26 **Consequently, the hail struck down all that [was] in the land of Egypt; from man to beast, and every plant of the field was struck down by the hail. Every tree in the field was shattered. Only in the land of Goshen, where the sons of Israel [live], [there] was no hail.** (Kukis mostly literal translation)

Exodus 9:25–26 **Consequently, the hail struck down everything that was in the field, from man to beast. Even the plants in the field were struck down by the hail; and every tree in the field was completely destroyed. Only in the land of Goshen, where the people of Israel lived, there was no hail.** (Kukis paraphrase)

Interestingly enough, God gave a warning to allow *Egyptians* to preserve their wealth. He issued a warning, when none was needed for the people of Israel.

Chapter Outline

Charts, Graphics and Short Doctrines

Pharaoh Relents

And so sends Pharaoh and so he calls for Moses and Aaron and so he says unto them, “I have sinned the time; Y^ehowah [is] the Righteous [One] and I and my people [are] the malevolent ones. Make supplication unto Y^ehowah; and enough from being thunderings of Elohim and hail. And I will send out you [all] and you [all] will no longer continue to remain.”

Exodus
9:27–28

Pharaoh sent and called for Moses and Aaron, and he said to them, “I have sinned [this] time; Y^ehowah is the Righteous [One], whereas [lit., *and*] my people and I [are] corrupt [and lawless]. Make supplication to Y^ehowah; [to say that there has been] enough hail and thunderings [from] Elohim. I will send [all of] you out; you [all] will no longer continue to remain [in Egypt].”

Pharaoh sent his messengers out to call for Moses and Aaron, and he said to them, “I have clearly sinned this time. Jehovah is righteous whereas my people and I are corrupt and dishonest. Please make supplication to Jehovah on our behalf. There has been enough of this hail and thunder from God. I agree to send all of you out of Egypt; I will no longer require you to remain here.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so sends Pharaoh and so he calls for Moses and Aaron and so he says unto them, “I have sinned the time; Y^ehowah [is] the Righteous [One] and I and my

people [are] the malevolent ones. Make supplication unto Y^ehowah; and enough from being thunderings of Elohim and hail. And I will send out you [all] and you [all] will no longer continue to remain.”

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And Pharaoh sent certain to call Mosheh and Aharon; and he said to them, This time I have sinned. I know that the Lord is a righteous God, and that I and my people have deserved every one of these plagues. Intercede before the Lord, that with Him it may be enough, and there may be no more maledictory thunders nor hail from the presence of the Lord; and I will release you, and no longer hinder.

Revised Douay-Rheims

And Pharaoh sent and called Moses and Aaron, saying to them: I have sinned this time also; the Lord is just: I and my people are wicked. Pray ye to the Lord, that the thunderings of God and the hail may cease: that I may let you go, and that you may stay here no longer.

Aramaic ESV of Peshitta

Pharaoh sent, and called for Mosha and Aaron, and said to them, "I have sinned this time. Mar-Yah is righteous, and my people and I are wicked. Pray to Mar-Yah; for there has been enough of mighty thundering and hail. I will let you go, and you shall stay no longer."

Lamsa's Peshitta (Syriac)

Then Pharaoh sent and called for Moses and Aaron, and said to them, I have sinned this time; the LORD is righteous, and I and my people are wicked. Pray before the LORD, for there is yet a chance for forgiveness in his presence that there be no more mighty thunderings and hail; and I will let you go, and you shall stay no longer.

Updated Brenton (Greek)

And Pharaoh sent and called for Moses and Aaron, and said to them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Pray then for me to the Lord, and let Him cause the thundering of God to cease, and the hail and the fire, and I will send you forth and you shall remain no longer.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then Pharaoh sent for Moses and Aaron, and said to them, I have done evil this time: the Lord is upright, and I and my people are sinners. Make prayer to the Lord; for there has been enough of these thunderings of God and this ice-storm; and I will let you go and will keep you no longer.

Easy English

Then Pharaoh commanded Moses and Aaron to come to him. And Pharaoh said: 'This time, I have done a wrong thing. The Lord is right. I and my people are wrong. Pray to the Lord because we have had enough storms and ice. I will let you go! You do not need to stay here now.'

The Message

Pharaoh summoned Moses and Aaron. He said, "I've sinned for sure this time—God is in the right and I and my people are in the wrong. Pray to God. We've had enough of God's thunder and hail. I'll let you go. The sooner you're out of here the better."

Names of God Bible

Then Pharaoh sent for Moses and Aaron. "This time I have sinned," he told them. "**Yahweh** is right, and my people and I are wrong. Pray to **Yahweh**. We've had enough of **Elohim's** thunder and hail. I'll let you go; you don't have to stay here any longer."

NIRV

Then Pharaoh sent for Moses and Aaron. "This time I've sinned," he said to them. "The LORD has done what is right. I and my people have done what is wrong. Pray to the LORD, because we've had enough thunder and hail. I'll let you and your people go. You don't have to stay here any longer."

Thought-for-thought translations; paraphrases:

Common English Bible	Then Pharaoh sent for Moses and Aaron and said to them, "This time I've sinned. The Lord is right, and I and my people are wrong. Pray to the Lord! Enough of God's thunder and hail! I'm going to let you go. You don't need to stay here any longer."
Contemporary English V.	The king sent for Moses and Aaron and told them, "Now I have really sinned! My people and I are guilty, and the LORD is right. We can't stand any more of this thunder and hail. Please ask the LORD to make it stop. Your people can go--you don't have to stay in Egypt any longer."
The Living Bible	Then Pharaoh sent for Moses and Aaron. "I finally see my fault," he confessed. "Jehovah is right, and I and my people have been wrong all along. Beg God to end this terrifying thunder and hail, and I will let you go at once."
New Berkeley Version New Living Translation	. Then Pharaoh quickly summoned Moses and Aaron. "This time I have sinned," he confessed. "The Lord is the righteous one, and my people and I are wrong. Please beg the LORD to end this terrifying thunder and hail. We've had enough. I will let you go; you don't need to stay any longer."
Unlocked Dynamic Bible	Then the king sent someone to summon Aaron and Moses. He said to them, "This time I admit that I have sinned. What Yahweh has done is right, and what I and my people have done is wrong. Pray to Yahweh! We cannot take any more of this thunder and ice! I will let your people go; they do not have to stay in Egypt any longer."

Partially literal and partially paraphrased translations:

American English Bible	So Pharaoh sent for Moses and Aaron, and said: 'I've sinned this time. Jehovah is righteous, and my people and I are wicked. Pray to Jehovah for me and have Him stop the thunder, lightning, and the hail; then I will send you away and you won't have to [live here] anymore.'
Beck's American Translation New Advent (Knox) Bible	. So Pharaoh had Moses and Aaron summoned to his presence; Thus far, he said, I have done wrong; the Lord has justice on his side, the guilt lies with me and my people. Pray to the Lord that these heavenly thunders, this hail, may cease; then I will let you go, and not keep you waiting here any longer.
Translation for Translators	Then the king sent <i>someone</i> to summon Aaron and Moses/me. He said to them/us, "This time <i>I admit that</i> I have sinned. What Yahweh has done is right, and what I and my people <i>have done</i> is wrong. Pray to/Plead with Yahweh! We cannot endure <i>any more of</i> this thunder and hail! I will let your people go; they do not have to stay <i>in Egypt</i> any longer."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to send, and was to call Moses and Aaron, and was to say: I am to have been made cleared this time. Jehovah is to be righteous, and my people are to be wicked. Be entreating Jehovah, for there is much mighty thunder and hail. I was to let them loose - was I to delay anymore? -
Conservapedia	So Pharaoh called Moses and Aaron to him, and said, "I was wrong: the LORD is just, and my people and I were wrong to enslave you. Ask the LORD to stop the storm, and I will dismiss you, and you will not even have to stay any longer."
Ferrar-Fenton Bible	After this Pharaoh sent and invited Moses and Aaron, and said to them ; 'I have sinned this time! The EVER-LIVING has done right, and I and my people have done wrong. Pray to the EVER-LIVING; for mighty are the utterances of GOD, —and the hail ;—and I will release you, and no more continue to prevent!
God's Truth (Tyndale)	And Pharaoh sent and called for Moses and Aaron, and said unto them: I have now sinned, the Lord is righteous and I and my people are wicked. Pray you unto the

	Lord, that the thunder of God and hail may cease, and I will let you go, and you shall tarry no longer.
Jubilee Bible 2000	Then Pharaoh sent and called for Moses and Aaron and said unto them, I have sinned this time; the LORD <i>is</i> righteous, and I and my people <i>are</i> wicked. Intreat the LORD that the thunderings of God and the hail <i>might</i> cease; and I will let you go, and ye shall stay here no longer.
Lexham English Bible	And Pharaoh sent and called Moses and Aaron and said to them, "I have sinned this time. Yahweh [is] the righteous [one], and I and my people [are] the wicked [ones]. Pray to Yahweh. The thunder of God and hail {are enough}, and I will release you, and {you will no longer have to stay}."
Tree of Life Version	.
Unlocked Literal Bible	Then Pharaoh sent men to summon Moses and Aaron. He said to them, "I have sinned this time. Yahweh is righteous, and I and my people are wicked. Pray to Yahweh, because the mighty thunderbolts and hail are too much. I will let you go, and you will stay here no longer."
Urim-Thummim Version	Then Pharaoh sent and called for Moses and Aaron and confessed to them, I have sinned this time, YHWH is righteous and I and my people are wicked. Make supplication to YHWH and it will be enough so there will not be anymore thunderings of Elohim with the hail, I must let you go and you will not be delayed again.
Wikipedia Bible Project	And Pharaoh sent and called for Moses and Aaron, and he said to them: "This time I have sinned: Yahweh is the righteous one, and I and my nation the wicked ones. Intervene to Yahweh, and enough from the sounds of God and hail, and I will send you, and thou shalt wait no longer.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh summoned Moses and Aaron and said, "Now it is clear I have sinned. Yahweh is in the right; I and my people are in the wrong. 28. Pray Yahweh to stop the thunder and hail! I will let you go, and no longer will you stay here."
The Heritage Bible	And Pharaoh sent, and called for Moses and Aaron, and said to them, I have sinned this time; Jehovah <i>is</i> righteous, and I and my people <i>are</i> wicked. Burn incense to Jehovah, and it is enough! Let there be no more voice of God and hail, and I will send you out, and you shall no longer stand <i>here</i> .
New American Bible (2002)	Then Pharaoh summoned Moses and Aaron and said to them, "I have sinned again! The LORD is just; it is I and my subjects who are at fault. Pray to the LORD, for we have had enough of God's thunder and hail. Then I will let you go; you need stay no longer."
New American Bible (2011)	Then Pharaoh sent for Moses and Aaron and said to them, "I have sinned this time! The LORD is the just one, and I and my people are the ones at fault. Pray to the LORD! Enough of the thunder* and hail! I will let you go; you need stay no longer." * [9:28] Thunder: lit., "divine voices," "voices of God," or the like.
New Jerusalem Bible	Pharaoh then sent for Moses and Aaron and said, 'This time, I have sinned. Yahweh is in the right; I and my subjects are in the wrong. Pray to Yahweh, for we cannot bear any more of this thunder and hail. I promise to let you go. You need stay no longer.'
Revised English Bible—1989	Pharaoh summoned Moses and Aaron. "This time I have sinned," he said; "the LORD is in the right; I and my people are in the wrong. Intercede with the LORD, for we can bear no more of this thunder and hail. I shall let you go; you need stay no longer."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh summoned Moshe and Aharon and said to them, "This time I have sinned: <i>ADONAI</i> is in the right; I and my people are in the wrong. Intercede with <i>ADONAI</i> — we can't take any more of this terrible thunder and hail; and I will let you go, you will stay no longer."
The Complete Tanach	So Pharaoh sent and summoned Moses and Aaron and said to them, "I have sinned this time. The Lord is the righteous One, and I and my people are the guilty ones. Entreat the Lord, and let it be enough of God's thunder and hail, and I will let you go, and you shall not continue to stand."
	and let it be enough: It is enough for Him what He has already brought down. — [after Jonathan ben Uzziel]
exeGesese companion Bible	And Paroh sends and calls for Mosheh and Aharon and says to them, I sinned this time: Yah Veh is just; and I and my people wicked. Intreat Yah Veh - for it is great that there be no voices of Elohim and hail; and I send you away and add not that you stay.
Hebraic Roots Bible	And Pharaoh sent and called Moses and Aaron, and said to them, I have sinned this time. YAHWEH is the righteous One, and I and my people the wicked ones. Pray to YAHWEH and let it be enough of the thunders and hail of Elohim. And I will send you away and you shall not continue any longer.
Kaplan Translation	Pharaoh sent word and summoned Moses and Aaron. He said to them, 'This time I am guilty! God is Just! It is I and my people who are in the wrong! Pray to God. There has been enough of this supernatural [(cf. Ralbag). Literally, 'God's thunder.' (cf. Targum; Targum Yonathan).] thunder and hail. I will let you leave. You will not be delayed again.'
Orthodox Jewish Bible	And Pharaoh sent, and called for Moshe and Aharon, and said unto them, chatati (I have sinned) this time: Hashem HaTzaddik (is righteous), and I and my people are haresha'im (wicked, guilty, wrong). Entreat Hashem for it is enough, that there be no more Elohim thunderings and barad; and I will let you go, and ye shall stay no longer.
<i>The Scriptures</i> 1998	Pharaoh then sent and called for Mosheh and for Aharon, and said to them, "I have sinned this time. יהוה is righteous, and my people and I are wrong. "Pray to יהוה, for there has been enough of the thunder and hail of Elohim. And I am letting you go, so that you stay no longer."

Expanded/Embellished Bibles:

The Expanded Bible	·The king [^L Pharaoh] sent for Moses and Aaron and told them, "This time I have sinned. The Lord is in the right, and I and my people are ·in the wrong [guilty]. ·Pray to [Entreat; Intercede with] the Lord. We have had enough of God's thunder and hail. I will let you go; you do not have to stay here any longer."
Kretzmann's Commentary	And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. That was not the voice of true repentance, but merely of slavish fear, of abject terror, a confession intended only to secure deliverance from the destruction of the plague. Entreat the Lord (for it is enough) that there be no more mighty thundering and hail; and I will let you go, and ye shall stay no longer. He immediately attaches the condition that they should not ask for, nor extend, the time of their festival beyond the three days originally named. A truly repentant heart will humbly bow under the punishment of the Lord, and will not presume to say when the limit has been reached.
NET Bible®	So Pharaoh sent and summoned Moses and Aaron and said to them, "I have sinned this time! ⁶³ The Lord is righteous, and I and my people are guilty. ⁶⁴ Pray to the Lord,

for the mighty⁶⁵ thunderings and hail are too much!⁶⁶ I will release you and you will stay no longer."⁶⁷

^{63sn} Pharaoh now is struck by the judgment and acknowledges that he is at fault. But the context shows that this penitence was short-lived. What exactly he meant by this confession is uncertain. On the surface his words seem to represent a recognition that he was in the wrong and Yahweh right.

^{64tn} The word עָשָׂר (rasha') can mean "ungodly, wicked, guilty, criminal." Pharaoh here is saying that Yahweh is right, and the Egyptians are not – so they are at fault, guilty. S. R. Driver says the words are used in their forensic sense (in the right or wrong standing legally) and not in the ethical sense of morally right and wrong (Exodus, 75).

^{65sn} The text has Heb "the voices of God." The divine epithet can be used to express the superlative (cf. Jonah 3:3).

^{66tn} The expression תִּהְיֶה בְּרָו (vkraḇ mihiyot, "[the mighty thunder and hail] is much from being") means essentially "more than enough." This indicates that the storm was too much, or, as one might say, "It is enough."

^{67tn} The last clause uses a verbal hendiadys: "you will not add to stand," meaning "you will no longer stay."

Syndein/Thieme

And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time."

{Note: This looks very much like rebound - I John 1:9. But, rebound is only for believers. The issue for the Pharaoh was not rebound but salvation - do you believe? And he did not have faith in God so this is meaningless.}

"Jehovah/God is righteous, and I and My people are wicked. Pray/Entreat Jehovah/God (for it is enough) that there be no more mighty thunderings and hail and I will let you go, and you shall stay no longer."

The Voice

Pharaoh then sent for Moses and Aaron.

Pharaoh: *I admit that this time I've gone too far. I have sinned. The Eternal is in the right; I and my people have done wrong. Go back to the Eternal and plead my case. We have had enough of your God's thunder and hail. I will agree to release you—you and your people will not stay any longer.*

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Paroh ^{Great house} sent and he called out to "Mosheh ^{Plucked out} and "Aharon ^{Light bringer}, and he said to them, I erred <this time> , "YHWH ^{He is} is the correct one and I and my people are the lost ones, intercede to "YHWH ^{He is}, <there is enough> / of "Elohiym ^{Powers} and hailstones, and I will send you, and you must not [again] stand here,...

Concordant Literal Version Then Pharaoh sent and called for Moses and for Aaron and said to them: I have sinned this time. Yahweh is the righteous One, and I and my people are the wicked. Make an entreaty to Yahweh, for this is enough of there coming to be thundering sounds of Elohim and hail. Let me dismiss you; you shall not continue to stay.

Context Group Version And Pharaoh sent, and called for Moses and Aaron, and said to them, I have disgraced [God] this time: YHWH is vindicated, and I and my people are wicked. Entreat YHWH; for there has been enough of [these] mighty thunderings and hail; and I will let you (pl) go, and you (pl) shall stay no longer.

Emphasized Bible

Then sent Pharaoh, and called for Moses and for Aaron, and said unto them—I have sinned this time,—Yahweh, is the righteous one, and, I and my people, are the wrong-doers. Make ye request unto Yahweh, and it shall be enough without there being any more thunderings of God, and hail,—and I must a let you go, and not again shall ye delay.

English Standard Version

Then Pharaoh sent and called Moses and Aaron and said to them, "This time I have sinned; the Lord is in the right, and I and my people are in the wrong. Plead with the Lord, for there has been enough of God's thunder and hail. I will let you go, and you shall stay no longer."

Modern English Version	Then Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned this time. The Lord is righteous, and I and my people are wicked. Entreat the Lord, for there has been enough of God’s mighty thunder and hail, and I will let you go, and you shall stay no longer.”
NASB	Then Pharaoh sent [Lit <i>sent and called</i>] for Moses and Aaron, and said to them, “I have sinned this time; the Lord is the righteous one, and I and my people are the wicked ones. Make supplication to the Lord, for there has been enough of God’s thunder [Lit <i>sounds</i>] and hail; and I will let you go, and you shall stay no longer.”
New European Version Stuart Wolf’s Translation Updated Bible Version 2.11	. And Pharaoh sent, and called for Moses and Aaron, and said to them, I have sinned this time: Yahweh is righteous, and I and my people are wicked. Entreat Yahweh; for there has been enough of [these] mighty thunderings and hail; and I will let you + go, and you + will wait no longer.
Young’s Updated LT	And Pharaoh sends, and calls for Moses and for Aaron, and says unto them, “I have sinned this time, Jehovah is the Righteous, and I and my people are the Wicked, make you [all] supplication unto Jehovah, and plead that there be no voices of God and hail, and I send you away, and you [all] add not to remain.”
The gist of this passage:	Pharaoh calls for Moses and Aaron, admits to the wickedness of himself and his people, and asks for the hail to be stopped. Then he promises to send Israel away.

27-28

Exodus 9:27a

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
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (<i>messengers, a message</i>) is implied	Strong’s #7971 BDB #1018
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

Translation: Pharaoh sent...

When this verb is used, the object is often implied. Here, Pharaoh sends messengers to Moses and Aaron.

We find this verb *to send* used over and over in this chapter. What God wants is for Pharaoh *to send* His people out of Egypt. What we have is, *Pharaoh is doing a lot of sending*, but without sending the people of God out of his land.

Exodus 9:27b			
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
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>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 lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
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
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahârôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: ...and called for Moses and Aaron,...

Perhaps there was a break in the storm. When observing the break, Pharaoh sent his messengers out to find Moses and Aaron. We do not always know how Moses and Aaron found Pharaoh each and every time; but we know on some occasions, Pharaoh simply called for them to come to him. He would send out messengers to find and summon them.

This was likely an intermittent storm, as many are. It would storm horrendously for several hours, then there would be respite. It would storm again, then an hour of quiet. During a period of quiet, Pharaoh sends for Moses and Aaron and pours out his soul to them. He confesses that he has been wrong and I think that we could safely conclude that he feels bad because he continually backs the wrong horse (that is, his own negative volition).

Exodus 9:27c			
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

Exodus 9:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (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
'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
châtâ' (חטא) [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
This is the first occurrence of this word in the book of Exodus. We will also find this after the 8 th plague in Ex. 10. Pharaoh will use this word twice in this chapter.			
pa'am (פעם) [pronounced PAH-gahm]	<i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>	feminine singular noun with the definite article; pausal form	Strong's #6471 BDB #821

Translation: ...and he said to them, "I have sinned [this] time;..."

Once Moses and Aaron arrive, Pharaoh speaks to them. "I have clearly sinned against God this time," is the gist of what Pharaoh said to them.

Does Pharaoh feel this emotionally or is he just saying these words? I would not be surprised if Pharaoh's emotions are strong and deep. Remember when Judas took money for betraying Jesus, he realized that he had betrayed an innocent man, and he deeply regretted his action (to the point of committing suicide). That is clearly great emotional regret.

Exodus 9:27d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
tsaddîyq (צדיק) [pronounced tsahd-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine singular adjective, often used as a substantive; with the definite article	Strong's #6662 BDB #843
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

Exodus 9:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾānîy (אֲנִי) [pronounced aw-NEE]	<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
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
ʿam (עַם) [pronounced gahm]	<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
r ^e shâʿîm (רְשָׁעִים) [pronounced r ^e -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun); with the definite article	Strong's #7563 BDB #957

James Rickard: “Wicked man” is the noun RESHA, עֲשָׂרָה that means, “wicked or criminal.” It embodies the character that is opposite the character of God, being in opposition to the just and righteous characteristics of God (see Job 34:10; Psalm 5:4; 84:10).²⁰

Translation: ...Y^ehowah is the Righteous [One], whereas [lit., and] my people and I [are] corrupt [and lawless].

Pharaoh recognizes that he has sinned against God; that he has done exactly the opposite of what God has told him to do. The problem is not just with Pharaoh, but with his people. Y^ehowah is righteous; and Pharaoh understands himself to be sinful, corrupt and lawless.

Interestingly enough, whereas God recognized some Egyptians as believing Him (v. 20); Pharaoh does not appear to know this, and he classifies himself and all of his people as being wicked.

I would think that Pharaoh was angry with himself to have been given these warnings about his own livestock—warnings which were given to the people of Egypt through various means²¹—and yet, most of them ignored the warnings. In fact, much of Egypt defied God's warnings. As a result, most of their cattle were destroyed.

For several days Pharaoh has observed the destruction of a storm as he has never seen before. He has been told time after time that such and such a plague will occur and then the plague occurs. When the Hebrews are specifically singled out as being protected from the plague, he sends his men to verify that. He is sincere, he appears to be repentant, and he is confessing his sins to Moses. He is probably quite distressed right now. But, what Pharaoh has not done yet is to put his faith in Yahweh, the God of Israel. He recognizes that Yahweh is righteous and powerful. There are millions of people, if pressed, would agree that Jesus Christ is (and they would say was) a good man, possibly even a prophet of God. Unfortunately, most of these people will spend eternity in the lake of fire, where the worm does not die (Mark 9:44, 46, 48). One's faith must be placed in Jesus Christ in order to be saved; and in the era of Moses, one must place his faith in the Revealed God, the God of Israel.

²⁰ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015 (slightly edited).

²¹ The people of Egypt would have to hear their options in order to respond to them, as recorded in vv. 20–21.

Exodus 9:27 Pharaoh sent and called for Moses and Aaron, and he said to them, “I have sinned [this] time; Y^ehowah is the Righteous [One], whereas [lit., and] my people and I [are] corrupt [and lawless]. (Kukis mostly literal translation)

This hailstorm—unlike any storm ever experienced by the people of Egypt—essentially destroyed the economy of Egypt—even beyond what had happened already. The Pharaoh was able to look out and survey enough of the damage to understand this.

Pharaoh decides that there is no reason to resist the God of Moses and Aaron any further (an emotional decision which he will go back on).

Remember that God had warned that this particular plague (along with the plagues that follow) would strike Pharaoh quite personally. So this hailstorm was particularly destructive to Pharaoh’s holdings (and probably to the livestock of those closest to him).

Now, if I were to make a guess, it would be that Pharaoh had many agricultural holdings, as a result of the actions that Joseph took some 400 years previous. Pharaoh’s land and crops would have been destroyed, along with all of his livestock (and you can bet that he left his livestock and slaves outside, not heeding Moses’ warning).

However, at this point, Pharaoh is backing down—at least temporarily.

A Brief Review of Exodus 9:25–27:

God brought a judgment against Egypt.

Exodus 9:25 And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field.

Everyone and every beast left out in the field in Egypt died, being pummeled by hail.

Exodus 9:26 Only in the land of Goshen, where the children of Israel were, there was no hail.

The Hebrew people in Goshen did not have to worry about bringing their animals inside, as there was no hail at all in Goshen.

Exodus 9:27 And Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned this time. The Lord is righteous, and my people and I are wicked.

Pharaoh is concerned about what he did; and there are many slaves and livestock which have died over the past day or so (however long the hail storm lasted). Here in Texas, we have some pretty big hailstorms; but they tend to last for minutes rather than hours. We have no idea the length of time that this hail storm lasted, but the damage is clear.

Exodus 9:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘âthar (אָתַר) [pronounced ġaw-THAR]	<i>make supplication, plead, entreat; be entreated for anyone</i>	2 nd person masculine plural, Hiphil imperative	Strong’s #6279 BDB #801

Exodus 9:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [Make supplication to Y^ehowah;...](#)

Pharaoh continues speaking to Moses. He knows that Moses and Aaron are a conduit to the Lord; and he knows that the cursing of his people can only be stopped by going to the God of Moses and Aaron. Pharaoh asks for Moses to intercede for him. He wants the hail to stop permanently.

Exodus 9:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, 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
rab (רַב) [pronounced rah ^b v]	<i>many, much, great (in the sense of large or significant, not acclaimed); enough</i>	masculine singular adjective	Strong's #7227 BDB #912
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	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	Strong's #1961 BDB #224
qôwl (קוֹל) [pronounced koh]	<i>sound, voice, noise; loud noise, thundering</i>	masculine plural construct	Strong's #6963 BDB #876
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
w ^e (or v ^e) (וּ, 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
bârâd (בָּרָד) [pronounced baw-RAWD]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun	Strong's #1259 BDB #135

Translation: [...\[to say that there has been\] enough hail and thunderings \[from\] Elohim.](#)

There is apparent a respite from the massive hail storm; and that it could all start up again. Pharaoh recognizes that the thundering and hair all comes from the God of Moses and Aaron.

By what Pharaoh says, it sounds as if this is the end of it. He says, "For it is enough." It certainly appears the Pharaoh sincerely regrets standing against Moses. Pharaoh asks for the God of Moses to end it.

Exodus 9:28c

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
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>	1 st person singular, Piel imperfect; with the cohortative hê	Strong's #7971 BDB #1018
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called <i>apocopated</i> in Owens' <i>Analytical Keys to the Old Testament</i> .			
'êth (אֶת) [pronounced <i>ayth</i>]	<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

Translation: I will send [all of] you out;...

Pharaoh here appears to agree to what God has demanded. "I will send you all out," he promises. There are no caveats at this point.

The word *to release, to send out* has a cohortative conjunction, although in some contexts expresses a wish or a desire, here its meaning is that this is being done under compulsion. Pharaoh is saying this apparently because he believes that that he has no other choice.

Exodus 9:28d

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' (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
yâçaph (יָצַף) [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>	2 nd person masculine plural, Hiphil imperfect	Strong's #3254 BDB #414

Exodus 9:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâmad (עמד) [pronounced ġaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	Qal infinitive construct	Strong's #5975 BDB #763

All Qal meanings given by BDB: 1a1) *to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of*; 1a2) *to stand still, stop (moving or doing), cease*; 1a3) *to tarry, delay, remain, continue, abide, endure, persist, be steadfast*; 1a4) *to make a stand, hold one's ground*; 1a5) *to stand upright, remain standing, stand up, rise, be erect, be upright*; 1a6) *to arise, appear, come on the scene, stand forth, appear, rise up or against*; 1a7) *to stand with, take one's stand, be appointed, grow flat, grow insipid*.

Translation: ...you [all] will no longer continue to remain [in Egypt].”

He tells Moses and Aaron, “You no longer will be required to remain here in Egypt.” It would appear to anyone hearing these words that Pharaoh is at the end of his rope and he recognizes God's great power. It sounds as if Pharaoh suggests a permanent exit from Egypt.

Notice the contrast between this verse and v. 16. In v. 16, God has allowed Pharaoh *to take a stand; to remain* on earth, rather than to be quietly cut off (the word used was the Hiphil perfect of ʿâmad). Here, Pharaoh used the Qal infinitive construct of the same word. This construction means that this action would be simultaneous with or soon after the action of the main verb (*release*) and the infinitive, with the lamed prefixed preposition denotes purpose, result, explanation, or (as in this case) an imminent event. If Pharaoh releases the people, then they no longer *stand* in Egypt. Pharaoh releasing the people carries with it the *intent* that they no longer stand in Egypt.

Exodus 9:28 **Make supplication to Y^ehowah; [to say that there has been] enough hail and thunderings [from] Elohim. I will send [all of] you out; you [all] will no longer continue to remain [in Egypt].”** (Kukis mostly literal translation)

This sounds very much as if this storm frightened Pharaoh and that he appears still to be in a state of fear. He calls in Moses and Aaron and asks them to speak to God. He wants this storm ended.

Pharaoh asks for it to stop. He asks Moses and Aaron to speak to God and for these storms to end. Once again, he is a beaten man.

Obviously, there must be some letup in the storm, enough for Pharaoh to get a message to Moses; and the ability of Moses and Aaron to return to wherever Pharaoh is (the palace or wherever) in order to hear him out. It is very likely that all can still hear the thundering; and very possibly, he can even see the hail coming down nearby as well as flashes of lightning. So, it is clear to Pharaoh in the palace that the storm was not going to let up.

Having personally observed some moderately extreme weather, I can testify that, quite often, it can be very specific in where it strikes—so one neighbor can have had great damage, while the person next door might not have any at all.

Exodus 9:27–28 **Pharaoh sent and called for Moses and Aaron, and he said to them, “I have sinned [this] time; Y^ehowah is the Righteous [One], whereas [lit., and] my people and I [are] corrupt [and lawless]. Make supplication to Y^ehowah; [to say that there has been] enough hail and thunderings [from] Elohim. I will send [all of] you out; you [all] will no longer continue to remain [in Egypt].”** (Kukis mostly literal translation)

Exodus 9:27–28 Pharaoh sent his messengers out to call for Moses and Aaron, and he said to them, “I have clearly sinned this time. Jehovah is righteous whereas my people and I are corrupt and dishonest. Please make supplication to Jehovah on our behalf. There has been enough of this hail and thunder from God. I agree to send all of you out of Egypt; I will no longer require you to remain here.” (Kukis paraphrase)

To summarize the past few verses: we see the clear delineation between the sons of Israel and the Egyptians. Hail devastates the land of Egypt, but leaves Goshen untouched.

It also sounds as though the Pharaoh is truly repentant and has regretted his resistance to God. He is using holy language and, very likely, he is using it out of fear. We do not know what is in Pharaoh’s mind. I take him at his word here that he is very concerned about the storm and the destruction. He will say and do anything to make it stop.

Pharaoh appears to be frightened, and he has been sent reeling by the terrific thunder and lightning and hail storm. Few things can be a frightening as a storm of this magnitude; particularly to those who have never seen such a storm before.

In California, where I was raised, we experienced 5-12 inches of rain per year where a storm was a steady day or two of rain; when I later moved to Houston, 50-60 inches of rain each year was the norm and a storm lasting for four hours, would not only deliver the same number of inches of rain as a two-day California storm, but it would be devastating and violent. After one storm in Houston, replete with downburst and wind shear, I recall one street in particular where every other house had a tree on it or in it. Around the corner from where I lived, there was a completely uprooted tree, approximately 70 foot long, laying from end to end on the very peak of a neighbor's two-story house. So, It is easy to understand how such a storm could frighten the Pharaoh of Egypt and fascinate Moses to the point where he repeats over and over again the drama of this storm (in the narrative which he wrote).

And so says unto him Moses, “As my going out of the city I will spread out my palms unto Y^ehowah—the sounds will cease and the hail will not be again, so that you will know that to Y^ehowah [is] the earth. And you and your servants, I have known that not yet do you [all] fear from faces of Y^ehowah Elohim.”

Exodus
9:29–30

Moses said to him, “As I go out of the city, I will spread my palms out towards Y^ehowah [and] the thundering will cease and the hail will not continue, so that you will know that the earth [is] Y^ehowah’s. But, [as] for you and your servants, I know that you [all] do not yet fear the face of Y^ehowah Elohim.”

Moses answered him, “As I go out of the city, I will spread my hands out towards Jehovah so that you will know that all the earth belongs to Him. However, as for you and your servants, I realize that you do not fully fear or respect Jehovah Elohim.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says unto him Moses, “As my going out of the city I will spread out my palms unto Y^ehowah—the sounds will cease and the hail will not be again, so that you will know that to Y^ehowah [is] the earth. And you and your servants, I have known that not yet do you [all] fear from faces of Y^ehowah Elohim.”

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And Mosheh said to him, When I have gone out from thee into the city, I will outspread my hands in prayer before the Lord, and the thunders shall cease, and there shall be no more hail; that you may know that the earth is the Lord's. But I

know that thou and thy servants release the people, they will have to be afraid before the Lord God.

Revised Douay-Rheims Moses said: As soon as I am gone out of the city, I will stretch forth my hands to the Lord, and the thunders shall cease, and the hail shall be no more: that you may know that the earth is the Lord's. But I know that neither you, nor your servants do yet fear the Lord God.

Aramaic ESV of Peshitta Mosha said to him, "As soon as I have gone out of the city, I will spread abroad my hands to Mar-Yah. The thunders shall cease, neither shall there be any more hail; that you may know that the earth is Mar-Yah's. But as for you and your servants, I know that you do not yet fear Mar-Yah God."

Lamsa's Peshitta (Syriac) And Moses said to him, As soon as I am gone out of the city, I will stretch forth my hands to the LORD; and the thunder shall cease and there shall be no more hail, that you may know that the earth belongs to the LORD. But as for you and your servants, I know that you have not yet feared the LORD God.

Updated Brenton (Greek) And Moses said to him, When I have departed from the city, I will stretch out my hands to the Lord, and the thundering shall cease, and the hail and the rain shall be no longer, so that you may know that the earth is the Lord's. But as for you and your servants, I know that you have not yet feared the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And Moses said, When I am gone outside the town, my hands will be stretched out to the Lord; the thunders and the ice-storm will come to an end, so that you may see that the earth is the Lord's. But as for you and your servants, I am certain that even now the fear of the Lord God will not be in your hearts.

Easy English Then Moses said to Pharaoh: 'When I have left the city, I will lift my hands to the Lord. I will pray to him. Then the storm will stop and there will be no more ice. Then you will know that the whole world belongs to the Lord. But I know you and your servants. You still do not believe in the Lord God.'

Moses knew that Pharaoh and his servants were not really afraid of God. They only wanted their problems to go away. They wanted the bad things that were happening to stop.

Easy-to-Read Version—2006 Moses told Pharaoh, "When I leave the city, I will lift my hands in prayer to the LORD, and the thunder and hail will stop. Then you will know that the LORD is in this land. But I know that you and your officials don't really fear and respect the LORD yet."

The Message Moses said, "As soon as I'm out of the city, I'll stretch out my arms to GOD. The thunder will stop and the hail end so you'll know that the land is GOD's land. Still, I know that you and your servants have no respect for GOD."

Names of God Bible Moses replied, "As soon as I'm out of the city, I'll spread out my hands to **Yahweh** in prayer. The thunder will stop, and there will be no more hail. This is how you will know that the earth belongs to **Yahweh**. But I know that you and your officials still don't fear **Yahweh Elohim**."

NIRV Moses replied, "When I've left the city, I'll lift up my hands and pray to the LORD. The thunder will stop. There won't be any more hail. Then you will know that the earth belongs to the LORD. But I know that you and your officials still don't have any respect for the LORD God."

Thought-for-thought translations; paraphrases:

Common English Bible Moses said to him, "As soon as I've left the city, I'll spread out my hands to the Lord. Then the thunder and the hail will stop and won't return so that you will know

	that the earth belongs to the Lord. But I know that you and your officials still don't take the Lord God seriously."
Contemporary English V.	Moses answered, "As soon as I leave the city, I will lift my arms in prayer. When the thunder and hail stop, you will know that the earth belongs to the LORD. But I am certain that neither you nor your officials really fear the LORD God."
The Living Bible	"All right," Moses replied, "as soon as I have left the city I will spread out my hands to the Lord, and the thunder and hail will stop. This will prove to you that the earth is controlled by Jehovah. But as for you and your officials, I know that even yet you will not obey him."
New Berkeley Version New Living Translation	. "All right," Moses replied. "As soon as I leave the city, I will lift my hands and pray to the Lord. Then the thunder and hail will stop, and you will know that the earth belongs to the Lord. But I know that you and your officials still do not fear the Lord God."
Unlocked Dynamic Bible	Moses replied, "As soon as I go out of this city, I will lift up my hands and pray to Yahweh. Then the thunder will cease, and no more ice will fall. This will happen in order that you will know that Yahweh, not your gods, controls everything that happens on the earth. But as for you and your officials, I know that you do not yet fear Yahweh Almighty."

Partially literal and partially paraphrased translations:

American English Bible	And Moses said to him: 'After I leave the city, I will raise my hands to Jehovah, and the thunder, lightning, hail, and rain will stop... then you will know that the earth belongs to Jehovah. However, I know that you and your servants still don't fear Jehovah.'
Beck's American Translation International Standard V	. Moses told him, "When I leave the city I'll spread out my hands to the LORD. The thunder will cease and the hail won't continue, so that you may know that the earth belongs to the LORD. But as for you and your officials, [Or <i>servants</i>] I know that you don't yet fear the LORD God."
New Advent (Knox) Bible	And Moses answered, When I leave the city I will spread out my hands in prayer to the Lord; the thunders will cease, and there will be no more hail, to prove to thee that the Lord rules the earth. But thou and thy people, I know it well, have not learned to fear the Lord God even now.
Translation for Translators	Moses/I replied, "As soon as I go out of this city, I will lift up my hands <i>and pray</i> to Yahweh. Then the thunder will cease, and no more hail <i>will fall</i> . <i>This will happen</i> in order that you will know that Yahweh, <i>not your gods</i> , controls everything <i>that happens</i> on the earth. But as for you and your officials, I know that you do not yet fear Yahweh God."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to say: As I am to go out of the city, I was to stretch out my hands to Jehovah, even the thunder was to desist, also the hail, you was to learn that the solid grounds are Jehovah's. Your servants are to have learned, even were they to revere, turned before Jehovah, he of mighty ones.
Conservapedia	Moses said to him, "As soon as I leave the city, I'll raise my hands to the LORD, and the storm will stop. And you will see that the Earth belongs to the LORD. But you cannot deceive me into believing that you or your staff will respect the LORD."
Ferrar-Fenton Bible	But Moses answered him, "When I am outside of the city, I will spread out my hands to the EVER-LIVING the voices will cease, and the hail will not continue; so that you may learn that the earth belongs to the EVER-LIVING, and that you and your ministers may learn at last to fear before the presence of the EVER-LIVING God."

HCSB	Moses said to him, "When I have left the city, I will extend my hands to Yahweh. The thunder will cease, and there will be no more hail, so that you may know the earth belongs to Yahweh. But as for you and your officials, I know that you still do not fear Yahweh our God."
Lexham English Bible	And Moses said to him, "At my leaving the city, I will spread out my hands to Yahweh. The thunder will stop, and the hail will be no more, so that you will know that the earth [belongs] to Yahweh. But [as for] you and your servants, I know that you do not yet fear the presence of Yahweh God."
Tree of Life Version Unlocked Literal Bible	. Moses said to him, "As soon as I leave the city, I will spread my hands out to Yahweh. The thunder will stop, and there will not be any more hail. In this way you will know that the earth belongs to Yahweh. But as for you and your servants, I know that you do not yet really honor Yahweh God."
Urim-Thummim Version	Then Moses replied to him, As soon as I am gone out of the city I will raise my hands to YHWH and the thunder and hail shall stop, then you will know that the land belongs to YHWH. But as for you and your slaves I know that you will still not fear YHWH Elohim.
Wikipedia Bible Project	And Moses said to him: "As I exit the city, I will spread my palm to Yahweh, and sounds shalt cease, and the hail will be no more, so that you will know that the Earth is Yahweh's. And you and your servants, I knew that thou wilt not yet fear the presence of Yahweh God."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses said to him, "As soon as I leave the town I will lift my hands towards Yahweh; the thunder will cease and there will be no more hail, and you will know that the earth is Yahweh's. .But as for you and your officials, I know that you don't yet fear Yahweh, our God."
The Heritage Bible New American Bible (2011)	. Moses replied to him, "As soon as I leave the city I will extend my hands to the LORD; the thunder will cease, and there will be no more hail so that you may know that the earth belongs to the LORD. But as for you and your servants, I know that you do not yet fear the LORD God."
New Jerusalem Bible	Moses said to him, 'The moment I leave the city I shall stretch out my hands to Yahweh. The thunder will stop, and there will be no more hail, so that you may know that the earth belongs to Yahweh. But as for you and your officials, I know very well that you still have no respect for Yahweh God.'
New RSV	Moses said to him, 'As soon as I have gone out of the city, I will stretch out my hands to the LORD; the thunder will cease, and there will be no more hail, so that you may know that the earth is the Lord's. But as for you and your officials, I know that you do not yet fear the LORD God.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said to him, "As soon as I have gone out of the city, I will spread out my hands to Adonai; the thunder will end, and there won't be any more hail — so that you can know that the earth belongs to <i>ADONAI</i> . But you and your servants, I know you still won't fear <i>ADONAI</i> , God."
The Complete Tanach	And Moses said to him, "When I leave the city, I will spread my hands to the Lord. The thunder will cease, and there will be no more hail, in order that you know that the land is the Lord's.

When I leave the city: Heb. רִיעָה-תָּא יִתְאַצֵּק, [equivalent to] רִיעָה-נִם, [lit., when I go out] from the city, but within the city he did not pray, because it was full of idols. — [from Exod. Rabbah 12:5]

But you and your servants I know that you still do not fear the Lord God,... Interestingly enough, the Complete Tanach understands what follows to also be a part of what Moses says to Pharaoh.

you still do not fear: Heb. וְאַיִתְךָ קָרַט, you do not yet fear, and so every [instance of] קָרַט in the Scriptures means “not yet,” and it is not a term meaning “before.” [This is] like וּבְקֶשֶׁי קָרַט; [which Onkelos renders:] וּבִיָּקֵשׁ אֶל דַּע; “They had not yet retired” (Gen. 19:4); תִּמְצִי קָרַט, [which Onkelos renders:] וְהָמַצַּח אֶל דַּע, “neither did...yet grow” (Gen. 2:5). This too means the same. [I.e.,] I know that you still do not fear [God], and as soon as relief comes, you will continue in your corruption. — [from Onkelos]

exeGesese companion Bible	And Mosheh says to him, In going from the city, I spread my palms to Yah Veh; and the voice ceases: that there becomes no more hail; so that you know that the earth is of Yah Veh: but as for you and your servants, I know that you still awe not at the face of Yah Veh Elohim:...
Hebraic Roots Bible	And Moses said to him, As I go out of the city I will spread out my hands to YAHWEH. The thunder will cease, and the hail will not still be, so that you may know that the earth belongs to YAHWEH. And as for you and your servants, I know that you do not yet fear before YAHWEH Elohim.
Kaplan Translation	Moses said to him, 'When I go out of the city, I will spread my hands [in prayer] to God. The thunder will then stop, and there will not be any more hail. You will then know that the whole world belongs to God. 'I realize that you and your subjects still do not fear God.
Orthodox Jewish Bible	And Moshe said unto him, As soon as I am gone out of the Ir, I will spread out my palms [davening] unto Hashem; and the thunder shall cease, neither shall there be any more barad; that thou mayest have da'as that ha'aretz is Hashem's. But as for thee and thy avadim, I know that ye will not yet fear Hashem Elohim.
<i>The Scriptures</i> 1998	And Mosheh said to him, “As soon as I go out of the city, let me spread out my hands to הוהי, let the thunder cease and the hail be no more, so that you know that the earth belongs to הוהי. “But as for you and your servants, I know that you do not yet fear before הוהי Elohim.”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses said to him, “As soon as I leave the city, I will stretch out my hands to the Lord; the thunder will cease and there will be no more hail, so that you may know [without any doubt] and acknowledge that the earth is the LORD's. But as for you and your servants, I know that you do not yet fear the LORD God.”
The Expanded Bible	Moses told the king [^L him], “When I leave [^L go out from] the city, I will raise [^L spread] my hands to the Lord in prayer, and the thunder [^L will cease] and hail will stop [^L be no more]. Then you will know that the earth belongs to the LORD. But I know that you and your officers do not yet fear the LORD God.”
Kretzmann's Commentary	And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord, in a gesture of earnest pleading; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's, that all the land and all the powers of nature are in His hand, that He controls them as He pleases. But as for thee and thy servants, I know that ye will not fear the Lord God; it was obvious that their repentance was not of the right kind.

NET Bible®

Moses said to him, “When I leave the city⁶⁸ I will spread my hands to the Lord, the thunder will cease, and there will be no more hail, so that you may know that the earth belongs to the Lord.⁶⁹ But as for you⁷⁰ and your servants, I know that you do not yet fear⁷¹ the Lord God.”

^{68tn} יֵצֵא (yatsa') is the Qal infinitive construct of יָצָא (yatsa'); it functions here as the temporal clause before the statement about prayer.

^{sn} There has been a good deal of speculation about why Moses would leave the city before praying. Rashi said he did not want to pray where there were so many idols. It may also be as the midrash in Exodus Rabbah 12:5 says that most of the devastation of this plague had been outside in the fields, and that was where Moses wished to go.

^{69sn} This clause provides the purpose/result of Moses' intention: he will pray to Yahweh and the storms will cease “that you might know...” It was not enough to pray and have the plague stop. Pharaoh must “know” that Yahweh is the sovereign Lord over the earth. Here was that purpose of knowing through experience. This clause provides the key for the exposition of this plague: God demonstrated his power over the forces of nature to show his sovereignty – the earth is Yahweh's. He can destroy it. He can preserve it. If people sin by ignoring his word and not fearing him, he can bring judgment on them. If any fear Yahweh and obey his instructions, they will be spared. A positive way to express the expositional point of the chapter is to say that those who fear Yahweh and obey his word will escape the powerful destruction he has prepared for those who sinfully disregard his word.

^{70tn} The verse begins with the disjunctive vav to mark a strong contrastive clause to what was said before this.

^{71tn} The adverb טָרֵם (terem, “before, not yet”) occurs with the imperfect tense to give the sense of the English present tense to the verb negated by it (GKC 314-15 §107.c). Moses is saying that he knew that Pharaoh did not really stand in awe of God, so as to grant Israel's release, i.e., fear not in the religious sense but “be afraid of” God – fear “before” him (S. R. Driver, Exodus, 76).

The Voice

Moses: *Watch closely.* The moment I step outside the city gates, I will lift up my hands to the Eternal, and the thunder and hail will stop. Then you will know that the earth belongs to Him. But I know *very well* that you and your servants do not yet fear the Eternal God.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked outⁿ} said to him, in my going out of the city, I will spread out my palms to "YHWH ^{He Isⁿ}", the / must terminate, and the hailstones will not exist again, (so) that you will know that the land belongs to "YHWH ^{He Isⁿ}", and you, and your servants, I know that you do (not yet) fear the face of "YHWH ^{He Isⁿ}" the "Elohiym Powersⁿ , ...

Charles Thompson OT And Moses said to him, As soon as I have gone out of the city I will spread out my hands to the Lord and the voices will cease and there will be no more hail and rain, that thou mayst know that the earth is the Lord's. But as for thee and thy attendants I know that you do not yet fear the Lord.

Concordant Literal Version Moses said to him: As I go forth from the city I shall spread my palms to Yahweh, and the thundering sounds shall halt, and the hail shall come no longer, so that you may know that the earth is Yahweh's. As for you and your servants, I know that you are not yet fearing because of the presence of Yahweh Elohim.

Darby Translation And Moses said to him, When I go out of the city, I will spread out my hands to Jehovah: the thunder will cease, and there will be no more hail; that thou mayest know that the earth is Jehovah's. But as to thee and thy bondmen, I know that ye do not yet fear Jehovah Elohim.

Emphasized Bible And Moses said unto him, As soon as I am gone out of the city, will I spread out my hands unto Yahweh,—the thunderings, shall cease, and, the hail, shall come no more,—that thou mayest know, that to Yahweh, belongeth the earth. But as touching thee and thy servants, I know that not yet will ye stand in awe of Yahweh Elohim.

Modern English Version	Moses said to him, “As soon as I am gone out of the city, I will spread out my hands to the LORD. The thunder shall cease, and there shall no longer be any more hail, so that you may know that the earth is the LORD’s. But as for you and your servants, I know that you will not yet fear the LORD God.”
New European Version	Moses said to him, As soon as I have gone out of the city, I will spread abroad my hands to Yahweh. The thunders shall cease, neither shall there be any more hail; that you may know that the earth is Yahweh’s. But as for you and your servants, I know that you don’t yet fear Yahweh God.
Stuart Wolf’s Translation Updated Bible Version 2.11	. And Moses said to him, As soon as I am gone out of the city, I will spread abroad my hands to Yahweh; the thunders will cease, neither will there be anymore hail; that you may know that the earth is Yahweh’s. But as for you and your slaves, I know that you + will not yet fear Yahweh God.
Young’s Updated LT	And Moses says unto him, “At my going out of the city, I spread my palms unto Jehovah—the voices cease, and the hail is not any more, so that you know that the earth is Jehovah’s; but you and your servants—I have known that you [all] are not yet afraid of the face of Jehovah God.”

The gist of this passage: Moses promises that he will pray to God to end the hail; but he also says, “I know that you and your servants do not yet fear God.”

The single thought will be spread out over 3 portions of this verse:

29-30

Exodus 9:29a			
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
’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
’el (אל) [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); with the 3 rd person masculine singular suffix	Strong’s #413 BDB #39
Mosheh (משה) [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
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong’s # BDB #453

Exodus 9:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #3318 BDB #422
The kaph preposition, or k ^e (כ) [pronounced k ^e], which means <i>like, as, according to</i> , when this is combined with an infinitive, it can also take on the meaning <i>as, often, when, as soon as</i> . It carries with it a temporal connotation.			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îyr (עִיר) [pronounced géer]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
pâras (פָּרַס) [pronounced paw-RAHS]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	1 st person singular, Qal imperfect	Strong's #6566 BDB #831
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 1 st person singular suffix	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
'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
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Moses said to him, “As I go out of the city, I will spread my palms out towards Y^ehowah...”

Although I could further break v. 29a into 3 component parts, none of the parts really stands alone. They are all closely related to one another.

Moses again is doing the speaking here. As God wanted, Moses was doing most of the talking with Pharaoh (as he has done in Exodus 8:9–10, 26, 29). Although it is clear the Aaron did the talking before the elders of Israel (Exodus 4:30), and that he apparently spoke directly to Pharaoh in Exodus 5:1, it is not long before God has Aaron using the staff to point towards the signs that God would do (Exodus 7:9–10, 19 8:5–6 etc.). This way, Aaron is not standing there like some 3rd party with nothing to do. God, out of respect for Moses (and for Aaron), continued to allow Aaron to have a place in all of this.

Pharaoh has indicated great regret in all that he has said and done; and has admitted that he was wrong and that Moses was entirely right. So Moses responds to this. He tells Pharaoh, “I am going to go out of the city and

spread out my palms towards Y^ehowah.” This is interesting. Can Pharaoh see this? Will Pharaoh’s eyes follow Moses and will he see this? In any case, where Moses is right now—he is not lifting up his hands to God on behalf of Pharaoh.

There is the possibility that Pharaoh will not see this apart from in the picture painted for him by Moses—and if he cannot see Moses do this, is Moses required to do this? Of course. It is not as if Pharaoh and his inner circle are the only witnesses to the things that Moses does. I would suspect that nearly all the angels of heaven are watching what is going on here. This is really a spectacular series of events.

You have no doubt seen a movie and it builds up to a series of very intense drama (perhaps emotional drama, perhaps a stunning action sequence). This is what is happening for the angels of God, who are watching all of this happen. They observe human history each and every day; but what is happening right here is quite climatic.

Many of use enjoy movies and tv series and now have the ability to see them in our own homes. If you might imagine, God’s angelic creation observes human history very much like we might watch a movie. However, they can place themselves in any point within the action, something that we cannot yet do in a movie.

Exodus 9:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
qôwl (קול) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine plural noun with the definite article	Strong’s #6963 BDB #876
châdal (חָדַל) [pronounced khaw-DAHL]	to cease and desist, to leave off, to cease, to leave, to forsake	3 rd person masculine plural, Qal imperfect	Strong’s #2308 BDB #292
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
bârâd (בָּרָד) [pronounced baw-RAWD]	hail; hail stones; used figuratively for God’s judgement	masculine singular noun with the definite article	Strong’s #1259 BDB #135
lô’ (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong’s #1961 BDB #224
’ôwd (אוּד) [pronounced gôhd]	still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet	adverb	Strong’s #5750 BDB #728

Translation:...[and] the thundering will cease and the hail will not continue,...

Once Moses appeals to God, the thunder and hail will both stop. The latter portion of this suggests that there will not be hail like this ever again. Moses is still speaking to Pharaoh telling him what was going to happen.

Moses puts a very specific timeline to each plague. The time frame that he gives Pharaoh is the time that it takes for him to go out of the city. Pharaoh knows about how long this will take. When Moses does this, and spreads out his hands, the thunder, lightning and hail will all stop.

No doubt, as Moses is speaking, thunder can still be heard; flashes of lightning may be visible from where they are. There may be the sound of hail striking the palace (if that is where they all are).

Exodus 9:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לְמַ'אן (לְמַ'אן) [pronounced <i>l</i> -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 (מַ'אן) [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).			
יָדָעַ (יָדָעַ) [pronounced yaw- DAHG]	<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
כִּי (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
These two words are also found together in v. 14 with the same morphology.			
לְ (לְ) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Sometimes, when the lamed preposition is associated with a noun, there is ownership indicated—that is, the noun owns or has something named in the passage.			
יְהוָה (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217
'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 you will know that the earth [is] Yehowah's.

God controls the thunder, lightning and the hail as well. All of this is God's domain.

Nowhere does Moses seem discouraged, nor does he seem taken in by Pharaoh's continual change of mind. A few weeks previous, Pharaoh promising to allow the Hebrews to leave and then renegeing on that promise might have been a problem. By this time, Moses recognizes that God is in control of the universe and that Moses and the Hebrews are under His protection and guidance. Moses has developed a great faith in God during these experiences.

You may think that you would too, if you were faced with signs and wonders as this. However, that is not necessarily true. Aaron was with Moses the entire time, yet we will see him fail big time in the desert. He will participate in idolatry—this is the same Aaron who is an immediate witness to all of these miracles and likely still accompanies Moses to the palace to speak to Pharaoh. The Hebrews themselves—who see all of the great acts of God with their own eyes—will yet be a grumbling, faithless generation that God will have to kill off via the sin unto death. Their sons and daughters, many of whom did not witness these events, will have the spiritual wherewithal to go into the land take it. This simply tells us that we are not blank slates which are completely controlled by the events which take place in our lives.

Seth — Egyptian God of Storms and Disorder (a graphic); from [Wikipedia](#); accessed April 25, 2018.

No Egyptian god will come forward and deliver Egypt, as their gods are but figments of their imagination. Only God can deliver Egypt from His wrath. God is able to cause this great storm; Seth, the god of storms and disorder, can do nothing to stop God because he is nothing.

So far, Egypt was troubled by the plague of a massive hail storm. Pharaoh appears as though he is ready to give in to Moses.

The plague of hail and fire (The Phillip Medhurst Picture Torah 337); from [Wikimedia](#); accessed May 5, 2020.

Exodus 9:27–28 [And Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned this time. The Lord is righteous, and my people and I are wicked. Entreat the Lord, that there may be no more mighty thundering and hail, for it is enough. I will let you go, and you shall stay no longer.”](#)

Exodus 9:29 [Moses said to him, “As I go out of the city, I will spread my palms out towards Y^ehowah \[and\] the thundering will cease and the hail will not continue, so that you will know that the earth \[is\] Y^ehowah’s. \(Kukis mostly literal translation\)](#)

All of the thunder and hail will cease when Moses calls for that to happen, with the purpose that Pharaoh recognize that God controls these things on earth. The plagues do not simply run their own course and disappear; God starts them up and God ends them. The things that Moses says and does make that clear.

Throughout all of these plagues, God makes it perspicuous, by the actions of Moses (and sometimes Aaron), that He controls each plague from beginning to end. That is why God requires some theatrics from Moses. This always allowed those who saw Moses, tell other people, with great enthusiasm (or with great dismay), “Moses lifts his staff into the air and...” whatever plague promised would then happen. Recall that Moses (or Aaron) did several different things: the staff was brought crashing down on the earth; it was lifted up in a specific direction, ashes were gathered and thrown into the air, etc. So, when a plague’s beginning was described by one who was there, the one telling about always started with, “And Moses...”



Exodus 9:30

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 (אַתָּה) [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
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
^e bâdîym (עַבְדֵימֶ) [pronounced <i>é^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
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>	1 st person singular, 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
ṭerem (טֶרֶם) [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
yârê' (אָרַי) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal imperfect	Strong's #3372 BDB #431
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
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
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

Exodus 9:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p><i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i></p>	<p>masculine plural noun</p>	<p>Strong's #430 BDB #43</p>

Translation: But, [as] for you and your servants, I know that you [all] do not yet fear the face of Y^ehowah Elohim.”

This time, Moses recognizes, “You are not there yet. You tell me that we can leave; you plead with me to ask God to remove this judgment; but you are not there yet.” Even though the plague would be devastating and it would clearly do damage to that which belonged to Pharaoh and to his people, Pharaoh would continue to resist God to the end.

Moses has told Pharaoh what he is going to do, but then he adds this: “Listen, I know that you do not honestly fear God at this point; neither do your servants.”

Even I, at this point, wanted to believe Pharaoh; and to think that he is convinced. I want to take him at his word. Moses is less naive than me. However, v. 30 indicates that, despite what Pharaoh is saying, he is not even yet convinced of the power of God; and the same goes for his servants.

Exodus 9:30 But, [as] for you and your servants, I know that you [all] do not yet fear the face of Y^ehowah Elohim.” (Kukis mostly literal translation)

Moses has become people-smart. When he was younger, he possibly had it, but remember, he has lived in the desert for forty years with a small circle of family and acquaintances whom he knew quite well. However, since God brought him to Egypt, Moses has gotten to know Pharaoh well enough and he knows God's words well enough to realize that he is being placated. Pharaoh had not really changed his mind about God, Moses and the Hebrews; he was merely trying a new tact.

Moses can see right through him and he tells the Pharaoh as much. Visualize that this conversation is taking place in the midst of the storm, where they can still see and hear it. They may not be physically in the storm, but it can be heard by both men.

In the alternative, Pharaoh may be sincere in the moment, but Moses knows that, as soon as God removes the pressure, Pharaoh will go on back to his old used-to-be. “This sincerity and repentance means very little,” Moses might say, “If you are going to go back on your word as soon as the storm ends.”

What Moses knows is what God has told him. God has clearly indicated that Pharaoh has not yet completely given in. Moses now knows who to believe—no matter what Pharaoh says, Moses knows that God's words can be trusted.

Exodus 9:29–30 Moses said to him, “As I go out of the city, I will spread my palms out towards Y^ehowah [and] the thundering will cease and the hail will not continue, so that you will know that the earth [is] Y^ehowah's. But, [as] for you and your servants, I know that you [all] do not yet fear the face of Y^ehowah Elohim.” (Kukis mostly literal translation)

Exodus 9:29–30 Moses answered him, “As I go out of the city, I will spread my hands out towards Jehovah so that you will know that all the earth belongs to Him. However, as for you and your servants, I realize that you do not fully fear or respect Jehovah Elohim.” (Kukis paraphrase)

Next—and this is quite fascinating—Moses gives a few agricultural facts.

And the flax and the barley was struck down, for the barley [was in] ear and the flax [was in] bud. And the wheat and the spelt were not struck down, for late in coming they.

Exodus
9:31–32

The flax and barley were [both] struck down [by the hail], for the barley [was in] the ear and the flax [was in] bud. However, the wheat and the spelt were not struck down, for they [are] late in coming.

As a result of this great hail storm, the flax and barley crops were ruined, as the barley was in the ear and the flax was in the bud. However, the wheat and spelt crops were spared, as they are a later crop.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the flax and the barley was struck down, for the barley [was in] ear and the flax [was in] bud. And the wheat and the spelt were not struck down, for late in coming they.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the flax and the barley were beaten down, because the barley was in the ear, and the flax was making pods. [JERUSALEM. The flax was (making) pods, for it had cast its flowers.]
Revised Douay-Rheims	The flax therefore and the barley were hurt, because the barley was green, and the flax was now boiled: But the wheat, and other winter corn were not hurt, because they were lateward.
Aramaic ESV of Peshitta	The flax and the barley were struck, for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt were not struck, for they had not grown up.
Lamsa's Peshitta (Syriac)	And the flax and the barley were lost; for the barley was in the ear and the flax was boiled. But the wheat and the rye were not lost; for they were sown late.
Updated Brenton (Greek)	And the flax and the barley were struck, for the barley was advanced, and the flax was seeding. But the wheat and the rye were not struck, for they were late.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the flax and the barley were damaged, for the barley was almost ready to be cut and the flax was in flower. But the rest of the grain-plants were undamaged, for they had not come up.
Easy English	The large pieces of ice had destroyed the flax and the barley. This was because the barley plants were ready for men to cut them. And the flax plants had buds on them. But the ice had not destroyed the wheat and the spelt. This was because they appeared out of the ground later. 'Flax' is a plant. People make cloth from the flax plant. A 'bud' is a flower that has not yet opened. The ice destroyed the buds because they were weak. 'Barley' is a food plant. The ice destroyed the weak tops of the barley plants. 'Wheat' is a food plant and so is 'spelt'. These plants had not yet grown up from the ground. So the ice did not destroy them.
Easy-to-Read Version—2006	The flax had already developed its seeds, and the barley was already blooming. So these plants were destroyed. But wheat and spelt ripen later than the other grains, so these plants were not destroyed.

God's Word™	(The flax and the barley were ruined, because the barley had formed heads and the flax was in bloom. Neither the wheat nor the wild grain was damaged, because they ripen later.)
The Message	(The flax and the barley were ruined, for they were just ripening, but the wheat and spelt weren't hurt—they ripen later.)
NIRV	The barley was ripe. The flax was in bloom. So they were both destroyed. But the wheat and spelt weren't destroyed. That's because they ripen later.

Thought-for-thought translations; paraphrases:

Common English Bible	(Now the flax and the barley were destroyed, because the barley had ears of grain and the flax had buds. But both durum and spelt wheat weren't ruined, because they hadn't come up.)
Contemporary English V.	Meanwhile, the flax and barley crops had been destroyed by the storm because they were ready to ripen. But the wheat crops ripen later, and they were not damaged.
The Living Bible	All the flax and barley were knocked down and destroyed (for the barley was ripe, and the flax was in bloom), but the wheat and the emmer were not destroyed, for they were not yet out of the ground.
New Berkeley Version	.
New Life Version	The flax and the barley were destroyed. For these plants had just begun to grow. But the other grains were not destroyed, because they grow later.
New Living Translation	(All the flax and barley were ruined by the hail, because the barley had formed heads and the flax was budding. But the wheat and the emmer wheat were spared, because they had not yet sprouted from the ground.)
Unlocked Dynamic Bible	When the ice fell, the flax was ruined because the blossoms were forming, and the barley was ruined because its grain was ripe. But none of the wheat was ruined, because its shoots were still very small.

Partially literal and partially paraphrased translations:

American English Bible	Well, [Egypt's] flax and barley was all destroyed, because the barley was fully-grown and the flax had seeds. However, the wheat and rye hadn't been damaged, because they came up later.
Beck's American Translation	.
International Standard V	(Now the flax and the barley were ruined because the barley was in ear and the flax was in bud. The wheat and the wild grain [Or <i>spelt</i>] were not ruined because they were late crops.)
New Advent (Knox) Bible	(The flax and the barley had been spoiled; the barley was ripening, and the flax already in the pod. But no harm was done to the late crops, the wheat and the spelt.)
Translation for Translators	When the hail fell, the flax was ruined because the buds were forming, and the barley was ruined because its grain was ripe. 32 But none of the wheat was ruined, because its shoots were still very small.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The flax and barley are to have been smitten, for the barley was tender, and the flax in bud. Are the wheat and the spelt to have been smitten? - They are of that late.
Conservapedia	And the flax and the barley were destroyed because the barley was pollinated and the flax was in pod. [This is a key chronological point: this took place on or near the new moon that marked the month of Abib, which means "pollinated." Today the month is called Nisan.] But the wheat and the spelt were not destroyed because they were still not ripe. [The month of the wheat harvest is called Sivan even today.]

Ferrar-Fenton Bible	So the Bax and the barley were cnt up, for the barley was in ear and the flax in flower; but the wheat and rye were not cut up, for they were of later growth.
God's Truth (Tyndale)	The flax and the barley were smitten, for the barley was shot up and the flax was balled (budded): but the wheat and the rye were not smitten, for they were late sown.
Jubilee Bible 2000	The flax, therefore, and the barley were smitten, for the barley was headed out, and the flax was in stalk. But the wheat and the rye were not smitten; for they were late.
Lexham English Bible	And the flax and the barley were struck, because the barley [was in the] ear and the flax [was in] bud. But the wheat and the spelt were not struck, because they [are] late-ripening.
Tree of Life Version	.
Unlocked Literal Bible	Now the flax and the barley were ruined, for the barley was maturing in the ear, and the flax was in bloom. But the wheat and the spelt were not harmed because they were later crops.
Urim-Thummim Version	So the flax and the barley were destroyed, for the barley was budding and the flax had already bloomed. But the wheat and the spelt were not destroyed for they were late crops.
Wikipedia Bible Project	And the flax and the barley art struck, because the barley was ready, and the flax was blooming tall. And the wheat and the grain were not struck, because these are still small.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The flax and the barley were ruined, as the barley was almost ripe and the flax was in flower, but the wheat and the spelt which are late crops were not destroyed.
The Heritage Bible	And the flax and the barley were struck, because the barley was a green shoot, and the flax was in bloom. And the wheat and the spelt were not struck because they had not grown up.
New American Bible (2011)	Now the flax and the barley were ruined, because the barley was in ear and the flax in bud. But the wheat and the spelt were not ruined, for they grow later.
New Jerusalem Bible	The flax and the barley were ruined, since the barley was in the ear and the flax in bud, but the wheat and spelt were not destroyed, being late crops.
Revised English Bible–1989	(The flax and barley were destroyed because the barley was in the ear and the flax in bud, but the wheat and vetches were not destroyed because they come later.)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The flax and barley were ruined, because the barley was ripe and the flax in bud. But the wheat and buckwheat were not ruined, because they come up later.
The Complete Tanach	But you and your servants I know that you still do not fear the Lord God, though the flax and the barley have been broken, for the barley is in the ear, and the flax is in the stalk. V. 30 is included for context.

though the flax and the barley have been broken: Heb. הִתְכַּנַּן, has been broken, an expression similar to “Pharaoh-Neco (הַכֵּן הָעֶרֶפ) ” [the lame Pharaoh] (II Kings 23: 29); “broken-hearted (מִיאֲכֵן) ” (Isa. 16:7); and likewise, “have not been broken (וְלֹא יִכָּנֵן) ” (below, verse 32). It is incorrect to interpret it as an expression of smiting (הִאֲכִיחַ), because a “nun” does not come in place of a “hey,” that הִתְכַּנַּן should be explained like הִתְכַּחַּ, smitten, and וְכִנָּה like וְכִנָּה; smitten. The “nun” is, however, a root letter in the word, and it is of the same form as “and his bones are dislocated (וְשִׁבְרָתוֹ) ” (Job 33:21).

for the barley is in the ear: It has already ripened and is standing in its stalks, and they have been broken and have fallen. Likewise, the flax has already grown and has become hardened [enough] to stand in its stalks.

the barley is in the ear: Heb. בִּבְאָ, it has stood in its stalks, an expression like “the green plants of (בְּאֵב) the valley” (Song of Songs 6:11).

The wheat and the spelt, however, have not been broken because they ripen late.”

because they ripen late: Heb. תְּלִיפָא, late, and they were still tender and were able to withstand the hard [hail]. Although it says: “and the hail struck all the vegetation of the field” (verse 25), the simple meaning of the verse may be explained as referring to the herbs that were standing in their stalks, which could be smitten by the hail. In the Midrash of Rabbi Tanchuma (Va’era 16), some of our Rabbis differed with this and interpreted יֵכּ תְּלִיפָא to mean that “wonders of wonders (תְּוֹאֲלָפִי) ” were wrought for them, that they were not smitten.

exeGeses companion Bible

...and the flax and the barley is smitten;
for the barley is unripe and the flax buds:
and the wheat and the spelt are not smitten:
for they are not dark.

Israeli Authorized Version

But as for thee and thy servants, I know that ye will not yet fear YY Elohim. And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.

Kaplan Translation

The flax and barley have been destroyed, since the barley was ripe, and the flax had formed stalks. But the wheat and spelt have not been destroyed, since they are late in sprouting.'

The flax...

This is still part of Moses' speech (Saadia Gaon; Rashbam; Ramban; Tur; Hirsch). According to others, this is the Torah's comment (Ibn Ezra).

spelt

(Septuagint; espelta in Spanish, Radak, Sherashim; Bertonoro on Kilayim 1:1), otherwise known as Dinkel (Tifereth Yisroel on Kilayim 1:1). This is a species of wheat (Pesachim 35a) known as triticum spelta. Maimonides, however, writes that it is a kind of desert wheat (commentary on Kilayim 1:1). Since no evidence of spelt has been found in Biblical times, some identify the kusemeth here as Emmer wheat (triticum dicoccum), which is found in ancient Egyptian tombs. Others say that it is triticum diocoides, which grows wild in the Holy Land. Thus, in Hebrew there are two types of wheat, chita, and kusemeth, and in ancient Egyptian, these may correspond to chetzt or khent and kamut.

late in sprouting

And still not emerged from the ground (Ibn Ezra; Radak, Sherashim). Or, 'still yielding' (Rashi; Lekach Tov; Saadia; both explanations are found in Sekhel Tov).

Orthodox Jewish Bible

And the flax and the barley was struck; for the barley was ripe, and the flax was in bud.

But the wheat and the spelt were not struck; for they were not yet come up.

The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

(Now the flax and the barley were battered and ruined [by the hail], because the barley was in the ear (ripe, but soft) and the flax was in bud, but the wheat and spelt (coarse wheat) were not battered and ruined, because they ripen late in the season.)

The Expanded Bible

The flax was in ·bloom [bud], and the barley ·had ripened [was in the ear], so these crops were ·destroyed [ruined]. But ·both wheat crops [the wheat and the spelt] ripen later, so they were not ·destroyed [ruined].

Kretzmann's Commentary

And the flax and the barley was smitten, that was the extent of the damage done by the hail; for the barley was in the ear, the stalks had made heads, and the flax was boiled, it was in bloom. In their case, therefore, there was a total loss.

But the wheat and the rye, or spelt, were not smitten; for they were not grown up, they belong to the late grains.

NET Bible®

(Now the⁷² flax and the barley were struck⁷³ by the hail,⁷⁴ for the barley had ripened⁷⁵ and the flax⁷⁶ was in bud. But the wheat and the spelt⁷⁷ were not struck, for they are later crops.)⁷⁸

^{72tn} A disjunctive vav introduces the two verses that provide parenthetical information to the reader. Gesenius notes that the boldness of such clauses is often indicated by the repetition of nouns at the beginning (see GKC 452 §141.d). Some have concluded that because they have been put here rather than back after v. 25 or 26, they form part of Moses' speech to Pharaoh, explaining that the crops that were necessary for humans were spared, but those for other things were destroyed. This would also mean that Moses was saying there is more that God can destroy (see B. Jacob, Exodus, 279).

^{73tn} The unusual forms נִקְּטָה (nukkatah) in v. 31 and נִקְּטָה (nukku) in v. 32 are probably to be taken as old Qal passives. There are no attested Piel uses of the root.

^{74tn} The words "by the hail" are not in the Hebrew text, but are supplied from context.

^{75tn} Heb "was in the ear" (so KJV, NAB, NASB, NRSV); NIV "had headed."

^{76sn} Flax was used for making linen, and the area around Tanis was ideal for producing flax. Barley was used for bread for the poor people, as well as beer and animal feed.

^{77tn} The word קִשְׁמֵט (kussemet) is translated "spelt"; the word occurs only here and in Isa 28:25 and Ezek 4:9. Spelt is a grain closely allied to wheat. Other suggestions have been brought forward from the study of Egyptian crops (see a brief summary in W. C. Kaiser, Jr., "Exodus," EBC 2:363-64).

^{78tn} Heb "for they are late."

Syndein/Thieme

And the flax and the barley was smitten for the barley was in the ear, and the flax was budded/bolled. But the wheat and the rie {a wheat like crop} were not smitten for they were not grown up.

The Voice

(The flax and barley crops were both destroyed, because the barley heads were nearly ripe and buds had formed on the flax *when the hail fell*. But the wheat and the spelt had not yet sprouted, so these crops were spared.)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the flax and the barley was hit, given that the barley was green and the flax was budding, and the wheat and the spelt were not hit given that they were late,...
Charles Thompson OT	Now the flax and the barley were smitten, for the barley had eared and the flax was in seed. But the wheat and spelts were not smitten for they had been lately sown.
Concordant Literal Version	(And the flax and the barley were smitten, for the barley was pollinated, and the flax was in pod;" yet the wheat and the spelt were not smitten, for they were in blade.)
<i>Emphasized Bible</i>	Now, the flax and the barley, were smitten,—for the barley, was in the ear, and, the flax, was in flower; but the wheat and the spelt, were not smitten,—for they were, not ripe.
English Standard Version	(The flax and the barley were struck down, for the barley was in the ear and the flax was in bud. But the wheat and the emmer [A type of wheat] were not struck down, for they are late in coming up.)
Modern English Version	Now the flax and the barley were struck, for the barley was in the ear, and the flax was in bud. But the wheat and the spelt were not struck, for they grow up later.
NASB	(Now the flax and the barley were ruined [Lit <i>smitte</i> , for the barley was in the ear and the flax was in bud. But the wheat and the spelt were not ruined [Lit <i>smitten</i>], for they ripen late.)
New European Version	The flax and the barley were struck, for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt were not struck, for they had not grown up.
New King James Version	Now the flax and the barley were struck, for the barley was in the head and the flax was in bud. But the wheat and the spelt were not struck, for they are late [Lit. <i>darkened</i>] crops.
Stuart Wolf's Translation	.

Third Millennium Bible *And the flax and the barley were smitten; for the barley was in the ear, and the flax was in bolls. But the wheat and the rye were not smitten, for they were not grown up.*

Young's Updated LT *And the flax and the barley have been struck down, for the barley is budding, and the flax forming flowers, and the wheat and the rye have not been struck down, for they are late.*

The gist of this passage: Two grain crops were destroyed; two were not.
31-32

Exodus 9:31a

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
pishtâh (פִּשְׁתָּהּ) [pronounced <i>pihsh^e-TAW</i>]	<i>flax [the plant]; flax used for the wick of a lamp</i>	feminine singular noun with the definite article	Strong's #6594 BDB #834
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
s ^e ôrâh (שֵׁעֹרָה) [pronounced <i>seh-goh-RAW</i>]	<i>barley</i>	feminine singular noun with the definite article	Strong's #8184 BDB #972
nâkâh (נָכָה) [pronounced <i>naw-KAWH</i>]	<i>to be struck, to be assaulted, to be hit, to be struck down</i>	3 rd person feminine singular, Pual perfect	Strong #5221 BDB #645

Translation: *The flax and barley were [both] struck down [by the hail],...*

What we are being told here is, the Egyptians were very organized in their growing of crops. There are 4 grains spoken of here, and the Egyptians planted them at different times to have them mature at different times of the year. This allowed them to have freshly picked and processed grain throughout much of the year.

However, this year, the flax and barley crops were ruined, because these crops were growing in the field when this storm hit Egypt.

Exodus 9:31b

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
s ^e ôrâh (שֵׁעֹרָה) [pronounced <i>seh-goh-RAW</i>]	<i>barley</i>	feminine singular noun with the definite article	Strong's #8184 BDB #972

Exodus 9:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ābīyb (אֲבִיב) [pronounced aw-BEEB]	<i>fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib; transliterated Abib</i>	masculine singular noun	Strong's #24 BDB #1
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
pishtāh (פִּשְׁתָּה) [pronounced pihsh ^e - TAW]	<i>flax [the plant]; flax used for the wick of a lamp</i>	feminine singular noun with the definite article	Strong's #6594 BDB #834
gib ^e ol (גִּבְעוֹל) [pronounced ghihb- GOHL]	<i>bud, calyx [of a flower]</i>	masculine singular noun:	Strong's #1392 BDB #149

This word is only found here.

Translation: ...for the barley [was in] the ear and the flax [was in] bud.

The barley being in the head (also translated, *ear*) means that it was nearly at maturity; and the flax was in the bud, indicating that it had just begun its cycle of producing grain. Because these plants were growing in the fields, they were completely destroyed.

Exodus 9:31 *The flax and barley were [both] struck down [by the hail], for the barley [was in] the ear and the flax [was in] bud.* (Kukis mostly literal translation)

The flax and barley were completely destroyed by the hail; this year's crop was gone. So there would be a considerable period of time when there would be no grain for the Egyptians, which could mean starvation for many. Ironically, in their past, Joseph, a Hebrew, has worked out a system of storing this grain so that the people did not starve.

As an aside, remember back to Exodus 5, when we saw the first meeting between Moses and Aaron and Pharaoh? We experienced that meeting from man's perspective. Pharaoh made a big deal out of withdrawing the straw from his Hebrew slaves, a key ingredient in their making of bricks. These crops—the flax and the barley—all of that straw came from these crops. The grain was preserved and the unused portion was the straw that was used for the bricks. Now, with this great hail, it was all destroyed. The plants would be destroyed before the grain could ripen.

Exodus 9:32a

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 wāw conjunction	No Strong's # BDB #251

Exodus 9:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chîṭṭâh (חֵטֶת) [pronounced <i>kheet-TAW</i>]	<i>wheat, wheat plant; wheat flour; wheat stalks</i>	feminine singular noun with the definite article	Strong's #2406 BDB #334
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
kuṣṣemeth (קִצְמֶת) [pronounced <i>koos-SEH- mehth</i>]	<i>spelt</i>	feminine singular noun, with the definite article	Strong's #3698 BDB #493
This is an ancient grain planted and harvested in the spring or the fall.			
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to be struck, to be assaulted, to be hit, to be struck down</i>	3 rd person plural, Pual perfect	Strong #5221 BDB #645

Translation: However, the wheat and the spelt were not struck down,...

There were two other grains grown in Egypt, wheat and spelt. They possibly had not even been planted yet.

Exodus 9:32b

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
'âphîyl (אֶפְיֵל) [pronounced <i>aw-FEEL</i>]	<i>not ripened, unripe; darkened, concealed, late in coming</i>	feminine plural adjective	Strong's #648 BDB #66
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

Translation: ...for they [are] late in coming.

These two crops were planted later than the first two grains. It is possible that they were in the ground; but my guess is, they had not been planted yet; (or, if they had been planted, they may have not germinated yet).

Exodus 9:32 However, the wheat and the spelt were not struck down, for they [are] late in coming. (Kukis mostly literal translation)

The wheat and spelt (whatever that is) could be planted and harvested later. It makes sense that Pharaoh and others considered this. First thing on their minds was, no doubt, food for the country (and themselves, of course).

Apparently, the barley comes in first, then the flax, and after that, the wheat and spelt. These are 4 kinds of grain which may or may not match the names given to them in the English. The Egyptians worked out a timetable on when to plant these various grains. The idea, of course, is to provide there freshest grain for the longest period of time possible; as well as to spread out the work required to grow each grain.

Modern farmers do this all of the time, so that they are harvesting their crops according to when they planted them.

Exodus 9:31–32 **The flax and barley were [both] struck down [by the hail], for the barley [was in] the ear and the flax [was in] bud. However, the wheat and the spelt were not struck down, for they [are] late in coming.** (Kukis mostly literal translation)

Exodus 9:31–32 **As a result of this great hail storm, the flax and barley crops were ruined, as the barley was in the ear and the flax was in the bud. However, the wheat and spelt crops were spared, as they are a later crop.** (Kukis paraphrase)

What we read here is an interesting aside. This reveals another area where Moses has great knowledge. Moses was raised up in the palace of Pharaoh, and he would have had a first-rate education. This verse suggests that his knowledge of things agricultural was vast.

I know that corn is in the field and it is planted, it grows, and then it is picked. I know what a corn stalk looks like. I also suspect that there are different kinds of corn which mature more slowly. But that is all that I know about corn or any other vegetable that I eat. Moses, on the other hand, can distinguish the vegetables from their plants, he knows when they ripen, when one is in ear and the others are in flower and when some are just beginning to grow. Moses did not have to even go out to a field to observe this. As training to become the king of Egypt, Moses had an exceptionally wide range of knowledge (something I have previously discussed). He has spent years at the University of Egypt under the very best of private tutors (and, I believe that Moses occasionally had in classes about the people of Israel). Knowledge of the crops would have been central to his study as this was a major part of the economic backbone of Egypt's economy.

Furthermore, this is just one branch of knowledge that he possessed. He was very well-educated in many different fields.

As an aside, Zodiates Old Testament tells us, that, spelt (or rye) was a wild wheat which, on the one hand was more edible than barley; but on the other, inferior to wheat. Its harvest came after the harvest of the barley and it was difficult to separate it from its chaff. It was from this grain that the Egyptians made their basic bread.

And so goes out Moses from with Pharaoh the city-ward. And so he stretches out his palms unto Y^ehowah and so ceases the thunder and the hail. And rain has not been poured earth-ward.

Exodus
9:33

Moses then went out from Pharaoh towards the city. He stretched out his palms to Y^ehowah and (as a result) the thunder and the hail ceased. No rain poured on the earth.

Moses then went out from Pharaoh towards the city. He stretched out his hands towards Jehovah and, as a result, the thunder and hail ceased. No rain poured out on the earth.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes out Moses from with Pharaoh the city-ward. And so he stretches out his palms unto Y ^e howah and so ceases the thunder and the hail. And rain has not been poured earth-ward.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But the wheat and the spelt were not smitten, because they are later. And Mosheh and Aharon went out from Pharaoh to the suburb, and he stretched out his hands in prayer before the Lord, and the thunders of the curse were withheld, and the hail and rain that were descending came not on the earth.
Revised Douay-Rheims	And when Moses was gone from Pharaoh out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased, neither did there drop any more rain upon the earth.
Aramaic ESV of Peshitta	Mosha went out of the city from Pharaoh, and spread abroad his hands to Mar-Yah; and the thunders and hail ceased, and the rain was not poured on the earth.
Lamsa's Peshitta (Syriac)	And Moses went out of the city from the presence of Pharaoh, and spread out his hands to the LORD; and the thunders and hail ceased, and the rain was not poured upon the earth.
Updated Brenton (Greek)	And Moses went forth from Pharaoh out of the city, and stretched out his hands to the Lord, and the thunders ceased and the hail, and the rain did not drop on the earth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Moses went out of the town, and stretching out his hands made prayer to God: and the thunders and the ice-storm came to an end; and the fall of rain was stopped.
Easy English	Then Moses left Pharaoh and Moses went out of the city. Moses lifted up his hands to the Lord. Then the storms and the ice stopped. The rain also stopped falling on the earth.
Easy-to-Read Version–2006	Moses left Pharaoh and went outside the city. He lifted his hands in prayer to the LORD. And the thunder and hail stopped, and then even the rain stopped.
Good News Bible (TEV)	Moses left the king, went out of the city, and lifted up his hands in prayer to the Lord. The thunder, the hail, and the rain all stopped.
<i>The Message</i>	Moses left Pharaoh and the city and stretched out his arms to GOD. The thunder and hail stopped; the storm cleared.
NIRV	Then Moses left Pharaoh and went out of the city. Moses lifted up his hands and prayed to the Lord. The thunder and hail stopped. The rain didn't pour down on the land any longer.
New Simplified Bible	Moses left the royal palace and the city. He lifted his arms in prayer to Jehovah. The thunder, hail, and drenching rain stopped.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	After Moses left the royal palace and the city, he lifted his arms in prayer to the LORD, and the thunder, hail, and drenching rain stopped.
The Living Bible	So Moses left Pharaoh and went out of the city and lifted his hands to heaven to the Lord, and the thunder and hail stopped, and the rain ceased pouring down.
New Berkeley Version	.
New Living Translation	So Moses left Pharaoh's court and went out of the city. When he lifted his hands to the Lord, the thunder and hail stopped, and the downpour ceased.

Unlocked Dynamic Bible So Moses left the king and went outside the city. He lifted up his hands toward Yahweh and prayed. Then the thunder and the ice storm stopped, and the rain also stopped falling on the land of Egypt.

Partially literal and partially paraphrased translations:

American English Bible Then Moses left Pharaoh and [walked] out of the city. And when he raised his hands to Jehovah, the thundering ended, and the rain and hail stopped falling.

Beck's American Translation .

New Advent (Knox) Bible When Moses left Pharaoh and the city, he stretched out his hands to the Lord; whereupon the thunder and the hail ceased, and no more rain fell on the land.

Translation for Translators So Moses/I left the king and went outside the city. He/I lifted up his/my hands toward Yahweh *and prayed*. Then the thunder and the hail stopped, and the rain also stopped falling on the land *of Egypt*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Moses was to go out of the city, even from Pharaoh, and was to stretch out his hands to Jehovah. The thunder and hail was to desist - is the rain to have poured out on the solid grounds? -

Conservapedia Moses left the city, and raised his hands to the LORD, and the thunderstorm, the hail, and the rain all ceased.

Ferrar-Fenton Bible When Moses went from the presence of Pharaoh outside the city, he spread his hands before the EVER-LIVING; and the voices ceased, and the hail storm poured not earthward.

God's Truth (Tyndale) And Moses went out of the city from Pharaoh and spread abroad his hands unto the Lord, and the thunder and hail ceased, neither rained it any more upon the earth, when Pharaoh saw that the rain and the hail and thunder were ceased, he sinned again and hardened his heart: both he and his servants. So was the heart of Pharaoh hardened, that he would not let the children of Israel go, as the Lord had said by Moses. Vv. 34–35 are included for context.

Tree of Life Version .

Unlocked Literal Bible When Moses had left Pharaoh and the city, he spread out his hands to Yahweh; the thunder and hail stopped, and the rain came down no more.

Urim-Thummim Version .

Wikipedia Bible Project And moses left from Pharaoh's, and the city, and he spread his palm to Yahweh and the sounds and the hail ceased, and downpour did not scorch the Earth.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Moses left Pharaoh and went out of the city and raised his hands towards Yahweh. The thunder and hail ceased and it stopped raining.

The Heritage Bible .

New American Bible (2011) When Moses had left Pharaoh and gone out of the city, he extended his hands to the LORD. The thunder and the hail ceased, and the rain no longer poured down upon the earth.

New Jerusalem Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible (*Maftir*) Moshe went out of the city, away from Pharaoh, and spread out his hands to *ADONAI*. The thunder and hail ended, and the rain stopped pouring down on the earth.

The Complete Tanach Moses went away from Pharaoh, out of the city, and he spread out his hands to the Lord, and the thunder and the hail ceased, and rain did not come down to earth.

did not come down: Heb. אל, did not reach. Even those [hailstones] that were in the air did not reach the ground. Similarly: ונילע רתתו, "the curse and the oath" of Ezra (sic) (Dan. 9:11), [which means they] have befallen us. Menachem (Machbereth Menachem, p. 184), however, classified it (רתג) in the group headed by "As silver is melted (ותרהק) " (Ezek. 22:22), an expression of pouring [molten] metal, and I approve of his words, as the Targum renders קציו (Exod. 38:5) as יתרא, "And he cast," [and] תקדל (Exod. 38:27) as אנתראל, "to cast." This too, תרג אל, means: was not poured to earth.

exeGesés companion Bible And Mosheh goes from the city - from Paroh and spreads his palms to Yah Veh: and the voices and hail cease and the rain pours not on the earth.

Kaplan Translation Moses left Pharaoh's presence, and went out of the city. As soon as he spread his hands out to God, the thunder ceased, and the hail and rain stopped falling to the ground.

Orthodox Jewish Bible And Moshe went out of the Ir from Pharaoh, and spread out his palms [davening] unto Hashem; and the thunders and barad ceased, and the rain was not poured upon ha'aretz.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible So Moses left the city and Pharaoh, and stretched out his hands to the Lord; then the thunder [Lit *sounds*] and hail ceased, and rain no longer poured on the earth.

The Expanded Bible Moses left the king [^LPharaoh] and went outside the city. He raised [^Lspread] his hands to the Lord, and the thunder and hail stopped [^Lceased]. The rain also stopped falling to [^Lno longer poured on] the ground.

Kretzmann's Commentary .

NET Bible® .

The Voice

Moses left Pharaoh and departed the city. He lifted up his hands to the Eternal *and prayed*. *When he did*, the thunder and hail and heavy rains stopped.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked out^m} went out of the city, <away from> "Paroh ^{Great house^m}", and he spread out his palms to "YHWH ^{He is^m}" and the / terminated, and the hailstones and precipitation did not drop down unto the land,...

Concordant Literal Version When Moses went from Pharaoh from the city, and he spread his palms to Yahweh, then the thundering sounds halted, and the hail and the rain was not poured forth earthward.

English Standard Version So Moses went out of the city from Pharaoh and stretched out his hands to the LORD, and the thunder and the hail ceased, and the rain no longer poured upon the earth.

New European Version Moses went out of the city from Pharaoh, and spread abroad his hands to Yahweh; and the thunders and hail ceased, and the rain was not poured on the earth.

Stuart Wolf's Translation .

Young's Updated LT

And Moses goes out from Pharaoh, *from* the city, and spreads his hands unto Jehovah, and the voices and the hail cease, and rain has not been poured out to the earth.

The gist of this passage: Moses leaves the city, spreads out his hands to God, and the thunder, hail and rain all cease.

Exodus 9:33a

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
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
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
'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
'îyr (עִיר) [pronounced <i>geer</i>]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: Moses then went out from Pharaoh towards the city.

What we read here in the NKJV and the Hebrew are somewhat different. This verse begins *and so goes Moses...* This is followed by 2 prepositions, min (מִן) [pronounced *mihn*] (Strong's #4480 BDB #577) and 'îm (עִם) [pronounced *geem*] (Strong's #5973 BDB #767). Together, these two prepositions mean, *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.* This is followed by *Pharaoh*, so this gives us, *and so Moses goes out from being with Pharaoh.* Then there is another word, 'êth (אֶת) [pronounced *ayth*], which is the sign of the direct object. It is usually not translated; but when it is translated, it is rendered, *to, toward.* Strong's #853 BDB #84. So, despite what your Bible reads, so far, this verse would literally be translated, *Moses then went out from Pharaoh towards the city.*

Moses leaves Pharaoh, but it appears that he walks towards the city and not away from it.

Also, I am not really certain exactly what city we are speaking of. However, it is quite normal for the city of Pharaoh to be the capitol city. It sounds as though Pharaoh's palace was not in the middle of the city, but on the outskirts (again, I am assuming that this is where Moses and Pharaoh met during the storm).

Exodus 9:33b			
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
pâras (פָּרַס) [pronounced <i>paw-RAHS</i>]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 rd person masculine singular, Qal imperfect	Strong's #6566 BDB #831
kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
'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
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: He stretched out his palms to Y^ehowah...

Moses walks towards the city so that people there will observe his actions. I would suppose that Moses is a reasonably well-known figure in Egyptian society by this time. So, when he stretches out his hands toward Y^ehowah, this would be observed by the people there.

The Jewish people were very demonstrative, and part of the reason for this is, sometimes information was conveyed from a distance. For instance, Moses might hold up his staff towards the heavens. Now, people can see this from a distance further away that people can hear Moses.

Exodus 9:33c			
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
châdal (חָדַל) [pronounced <i>khaw-DAHL</i>]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	3 rd person masculine plural, Qal imperfect	Strong's #2308 BDB #292
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine plural noun with the definite article	Strong's #6963 BDB #876

Exodus 9:33c

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
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: ...and (as a result) the thunder and the hail ceased.

Now, quite obviously, Moses and Aaron are not being harmed by the thunder and hail. There may have even been a respite in the hail or there may simply be no hail around where Moses and Aaron stood. However, when Moses raises up his hands, then all of the thunder, lightning and hail stop. Let me suggest again that this is very theatric and that the cessation would have been sudden.

Exodus 9:33d

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
mâtâr (מָטָר) [pronounced <i>maw-TAWR</i>]	<i>rain</i>	masculine singular noun	Strong's #4306 BDB #564
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthak ^e (נָתַח) [pronounced <i>naw-THANK</i>]	<i>to be poured [out, forth]; to pour oneself out; metaphorically to pour out one's anger</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5413 BDB #677
Owens has that this is a Piel, but I do not find the Piel in BDB. The BHSEk (in e-sword) also has the Niphal and not the Piel.			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: No rain poured on the earth.

There are several ways to understand this: (1) it had not rained at all during this particular plague; or (2) it had rained, but that was not the destructive part of the storm, and, therefore, not really discussed; or (3) this speaks of the hail raining down. I think that (2) is the correct understanding here, as hail is mentioned separately.

Egypt was struck by a hail storm as it had never seen before; and this hailstorm killed any living thing left out in the field; and destroyed Egypt's crops.

Exodus 9:33 Moses then went out from Pharaoh towards the city. He stretched out his palms to Y^ehowah and (as a result) the thunder and the hail ceased. No rain poured on the earth. (Kukis mostly literal translation)

Notice the difference between these two translations:

Exodus 9:33 So Moses went out of the city from Pharaoh and spread out his hands to the Lord; then the thunder and the hail ceased, and the rain was not poured on the earth. (NKJV)

Most translations agree with the NKJV here.

Normally, I do not quibble with the NKJV translation. However, here, I would instead translate this...

Exodus 9:33 Moses then went out from Pharaoh towards the city. He stretched out his hands towards Jehovah and, as a result, the thunder and hail ceased. No rain poured out on the earth. (Kukis paraphrase)

The way that I read and understand this is, Moses has gone to a more public setting in order to raise up his hands to God (which is the reason why I previously went into detail about the Hebrew at this point). Moses would be seen by many to petition God; with the result that the inclement weather suddenly stopped.

I find it interesting that Moses and Aaron are always before Pharaoh, in one place or another, when they bring on the plague; but they seem to go quite a distance away in order for the plague to be removed. I can only guess as to why that is. My first conjecture is, Moses and Aaron cannot do this in the palace, as that would have been considered to be a corrupted structure, from which God would not hear Moses. Or, perhaps some credit would have been given to the itinerant religious illusionists that Pharaoh kept on hand. Or, perhaps Goshen was close and Moses needed to commune with God from Goshen? In this case, right now, it appears as though Moses acts in or near the city (I have assumed it to be the capitol city of Egypt). This would place the palace on the outskirts of the city (assuming that this particular meeting took place in the palace, which seems logical).

Just as Moses had promised, he spread out his hands towards heaven, and the thunder and hail ceased. I believe that the intent was for many in Egypt to see this. Obviously, this horrendous storm would not have been on Moses and Aaron, no matter where they were; and it is possible that they brought with them the only calm in that storm. Therefore, people could still hear the thunder and see the lightning; but it was clear that deadly hailstones were not coming down where Moses and Aaron were. Making a few logical assumptions like this would suggest that, as Moses walked nearer to the city, that the calm of the storm remained with him and around him; and people came out to see what was going on, when they found themselves in the midst of this calm as well. They would have seen Moses raise up his arms towards the heavens, and for the storm all around them to completely and suddenly cease. Moses was clearly connected to the beginning of each plague; but here, he is seen by many as the one who ends the plague (obviously, Moses does not end any plague; I am simply speaking of what people could see).

Moses called upon God to end the storm; and God did. From the safety of his palace, Pharaoh could no longer hear the storm; but it left behind utter devastation.

Moses knows the drill. He simply appeals to Y^ehowah and God removes the plague of the storm forever from the land of Egypt. We know what will happen next: Pharaoh will renege on his promise to Moses.

Although we are not told this here, angels are also observing every move that Moses makes and watching this incredible drama of God's deliverance of the Hebrews. In like fashion, the angels also watch the unfolding of the drama of our lives; they see our spiritual successes and our many failures. Our lives are very instructive to the angels (elect and fallen).

At this point, we have come to the end of the 7th plague. Moses has just reached out to God to remove it (v. 33).

Exodus 9:33 Moses then went out from Pharaoh towards the city. He stretched out his hands towards Jehovah and, as a result, the thunder and hail ceased. No rain poured out on the earth. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Pharaoh's Heart is Strengthened Against God

And so sees Pharaoh that had ceased the rain and the hail and the thunder; and so he adds to sin, and so he hardens his heart, he and his servants. And so he hardens a heart of Pharaoh and he does not sent out sons of Israel, as which had spoken Y^ehowah in a hand of Moses.

Exodus
9:34–35

Pharaoh saw that the rain, the hail and the thunder had ceased; he [still] continued to sin. He and his servants hardened their hearts. He therefore hardened his heart [lit., a *heart of Pharaoh*] and did not send out the sons of Israel, just as Y^ehowah had said by the hand of Moses.

When Pharaoh saw that the rain, hail and thunder had suddenly stopped, he again sinned, hardening his heart—he and his servants hardened their hearts. Therefore, Pharaoh did not send out the sons of Israel, just as Jehovah had said by the hand of Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees Pharaoh that had ceased the rain and the hail and the thunder; and so he adds to sin, and so he hardens his heart, he and his servants. And so he hardens a heart of Pharaoh and he does not sent out sons of Israel, as which had spoken Y ^e howah in a hand of Moses.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Pharaoh saw that the rain and hail and the thunders of the curse had ended, and he added to sin, and made strong the design of his heart, both he and his servants. And Pharaoh's heart was made obstinate, and he would not release the children of Israel, as the Lord had said through Mosheh.
Revised Douay-Rheims	And Pharaoh seeing that the rain and the hail, and the thunders were ceased, increased his sin. And his heart was hardened, and the heart of his servants, and it was made exceeding hard: neither did he let the children of Israel go, as the Lord had commanded by the hand of Moses.
Aramaic ESV of Peshitta	When Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. The heart of Pharaoh was hardened, and he did not let the B'nai Yisrael go, just as Mar-Yah had spoken through Moshah.
Lamsa's Peshitta (Syriac)	And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet more, and his heart was hardened, and the heart of his servants. 35 And the heart of Pharaoh was hardened and he did not let the children of Israel go, as the LORD had sent word to him by Moses.
Updated Brenton (Greek)	And when Pharaoh saw that the rain and the hail and the thunders had ceased, he continued to sin; and he hardened his heart, and the heart of his servants. And the heart of Pharaoh was hardened, and he did not send forth the children of Israel, as the Lord said to Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when Pharaoh saw that the rain and the ice-storm and the thunders were ended, he went on sinning, and made his heart hard, he and his servants. And the heart of Pharaoh was hard, and he did not let the people go, as the Lord had said by the mouth of Moses.
Easy English	Pharaoh saw that the rain and the ice and the storms had stopped. But he did a wrong thing again. He and his servants did not do what they had promised to do. There had been no change in his thoughts. Pharaoh still refused to listen to God. He did not let the Israelites go. This is what the Lord had said would happen. Moses had told Pharaoh these words.
Easy-to-Read Version–2006	When Pharaoh saw that the rain, hail, and thunder had stopped, he again did wrong. He and his officials became stubborn again. Pharaoh refused to let the Israelites go free, just as the Lord had said through Moses.
<i>The Message</i>	But when Pharaoh saw that the rain and hail and thunder had stopped, he kept right on sinning, stubborn as ever, both he and his servants. Pharaoh's heart turned rock-hard. He refused to release the Israelites, as God had ordered through Moses.
Names of God Bible	When Pharaoh saw that the rain, the hail, and the thunder had stopped, he sinned again. He and his officials continued to be stubborn. Pharaoh was stubborn and would not let the Israelites go, as Yahweh had predicted through Moses.
New Simplified Bible	The king realized that the storm was over. He disobeyed once more. He and his officials were so stubborn that he refused to let the Israelites go. This was exactly what Jehovah said would happen.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	When the king realized that the storm was over, he disobeyed once more. He and his officials were so stubborn that he refused to let the Israelites go. This was exactly what the LORD had said would happen.
The Living Bible	When Pharaoh saw this, he and his officials sinned yet more by their stubborn refusal to do what they had promised; so Pharaoh refused to let the people leave, just as the Lord had predicted to Moses.
New Berkeley Version	.
Unlocked Dynamic Bible	But when the king saw that the rain, the ice storm, and the thunder had stopped, he sinned again. He and his officials continued to be stubborn. So, just as Yahweh had predicted by what he told Moses, the king did not allow the Israelite people to leave.

Partially literal and partially paraphrased translations:

American English Bible	But when Pharaoh saw that the rain, hail, and thundering had stopped, he continued to sin. He hardened his heart and the hearts of his servants. 35 And it was because of this hardened heart that Pharaoh refused to send the children of IsraEl away, as Jehovah had instructed him through Moses.
Beck's American Translation	.
New Advent (Knox) Bible	And Pharaoh, seeing that rain and hail and thunder were past, added sin to sin; his heart and those of his servants were dull and hardened beyond belief, and he would not let the Israelites go; the Lord's warning through Moses went unheeded.
Translation for Translators	But when the king saw that the rain and the hail and the thunder had stopped, he sinned again. He and his officials continued to be stubborn. [IDI] So, just as Yahweh had predicted by what he told Moses/me, he did not allow the Israeli people to leave.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to see that the rain, hail, and thunder is to have ceased, and that he was to be made clear again, even was he to make <i>the sensibility</i> of his heart heavy, also his servants. <i>The sensibility</i> of Pharaoh's heart was to hold strong - are the sons of Isra-el to have been let loose? - Jehovah is to have warned it by the part to Moses.
Conservapedia	But when Pharaoh saw that the rain and hail and thunder had ceased, he added to his sin, and he and his staff all turned obstinate. Pharaoh was stubborn, and would not dismiss the Sons of Israel, as the LORD had told Moses.
Ferrar-Fenton Bible	But when Pharaoh perceived that the rain and hail and voices had ceased, he continued to sin, and hardened his heart,— he and his ministers. So Pharaoh's heart was obstinate, and he would not release the children of Israel ;—as the EVER-LIVING foretold, by the hand of Moses.
Jubilee Bible 2000	And when Pharaoh saw that the rain and the hail and the thunders were ceased, he persevered in his sin and hardened his heart, he and his slaves. And the heart of Pharaoh hardened, and he did not let the sons of Israel go as the LORD had spoken by Moses.
Lexham English Bible	And Pharaoh saw that the rain and the hail and the thunder stopped, and {he again sinned} and made his heart {insensitive}, he and his servants. And Pharaoh's heart was hard, and he did not release the {Israelites}, as Yahweh had said {by the agency of Moses}.
Tree of Life Version	But when Pharaoh saw that the rain, the hail and the thunder had ceased, he increased his sin and hardened his heart, both he and his servants. So Pharaoh's heart was hardened and he did not let <i>Bnei-Yisrael</i> go—just as <i>ADONAI</i> had said by Moses' hand.
Urim-Thummim Version	When Pharaoh saw that the rain, hail and the thunders had stopped, he sinned still more by hardening his heart, both he and his slaves. Then the heart of Pharaoh was hardened, and he would not let the children of Israel go as YHWH had spoken by Moses.
Wikipedia Bible Project	And Pharaoh saw that the downpour and hail and sounds ceased, and continued to sin, and hardened his heart, himself and his servants. And Pharaoh's heart tightened, and he did not send the sons of Israel in Moses's hand, as Yahweh had spoken.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh, seeing that there was no rain and that the thunder and hail had ceased, sinned yet again. He and his ministers remained unyielding and would not let the Israelites go, just as Yahweh had foretold through Moses.
The Heritage Bible	And when Pharaoh saw that the rain, and the hail, and the voices ceased, he sinned yet more, and made his heart heavy, he and his servants. And the heart of Pharaoh was seized, and he would not send the children of Israel out, what Jehovah had spoken by the hand of Moses.
New American Bible (2002)	But Pharaoh, seeing that the rain and hail and thunder had ceased, sinned again: he with his servants became obdurate, and in his obstinacy he would not let the Israelites go, as the LORD had foretold through Moses.
New Jerusalem Bible	When Pharaoh saw that rain and hail and thunder had stopped, he relapsed into sin, and he and his officials became obstinate again. Pharaoh was stubborn and, as Yahweh had foretold through Moses, refused to let the Israelites go.
Revised English Bible—1989	When Pharaoh saw that the downpour, the hail, and the thunder had ceased, he went back to his sinful obduracy, he and his courtiers. Pharaoh remained obstinate; as the LORD had foretold through Moses, he would not let the people go.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Pharaoh saw that the rain, hail and thunder had ended, he sinned still more by making himself hardhearted, he and his servants. Pharaoh was made hardhearted, and he didn't let the people of Isra'el go, just as Adonai had said through Moshe.
exeGesés companion Bible	And when Paroh sees that the rain and the hail and the voices cease, he adds to sin and callouses his heart - he and his servants. And the heart of Paroh callouses, and he sends not the sons of Yisra El away; as Yah Veh worded by the hand of Mosheh.
Kaplan Translation	But when Pharaoh saw that there was no longer any rain, hail or thunder, he continued his sinful ways. He and his officials continued to make themselves obstinate. Pharaoh hardened his heart and did not let the Israelites leave, just as God had predicted through Moses.
Orthodox Jewish Bible	And when Pharaoh saw that the rain and the barad and the thunders were ceased, he sinned yet more, and hardened his lev, he and his vadim. And the lev Pharaoh was hardened, neither would he let the Bnei Yisroel go; as Hashem had spoken by Moshe.
<i>The Scriptures</i> 1998	And Pharaoh saw that the rain, and the hail, and the thunder had ceased, yet he sinned again and he hardened his heart, he and his servants. And the heart of Pharaoh was hardened, and he did not let the children of Yisra'el go, as הויה had said through Mosheh.

Expanded/Embellished Bibles:

The Expanded Bible	When ·the king [^L Pharaoh] saw that the rain, hail, and thunder had ·stopped [^L ceased], he sinned again, and he and his officers ·became stubborn [^L hardened their hearts]. So ·the king [^L Pharaoh] ·became stubborn [^L hardened his heart] and refused to let the Israelites go, just as the Lord had said through [^L the hand of] Moses.
Kretzmann's Commentary	And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. They added to their former sin and deliberately made their obduracy greater. And the heart of Pharaoh was hardened, neither would he let the children of Israel go, as the Lord had spoken by Moses. The man who hardens his heart against the influence of God's Word thereby invites the judgment of the Lord upon him. making it impossible for him to repent in truth. The condition of Pharaoh's heart may also be seen from the fact that he broke his promise to Moses. Where there is no fear of the Lord, all obligations of morality and decency are discarded.
NET Bible®	When Pharaoh saw ⁷⁹ that the rain and hail and thunder ceased, he sinned again: ⁸⁰ both he and his servants hardened ⁸¹ their hearts. So Pharaoh's heart remained hard, ⁸² and he did not release the Israelites, as the Lord had predicted through Moses.

⁷⁹tn The clause beginning with the preterite and vav (ו) consecutive is here subordinated to the next, and main clause – that he hardened his heart again.

⁸⁰tn The construction is another verbal hendiadys: אָתָּוּל הֵוִי (vayyosef lakhatto'), literally rendered "and he added to sin." The infinitive construct becomes the main verb, and the Hiphil preterite becomes adverbial. The text is clearly interpreting as sin the hardening of Pharaoh's heart and his refusal to release Israel. At the least this means that the plagues are his fault, but the expression probably means more than this – he was disobeying Yahweh God.

⁸¹tn This phrase translates the Hebrew word כָּבַד (kaved); see S. R. Driver, Exodus, 53.

^{82tn}The verb about Pharaoh's heart in v. 35 is וַיַּקְהֵזָק (vayyekhezaq), a Qal preterite: "and it was hardened" or "strengthened to resist." This forms the summary statement of this stage in the drama. The verb used in v. 34 to report Pharaoh's response was וַיַּבְכֵּי (vayyakhbed), a Hiphil preterite: "and he hardened [his heart]" or made it stubborn. The use of two descriptions of Pharaoh's heart in close succession, along with mention of his servants' heart condition, underscores the growing extent of the problem.

The Voice

But as soon as Pharaoh saw *that the weather had changed*, and he and his servants were certain that the hail and thunder and heavy rains were no longer a threat, they became utterly defiant and Pharaoh hardened his *stubborn* heart once again. Because his heart was as hard as stone, he refused to release the Israelites *as he promised*. This happened exactly as the Eternal One predicted through Moses.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Paroh ^{Great house}" saw that the precipitation and the hailstones and the / terminated, and he [again] erred and his heart was made heavy, he and his servants, and he seized the heart of "Paroh ^{Great house}", and he did not send the sons of "Yisra'el ^{He turns El aside}" <just as> "YHWH ^{He is}" spoke (by) the hand of "Mosheh ^{Plucked out}" ,...

Charles Thompson OT

And when Pharaoh saw that the rain and the hail and the thunder were stayed he continued on in his course of sinning and hardened his own heart and the hearts of his servants. And when Pharaoh's heart was inflexible and he would not let the people go as the Lord had said to Moses, then the Lord spake 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. Exodus 10:1–2 are included for context.

Concordant Literal Version

Now Pharaoh saw that the rain, the hail and the thundering sounds had halted, yet he continued to sin and made his heart glory, he and his servants. So the heart of Pharaoh was steadfast, and he did not dismiss the sons of Israel, just as Yahweh had spoken by means of Moses.

Context Group Version

And when Pharaoh saw that the rain and the hail and the thunders had ceased, he disgraced [God] yet more, and hardened his heart, he and his slaves. And the heart of Pharaoh was hardened, and he did not let the sons of Israel go, as YHWH had spoken by Moses.

Emphasized Bible

And when Pharaoh saw that the rain and the hail and the thunderings had ceased, he again sinned,—and made his heart dull, he, and his servants. And the heart of Pharaoh waxed bold, and he did not let the sons of Israel go,—as spake Yahweh by the hand of Moses.

NASB

But when Pharaoh saw that the rain and the hail and the thunder [Lit *sounds*] had ceased, he sinned again and hardened [Lit *made heavy*] his heart, he and his servants. Pharaoh's heart was hardened [Lit *made heavy*], and he did not let the sons of Israel go, just as the Lord had spoken through Moses.

Stuart Wolf's Translation
Young's Updated LT

And Pharaoh sees that the rain has ceased, and the hail and the voices, and he continues to sin, and hardens his heart, he and his servants; and the heart of Pharaoh is strong, and he has not sent the sons of Israel away, as Jehovah has spoken by the hand of Moses.

The gist of this passage:
34-35

Once the storm had subsided, Pharaoh made his heart strong against God.

Exodus 9:34a

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
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>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
par ^e ôh (פָּרֹעַ) [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
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
châdal (חָדַל) [pronounced <i>khaw-DAHL</i>]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	3 rd person masculine singular, Qal perfect	Strong's #2308 BDB #292
mâtâr (מָטַר) [pronounced <i>maw-TAWR</i>]	<i>rain</i>	masculine singular noun with the definite article	Strong's #4306 BDB #564
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
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
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
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine plural noun with the definite article	Strong's #6963 BDB #876

Translation: Pharaoh saw that the rain, the hail and the thunder had ceased;...

Ceased is in the perfect tense. The storms have stopped pretty much for good throughout all Egypt.

Pharaoh, like everyone, could hear and then see that the rain, hail and thunder had all ceased. Logically, Pharaoh remained in his palace during the storm until he could hear that it stopped.

Pharaoh also sees a pattern. He notices that when he talks to Moses, the plague is removed and it is never reinstated (I am assuming that he can see that pattern). He was upset and sincere-sounding at first, but now, in retrospect, he realizes that Moses had requested that God stop the storm forever and Y^ehowah has. So Pharaoh will now revert back to his negative volition.

Exodus 9:34b			
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
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>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châta' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	Qal infinitive construct	Strong's #2398 BDB #306

Translation: ...he [still] continued to sin.

Pharaoh sins again; he returns to the exercise of his negative volition. Pharaoh has no personal character; he does not stand by his word. He sins and hardens his heart; and his servants follow suit. Likely there was even a discussion among themselves after the storm had abated and they decided to go back on their word.

Just as before, when the pressure was removed, Pharaoh went back to his old way of thinking, which was to sin against God. For every plague so far, when the plague was removed, Pharaoh turned against God once again, taking back whatever he had promised.

Exodus 9:34c			
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
kâbêd (כָּבֵד) [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>	3 rd person masculine singular, Hiphil imperfect	Strong's #3513 BDB #457
lêb (לֵב) [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

Exodus 9:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
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
ʿebādîym (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 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: He and his servants hardened their hearts.

We do not have a clear subject here; and it is possible that some understand God to be the subject. However, Pharaoh is spoken of here twice as the subject of the verbs. *Pharaoh saw...and he sinned again* clearly refer to Pharaoh. Therefore, we would understand Pharaoh to be the one to harden his own heart.

To harden is the Hiphil (causative) imperfect of *kâbêd* (כָּבַד) [pronounced *kaw^b-VADE*], which means, *to make heavy, to be oppressive; make dull, make unresponsive*. Strong's #3513 BDB #457.

Pharaoh had a cabinet of advisors. Although we do not know the exact inner dynamic between Pharaoh and his cabinet (nor do we need to), it appears that Pharaoh and his advisors were in agreement with him. They are not going to heed the words of God; they are not going to send the people of Israel out of Egypt. The heart of Pharaoh is hardened and his servants agree with him, making hard (*dull, unresponsive*) their hearts as well.

Whether some discussion between Pharaoh and his servants takes place or not, we don't know.

Exodus 9:34 *Pharaoh saw that the rain, the hail and the thunder had ceased; he [still] continued to sin. He and his servants hardened their hearts.* (Kukis mostly literal translation)

Back in v. 28, Pharaoh appeared to be a beaten and broken man. He could not resist what God required; but, as soon as the pressure was off, he strengthened his resolve against Moses and against God. Furthermore, this was not just Pharaoh, but those who were with him also strengthened themselves against God. It appears that they encouraged one another (which would explain why Pharaoh's servants are mentioned here).

Perhaps the interaction was something like this: "It's over, we have survived that storm." "Yeah, and we're stronger for it." "What more can Moses do?" "Nothing, I say." "Our crops will come back—stronger than ever." (Obviously, I am speculating here.)

They refused to respect or even recognize God's power. The hearts of those working in the palace were hardened as well.

The servants of Pharaoh are mentioned nearly two dozen times while these plagues are taking place, but this is the first time God the Holy Spirit records the fact that their hearts are hardened. It is quite likely that they had been siding with Pharaoh all along, but their volition is not mentioned until now. Again, I believe what is being implied is, Pharaoh and his servants encouraged one another to go against God.

Exodus 9:35a

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 (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to strengthen, to be firm, to increase in prosperity</i>	3 rd person masculine singular, Qal imperfect	Strong's #2388 BDB #304
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 (פָּרֹחַ) [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: He therefore hardened his heart [lit., a heart of Pharaoh]...

Pharaoh hardens his own heart here. This simply means that he strengthens his negative volition against God. The verb here is different from the verb in v. 34. It is the Qal imperfect of *châzaq* (חָזַק) [pronounced *khaw-ZAHK*], which means, *to be strong, to be firm, to strengthen*. Strong's #2388 BDB #304.

Let's just take a moment and examine the heart:

This is a brief doctrine of the heart in order to ready ourselves to study the Hardness of Pharaoh's heart prior to the exodus.

The Heart

1. The Greek word is καρδιά and the Hebrew word is *lêb* לֵב or *lêbâb* בֶּל. Both words mean *heart, the literal physical heart*, the organ inside of us. However, these words are never used to actually refer to the literal heart in the Bible, despite that being their fundamental meaning.
2. When we come across the word *heart* in the Bible, it refers to the unseen part of our person.
3. The heart can have a negative attitude toward God. Psalm 101:5 uses the phrase "...arrogant heart." This is a heart in opposition to God.
4. The heart can feel emotion. "My heart has become smitten like grass (or, herbage) and has withered away." (Psalm 102:4a) "Wine, which makes my heart glad." (Psalm 104:15). In Acts 14:17b, we have the phrase, "...satisfy your heart with food and gladness." Therefore, our hearts can be satisfied with food and emotional stimulation.
5. God knows our hearts (Psalm 44:21 Luke 16:15); He examines our hearts (1Thess. 2:4 Jer. 12:3); He tries or tests our hearts (1Chron. 29:17); He prepares our heart (1Chron. 29:18), God opens our heart (Acts 16:14), God enlightens our heart (Deut. 29:4 Isa. 6:10 60:5 66:14 Matt. 13:15); and finally, God creates a new heart within us (Psalm 51:10 Ezek. 36:26).
6. Creating a new heart means...
 - a. The person has just believed in Jesus Christ (or in the Revealed God), so God creates a new heart in him.

The Heart

- b. What is happening is, God removes the scar tissue from the soul and activates our human spirit. (Scar tissue is a build up of negative volition against God—called *hardness of heart* in the Bible; and the human spirit is the potential repository for Bible doctrine so that we might commune with God.)
 - c. Salvation marks a *start-over* time, where the new believer begins his life anew, as he has been spiritually reborn. The new believer can choose to return to the sins which caused the build up of scar tissue and build up new scar tissue. Or, the new believer can also take advantage of this new state (having the scar tissue removed from his heart) and leave behind whatever was harming his soul in the past (for instance, alcohol, drugs, sexual proclivities, materialism lust, etc.).
 - d. Salvation is truly a point at which a person may change their lives entirely, and some do. This is not, however, necessarily a personality change (unless one's personality was tied directly to his sins).
7. Our hearts are capable of thinking or of having thoughts (Heb. 4:12).
 8. Our hearts can be strengthened and we can take courage in our hearts (this is a command, in fact in Psalm 27:14).
 9. We are fools to trust our own heart (Prov. 28:26). This means to revert back to human viewpoint thinking.
 10. Without going into a full blown examination of the doctrine of the heart, suffice it to say that the heart is immaterial. The heart does our thinking, it emotes, it has a relationship to God (that is, God is most interested in what occurs in our hearts and He has a direct impact upon our heart). The heart has volition or will; it can operate in a moral sphere (positive or negative); it can grieve and it can be broken. It appears to be the entire unseen function of our lives, directly related to our body and physical needs, but outside the realm of the physical. What we do not see is the most important aspect of the human experience. The thinking and emotions of the heart can cause some sort of physical reaction or response; but it is the heart which causes the physical change.

And Pharaoh's heart was strengthened; [so] neither would he let the children of Israel go, as Y^ehowah spoke by the hand of Moses. [Exodus 9:35]

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Pharaoh's Heart Through the Plagues (a graphic); from [Slide Player](#); accessed May 5, 2020. Bear in mind that there are primarily two different words translated *harden* in every one of these cases; and that these words are *not* translated *harden* apart from this section of the book of Exodus. So where we read about the *hardening of Pharaoh's heart*, we should be thinking, *strengthening of Pharaoh's resolve*.

Pharaoh's Heart Through the Plagues

- **Aaron's Rod** – “Pharaoh’s heart grew hard” (7:13).
- **Water To Blood** – “Pharaoh’s heart grew hard” (7:22).
- **Frogs** – “he hardened his heart and did not heed them” (8:15).
- **Lice** – “Pharaoh’s heart grew hard” (8:19).
- **Flies** – “Pharaoh hardened his heart at this time also” (8:32).
- **Death of Livestock** – “the heart of Pharaoh became hard” (9:7).
- **Boils** – “the Lord hardened the heart of Pharaoh” (9:12).
- **Hail** – “he hardened his heart” (9:34).
- **Locusts** – “the Lord hardened Pharaoh’s heart” (10:20).
- **Darkness** – “the Lord hardened Pharaoh’s heart” (10:27).

A Brief Review of Exodus 9:33–35a:

Exodus 9:33 Moses then went out from Pharaoh towards the city. He stretched out his palms to Y^ehowah and (as a result) the thunder and the hail ceased. No rain poured on the earth. (Kukis mostly literal translation)

For whatever reason, Moses did not remove a plague while standing before Pharaoh; but the plagues were begun when Moses and Aaron stood before Pharaoh (which event did not always take place in the royal palace).

What Moses does here is theatric and no doubt seen by many people. The inclimate weather came to a sudden end and Moses is seen by the people as the one bringing that to pass (God always works through intermediaries).

Exodus 9:34 And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants. (NKJV)

We like to think that man, when faced with what must be true, would give in and say, “I believe.” But this is not what happened. Pharaoh, when the inclimate weather was gone, hardened his heart; and so did his servants.

Politics is a wonderful illustration of this. People of one party look at the presidential candidate for the other party (I write this in 2020) and see a plethora of negative aspects. Sometimes, we wonder, *why can't the other side see these things as clearly as I can?* Yet, those of the other party can reasonably wonder the exact same thing about us. And, many times, it is not about fundamental moral issues that the voter cannot get over. For instance, I have heard many people speak about Donald Trump's adulteries, as if this is the greatest betrayal of all. However, one

of the most beloved presidents of the Democrat party is Bill Clinton, who had multiple affairs, before, during and (likely) after his presidency. Republicans are supposed to be known for fiscal conservatism, but a balanced budget was delivered up by Bill Clinton (credit also Dick Morris and Newt Gingrich); whereas, President Trump signed a series of irresponsible spending bills that would have made any tax and spend democrat proud. Finding examples of hypocrisy from both parties is perhaps the easiest thing in the world; and yet, if Charley Brown has always voted Democrat, then he is probably going to vote Democrat again in 2020, despite all of the undemocratic things which have already taken place in the Democrat party (and will take place before the election²²). And if Lucy Van Pelt has always voted Republican, then it is equally likely that she will continue to vote Republican, even though the amount of spending to take place under a President Trump has been breathtaking. That spending is anything but conservative.

Exodus 9:35a [So the heart of Pharaoh was hard;...](#)

Here we see the actual mechanics of the "hardening" of Pharaoh's heart. When Pharaoh's heart is made dull [and heavy}, this is what we understand as the hardening of his heart. This is a synonym for scar tissue. This is a build-up of negative volition toward God and God's plan. The strengthening of his heart is the power and fortitude to carry out its desires and wishes. It is Pharaoh who has sinned and has made himself negative toward God. God has both provided him the opportunity to express this negative volition and, on occasion, the strength when necessary to express this negative volition. Pharaoh's negative volition is a constant; however, he is not always able to express it. When the pressure is too great, Pharaoh relents.

The physical heart is a muscle and muscles are built up and made stronger by using them. For instance, if you are a jogger, you strengthen your heart by jogging. Heart-pumping exercise builds up the strength of the heart; just as Pharaoh's negative volition is built up and strengthened by using it.

To understand the building up of negative volition, consider some of the various addictions of man: alcohol, drugs, pornography, various sexual addictions. The first time a person takes a drug, he probably enjoys the experience and wants to repeat it. However, the 5th time or the 10th time or the 50th time that he uses that drug, they are addicted (psychologically and/or physically). They need to have that drug as an integral part of their lives at some point, even it is a drug that they say they can stop taking anytime that they want to. (I recall speaking with a drug user about this, and he told me, "I can stop anytime that I want to." "Why don't you stop?" I asked him. "Because I don't want to.") The same is true of the exercise of negative volition against God. When it is used over and over again, it is strengthened.

Illustration: Another way to view this is, consider the previous presidential election which took place; or, if there is an election coming up, consider it. Very unpleasant revelations have come out concerning one or both candidates. Sometimes, these revelations are very similar to those revealed about a previous candidate from the other party.

Illustration: In 2016, a candidate was thought to have committed a very unsavory act—something which he himself appeared to admit to privately (I do not believe that any accuser came forth). A very big deal was made out of this and he was given many unpleasant nicknames based upon this act. In 2020, the presidential candidate for the other party finds himself accused of doing the exact same thing, by a very credible accuser. These people who cried out fervently about the first candidate are strangely mute regarding their own candidate. They have simply dug themselves in deeper support of their own candidate (not everyone but a considerable number).

Illustration: Politics is such a wonderful illustration. There was a Supreme Court candidate up for confirmation, and he had an accuser of really terrible things which he allegedly had done 30 or 40 years previous. People of the opposite party (those who opposed this man's nomination) began using the slogan, *believe all women*. Then, two years later, their own candidate is facing accusations from a woman who appears to be far, far more credible

²² Despite the popular vote for Joe Biden, there is almost no way he can be the final candidate for the Democrat party—I write this in May of 2020.

than the accuser of the Supreme Court nominee. Suddenly, that slogan *believe all women* has disappeared from their basic set of mantras.

I have given these as they stand out to me; but members of both parties are quite guilty of so many things. But supporters of one party just build up tremendous opposition to the other party, and nothing is going to change their minds. This is where Pharaoh was; he could be beat down by any given plague/judgment; but once that plague was gone, he would strengthen himself against God and build up scar tissue against God. Think of Pharaoh as a die hard supporter of one political party, and God being the presidential candidate for the other political party. There is no convincing Pharaoh of God's power, justice or love.

Pharaoh had some specific negative ideas about the God of the Hebrew people (he would have been aware of this God for much of his life). No doubt, he believed their God to be weak because, the Hebrew people are slaves and the Egyptian people are their rulers. Now, at this point in time, the mistaken notion that the God of the Hebrews is weak—that has been clearly disproven. Pharaoh has witnessed the power of the Revealed God over and over again; and yet, he continues to resist the God of Moses.

R. B. Thieme, Jr. originated this doctrine and the related vocabulary. I took the work of Pastor James H. Rickard (which is based upon Bob's work and Rickard's own personal study) and added in the work of Maranatha Church and then made some minor changes and additions of my own.

Unless otherwise noted, the ESV; capitalized is used below.

At the very end of this doctrine, I have tacked on a vocabulary list related to this doctrine. You will be able to jump back and forth between the vocabulary words and the doctrine.

Doctrine of Scar Tissue and Blackout of the Soul

1. **Scar tissue** of the **soul**, also known as **hardness of the heart**, is the result of continuous resistance to God and prolonged residence inside Satan's **Cosmic System**. Scar tissue is what develops on the soul as a result of negative volition toward God and/or **Bible doctrine**. The **right lobe** becomes hardened toward God.
2. There are both Greek and Hebrew words which may be reasonably translated *scar tissue*. I will give only the New Testament (Greek) vocabulary:
 - a. Feminine noun: *pôrôsis* (πώρωσις) [pronounced *POH-roh-sis*], which means, 1) *the covering with a callus*; 2) *obtrusiveness of mental discernment, dulled perception*; 3) *the mind of one has been blunted*; 3a) *of stubbornness, obduracy; hardened*. Strong's #4457. Mark 3:5 Rom. 11:25 Eph. 4:18
 - b. Verb: *pôroō* (πωρόω) [pronounced *pon-ROH-oh*], which means, 1) *to cover with a thick skin, to harden by covering with a callus*; 2) *metaphorically*; 2a) *to make the heart dull*; 2b) *to grow hard, callous, become dull, lose the power of understanding*. *Pôrôsis* is the substantive cognate of *pôroō*. Strong's #4456. Mark 6:52 8:17 John 12:40 Rom. 11:7 2Cor. 3:14
 - c. Noun: *sklêrotês* (σκληρότης) [pronounced *sklay-ROHT-ace*], which means, 1) *hard, hardness, petrified*; 2) *obstinacy, stubbornness*. Strong's #4643. Rom. 2:5
 - d. Verb: *sklêrunō* (σκληρύνω) [pronounced *sklay-ROO-no*], which means, 1) *to make hard, to harden, to petrify*; 2) *metaphorically*; 2a) *to render obstinate, stubborn*; 2b) *to be hardened*; 2c) *to become obstinate or stubborn*. Strong's #4645. Rom. 9:18 Heb. 3:8,13, 15 4:7 Acts 19:9
 - e. Noun: *sklêrokardia* (σκληροκαρδία) [pronounced *sklay-rok-ar-DEE-ah*], which means, *hardness of heart, a hard heart*. Strong's #4641. Matt. 19:18 Mark 10:5
 - f. Adjective/noun: *sklêrotrachêlos* (σκληροτραχηλος) [pronounced *sklay-rot-RAKH-ah-los*], which means, 1) *stiff-necked*; 2) *stubborn, headstrong, obstinate*; 3) *bull headed, stiff necked*. Strong's #4644. Acts 7:51
 - g. The previous 4 words are all cognates of one another.
3. The soul has "lungs" for the breathing in and out of the Word of God, which is inhaled and exhaled as Bible Doctrine (or, divine viewpoint). The Pneum. (Who is God the Holy Spirit), breathes Bible doctrine into your human spirit as you learn the Word of God.
 - a. 2Tim 3:16-17, **All Scripture is inspired by God (God-breathed) and profitable for teaching, for**

Doctrine of Scar Tissue and Blackout of the Soul

- reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.
- b. Eph 4:23, **And that you be renewed in the spirit of your mind.**
 - c. We breathe in Bible doctrine and we exhale **divine viewpoint**. We breathe in cosmic system thinking and we exhale **human viewpoint**.
 - d. When you have a soul filled with Bible doctrine, you will be able to recognize cosmic system thinking, whether it is on the news, on a late night show, on a television series, in an editorial, in the speech of a politician, or as part of the curriculum in public school or college.
4. The soul has two “lungs”, which will hereafter be called the left bank and the right bank. Each lung has five breathing apparatus that accompany the five parts of man’s soul: volition, mentality, self consciousness, conscience and emotions. The left bank is used for the inhale of Bible Doctrine. The right lobe is used for the exhale of **epignosis doctrine** (Bible doctrine which you have believed). The **old sin nature** is the distorter of the soul but is not in the soul. With Bible Doctrine the old sin nature is frustrated, without Bible Doctrine the old sin nature has greater freedom to act (however, do not think of the sin nature as being an entity over which you have not control; we choose to place ourselves under the control of the sin nature. Rom. 6:6 7:7-18.
- a. We are first exposed to **gnosis information**. Ideally speaking, this is accurate Bible doctrine taught by a well-qualified pastor-teacher. Although there are other ways to take in doctrine, this is how 90–99% of believers should be taking in doctrine.
 - b. We *inhale* this information, which means we listen and we understand it. If this is accurate Bible doctrine, the Holy Spirit helps to make it understandable to us.
 - c. Then we choose to believe this information, which converts it into epignosis.
 - d. So, ideally speaking, correct information is presented to us as gnosis (= *knowledge*); and we believe that so it becomes epignosis (= *over and above knowledge*).
 - e. If we do not believe the Bible doctrine that we hear, then it is of no benefit to us, even if we remember the principles taught (theoretically, it is possible to hear accurate information, not believe it, but set it aside and believe it later).
 - f. Other methods of spiritual activity do not cause a person to grow. For instance, giving, witnessing, doing things around the church; reading your Bible, listening to inspirational sermons or music on the radio. You do not grow by means of any of this stuff; and the Bible never associates these things with causing spiritual growth.
 - g. Although the left bank and the right bank of the soul sounds rather complex, you simply breathe in the truth (Bible doctrine) and you exhale divine viewpoint in various situations and circumstances in your life.
 - h. Parts a, b and c above are called *Operation Z* by R. B. Thieme, Jr.
5. The left bank is designed for the inhale of correct information about God. Our response to that information affects our relationship with God.
- a. 2Tim 2:15 **Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.**
 - b. James 1:5 **If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.** This does not mean that God mystically imparts knowledge to us; but that He uses a specific process by which divine knowledge is provided for us (this usually involves the classroom of the local church where the information is taught by a well-qualified pastor-teacher).
6. The right bank is designed for relationship with mankind. The right bank is the exhale towards man. 2Cor 5:20 **Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.** (Our ambassador function is our exhale towards man) James 2:8 **If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well.**
7. Scar tissue is built up on the left bank of the soul by means of neglecting Bible Doctrine or becoming negative towards God’s Word. This automatically switches on the “mataiotes” (emptiness or vanity). By this negative volition, a vacuum of the soul is created, into which kosmos evil (Satan’s system of thinking)

Doctrine of Scar Tissue and Blackout of the Soul

and arrogant words of vanity flow. Human viewpoint and cosmic system thinking are sucked into the soul that rejects God's Word. Eph. 4:17–19

8. The entire process just described is found in Eph. 4:17–19: Syndein's (not his real name) notes of R. B. Thieme, Jr.'s translation (with some editing) are given below:
 - a. Eph. 4:17 **Therefore I communicate this and I insist** (nose to nose with them) **and because of the Lord, that you no longer walk** (enjoy a lifestyle) **even as the gentiles** (that is, unbelievers) **walk, in the vacuum** (the lack of divine viewpoint in the soul; that the emptiness—or the vacuum—of the soul then sucks in false doctrine) **of their mind** (left lobe of soul),
 - i. First of all, Paul is writing here to believers, not to unbelievers. This tells us that believers are also susceptible to scar tissue of the soul.
 - ii. Paul warns these believers not to walk as the gentiles walk. Paul sometimes uses the word *gentiles* to refer to unbelieving gentiles. Many of the believers in Ephesus would have been gentiles, but they would have understood Paul's vocabulary.
 - iii. They are not to live or have a lifestyle in the emptiness (or vacuum) of their souls. When they reject the truth of Bible doctrine (and believers reject the truth of Bible doctrine all of the time), their souls act like a vacuum, sucking in false doctrine.
 - b. Eph. 4:18 **And they were darkened** (blackout of the right lobe of the soul - where the rate of forgetfulness exceeds memory) **in the left lobe** (noús (voús) [pronounced *noose*], which is translated *mind, thinking*; and it refers to them being distracted in their way of thinking) **and having been alienated** (excluded) **from the life of God because of ignorance which is in them, because of the hardening** (of their souls; this is callousness, petrification, which we know as scar tissue of their right lobes). See Exodus 9:16 Mark 3:5 Romans 9:17 2 Corinthians 3:14
 - i. Eph. 4:18 tells us that *they* have been *darkened*, but it is the *souls* of such believers which become darkened.
 - ii. The believer can take in divine viewpoint (Bible doctrine) and they can take in human viewpoint. This is why consistent teaching from a well-qualified pastor is so important. You are exposed to human viewpoint virtually your every waking hour. You need something to combat that with, which is the teaching of the Word of God.
 - iii. It does not take an hour of doctrine to neutralize an hour of human viewpoint. An hour of Bible doctrine with your listening, exhibiting positive signals, can not only neutralize a full day's worth of human viewpoint, but you will also grow spiritually on that *spiritual diet*. We must eat enough food to cover the burning of calories in any given day. By eating the proper amount of food, we continue to grow and advance physically. Just as a child must eat more calories than he burns; so the growing believer must consume more doctrine than he needs at any given time.
 - iv. *Their souls become darkened* means the soul becomes covered in scar tissue.
 - v. The **ignorance which is in them** refers to incorrect human viewpoint which is in their souls.
 - vi. Lack of Bible doctrine in the soul is key to the build up of scar tissue. This is the result of negative volition. Your soul can embrace human viewpoint and develop scar tissue, or it can embrace divine viewpoint, which causes you to grow spiritually. That is the daily choice of every believer.
 - vii. Let's say you are awake 16 hours each day—much of that time is spent listening to human viewpoint in a variety ways (what is on your radio, what is on television, hearing what your friends think when they feel that they need to tell you, reading what is on the internet, hearing or reading what various politicians say, hearing what is being taught in the classroom, reading clever facebook memes). It is a good idea to counteract all of this with at least one hour of Bible teaching by a well-qualified pastor-teacher. A reasonable amount of divine viewpoint teaching on that day will help to counteract all of the false information that you are being fed. There are entire television programs devoted to changing your way of thinking; their intent is for you to develop the cosmic system viewpoint.
 - c. Eph. 4:19 **Who because they having become calloused by scar tissue of the soul and they have given themselves over to licentiousness** (lasciviousness, debauchery, unrestrained thoughts or

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actions), resulting in the practice of every kind of immorality and with greediness and insatiable lust (lust in these categories - sexual, arrogance, power, intoxication, money).

- i. The person suffering from blackout of the soul might turn themselves over to lascivious behavior (this is one trend of the old sin nature).
 - ii. A person whose soul is covered with scar tissue will often give in to the lust of his own soul; which can be **sexual lust, arrogance lust, intoxication lust, approbation lust, materialism lust, and power lust**. Every person has a different lust pattern; and a person with power lust is not superior or inferior to a person with sexual lust.
9. Scar tissue may be built up on the right bank of the soul (lungs) by:
- a. Adultery; Prov 6:32 Eph 4:19.
 - b. Mental Attitude Sins: bitterness, pride, jealousy, hate, vindictiveness (revenge), implacability (hostile anger), guilty, worrying, etc; 1John 2:9, 11.
 - c. Drunkenness and drugs cause scar tissue. (There is nothing wrong with alcohol but it is wrong to drink to excess, meaning, to the point of drunkenness). Rom 13:13 Eph 5:18.
 - d. Giving into one's lust pattern; by satiating one's lusts.
 - e. Have you ever spoken to someone who is filled with human viewpoint? You try to speak to them of the importance of **divine establishment** in human society and they harp on and on about fairness, economic justice and socialism? That is a soul which has been covered in scar tissue. When you wonder why logic and reason have virtually no affect on such a person, it is because they have scar tissue covering their souls (something that both believers and unbelievers can have). They are unable to breathe in divine establishment thinking at this point.
10. Scar tissue is built up when you have emotional revolt of the soul, which is when your emotions revolt. Your emotions are supposed to be the appreciator of the soul. Some music or a particular scene in a movie may stir your emotions; and you feel good to have heard the music or to have seen that movie. However, when your emotions attempt to control your soul and your volition, you are in emotional revolt of the soul. As a result, any Bible doctrine stored in the heart of your soul shuts down. Bible doctrine circulating in your soul—affecting your volition, your conscience and your norms and standards—should be the ultimate determiner of your soul. You should function according to God's thinking. Under emotional revolt, your emotions begin to run your soul instead of responding to the doctrine in your thinking. Emotions contain no doctrine and do not have conscience. When there is a conflict between divine viewpoint and how you feel, divine viewpoint is correct, and the way that you feel about something is wrong. If you have consistent negative volition toward Bible Doctrine it is inevitable you will have emotional revolt of the soul and you will be miserable. As a result you no longer inhale or exhale Bible Doctrine in either the left or right lobe. I have seen this with my own eyes in people that I have known. The more that they resist doctrine, the more their emotions rule over their souls and the more unhappy they become.
11. Scar tissue can build up on the soul of the believer as well as the unbeliever. All that is necessary is the rejection of the Word of God either post-salvation for the believer or pre-salvation for the unbeliever towards the gospel of Jesus Christ. Again, both believers and unbelievers can suffer from scar tissue and from emotional revolt of the soul.
- a. 2Peter 2:22 **It has happened to them according to the true proverb, "A dog returns to its own vomit," and, "A sow, after washing, returns to wallowing in the mire".**
 - i. Blackout of the soul and scar tissue of the soul combine to reject all forms of truth. "Vomit" in today's society might include: socialism, communism, the welfare state, redistribution of wealth, social equality, social justice and being saved by anything except faith in Christ.
 - ii. At one time, you might understand the socialism is evil; that the welfare state is problematic, and that redistribution of wealth destroys the work ethic of a society. (This is not to say that we ignore the helpless members of society.)
 - iii. What Peter is describing is, a person understands all of the problems related to socialism, the welfare state and redistribution of wealth. However, when the unbeliever is exposed to the gospel (or the believer is exposed to a doctrine that they do not like), they reject it.
 - iv. Oft times, after rejecting divine viewpoint, that person (believer or unbeliever) goes back to

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- the things which they have previously rejected (called *vomit* in this analogy) and searches through it to find things that they might now accept.
- v. In other words, there are totally false concepts which the person has rejected in the past, but now they consider these false concepts, because they have begun to build up scar tissue on the soul.
 - vi. Have you ever known a person who understands many principles of divine establishment; and then, suddenly, they start to lean in to progressivism? That is a person who has returned to his vomit.
- b. John 12:40 **He has blinded their eyes** (blackout of the soul), **He has hardened their heart** (right lobe), [= scar tissue of the soul], **lest they should see with their eyes, and perceive by means of their heart** (right lobe), **and receive conversion, and I restore them** (Israel as a client nation).
 - i. The person experiencing blackout of the soul become blinded to truth. The mechanics of this is what we are studying: the buildup of scar tissue on the soul.
 - ii. If this scar tissue could be removed, then they could see with their eyes was is honest and true.
 - iii. When a person begins to turn away from their life where they are maladjusted to God, God will restore them.
 - c. 2Thess. 2:10-12, **...and with all deception of maladjustment** (rejection of Jesus Christ) **for those who perish, because they did not receive the love of the truth, so as to be saved. And for this reason, God sends them a deluding influence** (scar tissue of the soul leading to blackout of the soul), **so that they might believe a lie, in order that they might all be condemned, [those] who do not believe the truth, but take pleasure in unrighteousness.** That is, they choose to think, speak and do exactly the opposite of what God's Word would tell a person to think, speak and act.
 - i. The person who has rejected Jesus Christ is maladjusted to the justice of God. The believer who rejects Bible doctrine is maladjusted to the justice of God.
 - ii. *The love of the truth* is another way of saying, *they want to know and understand God and His plan.*
 - iii. If they do not have a love of the truth, then the human soul is designed to suck in falsehood as a substitute. That person *believes the lie.*
 - iv. A person who does not believe the truth (whether we are talking about the gospel or about Bible doctrine), they will take pleasure in unrighteousness. An excellent example of taking pleasure in unrighteousness is cheering on a person who *comes out* as a person who prefers the same gender; or supporting a person who thinks that they are in the wrong gendered body.
12. Examples of where scar tissue finally chokes out the soul.
- a. Believers:
 - i. Ananias and Sapphira died the sin unto death as a result of scar tissue on their souls. Acts 5:1-11, 1John 5:16-17.
 - ii. King Saul might be a better illustration of a believer who suffered from emotional revolt of the soul. The buildup of scar tissue on his heart continued over a very long period of time, as it was not yet time for David to assume control of Israel as king. God allowed Saul a very long time as king, not because God was giving him some sort of break, but because the timing was not yet right for David.
 - iii. The Exodus generation (more accurately, Gen X, the adults who left Egypt), were filled with negative volition and emotional revolt of the soul. Eventually, all of them were killed by God via the sin unto death. They were believers, but they continually went into **reversionism** and they continually rejected God and God's man Moses through negative volition and emotional revolt of the soul. Heb. 3:8-19 4:7
 - b. Unbelievers:
 - i. Judas Iscariot built up scar tissue on his soul. He heard divine viewpoint taught day after day and he still rejected it. After so many chances at salvation, Judas finally went to the ultimate in self-centered arrogance: suicide. The scar tissue of the soul built up in his soul until he

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- expressed it in an act of maximum arrogance. Matt. 27:3-10
- ii. The Pharaoh of Egypt heard divine viewpoint from Moses and saw great signs and wonders. However, even in the end, he went out after Moses and the people of Israel (after they had left Egypt based on his insistence), hoping to kill them all. Exodus 7–14
13. How is scar tissue removed?
- a. For the unbeliever, at the point of salvation all scar tissue is removed (however, human viewpoint remains). Isa. 43:25 44:22.
 - b. For believers:
 - i. **Rebound** (naming your sins to God the Father—1John 1:9) provides the filling of the Holy Spirit but it does not remove scar tissue.
 - ii. A conscious choice to take in Bible doctrine.
 - iii. A crash program on Doctrine (Heb 6), which builds the **edification complex** of your soul (a designation for a mature believer).
 - iv. Exhale of residual doctrine (epignosis) from the Edification Complex of the Soul (which is built in your human spirit).
14. The problem of scar tissue of the soul is given in Eph. 4:17–19, so logically, we would expect for the verses that follow to provide the solution.
- a. Eph. 4:20 **...but you [the royal family of God, believers in Ephesus] have not been taught Christ in this manner.**
 - i. Remember what the problem was—the production of scar tissue of the soul because the believer is rejecting Bible doctrine and turning to the cosmic system.
 - ii. Paul is telling the Ephesians, *you did not learn the buildup of scar tissue of the soul as the spiritual life.* Or, another way to express this, *you did not learn from me to reject divine viewpoint.*
 - b. Eph. 4:21 **If (1st class condition - And you have) indeed you have begun to hear Him, and have been taught by Him, because of the doctrine (truth) is in Jesus:**
 - i. Hearing Christ and being taught by Christ *does not mean* that the Christians in Ephesus (who were mostly gentiles) had heard Jesus publically teach. Hearing Christ and being taught by Him is hearing the correct teaching of the Old Testament and the new **dispensational** teaching of the Apostles.
 - ii. The Bible doctrine being taught in Ephesus is the truth which is in Jesus, as God is truth.
 - iii. Jesus, the Son of God, is the fundamental truth of the **Church Age**. Everything is built upon Him. Christianity is different from all other religions, which are, ultimately, a set of standards that religion's adherents must obey. Our life is in the Person of Jesus Christ; our relationship to God is through Jesus Christ; our righteousness is the righteousness of Jesus Christ.; and our forgiveness is based upon his substitutionary spiritual death, taking upon Himself the punishment for our sins.
 - c. Eph. 4:22 **With reference to your former lifestyle, lay aside the old man who is becoming degenerate (or, corrupted) on the basis of the lusts of deceit.**
 - i. All of the believers in Ephesus had a former lifestyle, and this did not include taking in Bible doctrine or the filling of the Holy Spirit.
 - ii. The *old man* is a synonym for the sin nature, and they are told to set the old man aside, which would happen when a person named their sins to God.
 - iii. The sin nature would guide the soul into degeneracy, where full reign is given over to the lusts of the soul.
 - iv. Psalm 32:5 **I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin.**
 - v. Col. 3:9–10 **Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.**
 - d. Eph. 4:23 **Therefore then become refreshed** (renewed or reinvigorated via 1John 1:9) **through** (by means of executing the spiritual life through) **the** (instrumental) **agency** (personal teaching ministry)

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of God the Holy Spirit (Who is the 1st power option and personal agent for fellowship with God) (The Holy Spirit is the Paraklêtos—or mentor; John 14:16–17,26 16:12–14 Acts 1:8 Romans 8:26) and (the Word of God) by means of your spiritual (objective) thinking (the 2nd power option, which is metabolized doctrine circulating in the stream of consciousness; spiritual system of learning, thinking, solving)

- i. Refreshment comes through the filling of the Holy Spirit. Here, they are becoming refreshed through the agency of the Holy Spirit. The Holy Spirit provides the power to refresh the thinking.
 - ii. From that point, they are to refresh their spiritual thinking, which means they are to listen to Bible doctrine being taught by a well-qualified pastor-teacher and they believe it.
 - iii. Genesis 6:5 Isaiah 59:7 Jeremiah 6:19 Proverbs 23:7 (nephesh = soul) John 16:13 Romans 8:16 12:2-3 2Corinthians 2:9–11, 17 10:4–8 12:10-18 Galatians 6:3 [dokeo = emotional, subjective] (self-deception) Philippians 2:5-8,11 [hegeomai] (thinking in terms of leadership) 3:15 Colossians 3:2 2Timothy 1:14 (guard the noble deposit in the right lobe via the Holy Spirit) James 4:6
- e. Eph. 4:24 **And put on the new man** (analogous to having a new suit in the clothes) **of the sophisticated spiritual life** (this is the clothing of the soul, not of the body, which is known as building the edification complex), **according to the specification** (and provision) **of God has been created by means of virtue righteousness and reverence** (or, *the sacredness*) **from the source of absolute truth** (= word of God).
- i. **Putting on the new man** means, the sin nature has been set aside by means of rebound. **Putting on the new man** is the same as **laying aside the old man** (v. 22).
 - ii. The sophisticated spiritual life is building the soul up by means of breathing in Bible doctrine so that your soul grows spiritually. This requires more time than 20 minutes of a superficial sermon every Sunday.
 - iii. The sophisticated spiritual life does not occur by reading your Bible. A believer has limited growth potential based upon reading the Word of God. In the Church Age, God has designed for a well-qualified teacher to teach the Word of God.
 - iv. Virtue righteousness, reverence and absolute truth all play a part in one's spiritual growth.
- f. Eph. 4:25 **Therefore having laid aside the lie** (cosmic system thinking or cosmic system involvement) **each one of you speak the truth with his fellow since we are members one of another**,
- i. The lie which is set aside is false doctrine; or cosmic system thinking.
 - ii. Believers are to speak the truth; they are not to spread the teaching of the world. The believer is not to be the source of human viewpoint.
 - iii. We are all members of the same body, which is the body of Christ. We all belong to the same family, the royal family of God. Our life is following the royal family honor code, which is Bible doctrine.
 - iv. Zech. 8:16–17 **These are the things that you shall do: Speak the truth to one another; render in your gates judgments that are true and make for peace; do not devise evil in your hearts against one another, and love no false oath, for all these things I hate, declares the LORD."**
- g. Eph. 4:26 **Become angry** (or, *enraged*) **but do not sin; do not permit the sun to go down on your intensified/sinful anger**
- i. The believer must remain in opposition to the cosmic system; the believer must oppose human viewpoint. One might understand *anger* to be associated with opposition to the cosmic system and opposition to human viewpoint. We might understand this as applying a human emotion to the concept of opposition; but, actually not allowing this opposition to escalate into actual anger. Our emotions are not to take over.
 - ii. The believer sometimes gets out of fellowship, described here as anger. So, there can be opposition to the cosmic system; but there can also be a sinful anger. The believer needs to be opposed to the cosmic system but without the human emotion *anger*.
 - iii. Even when you are about to go to sleep, do not nurture a sinful anger. Name that sin to God and go to sleep in fellowship.

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- iv. Psalm 4:3–5 **But know that the LORD has set apart the godly for Himself; the LORD hears when I call to Him. Be angry, and do not sin; ponder in your own hearts on your beds, and be silent. Selah. Offer right sacrifices, and put your trust in the LORD.** Also see 1John 1:9 - Rebound and keep moving
- h. Eph. 4:27 **And stop giving opportunity** (possibility, *territory, place, room*) **to the devil** (or, *the slanderous one*).
 - i. When the believer is out of fellowship, giving in to their lusts, and thinking the way the most people think. Our thinking, when out of fellowship, is giving opportunity to the adversary.
 - ii. Interestingly enough, we are never told by God to go on the offensive against Satan; we always take the defensive position. Luke 4:5-7 John 12:31 14:30;16:11 Ephesians 2:2 1Cor. 4:4
 - iii. Satan rules fallen angels (demons) and there are two groups incarcerated in Hades (Tartarus and the Abyss). We do not want to end up like the angels who followed him.
- 15. As you can see by the exegesis of Eph. 4:17–27, that Paul lays out the entire problem of scar tissue, and then provides the solution for it.

From:

<http://www.gracedoctrine.org/word/012311.htm>

Maranatha Church no longer has this doctrine from their website.

The Syndein material (not his actual name) are his notes from R. B. Thieme, Jr.'s teaching; and the lengthy passage from Eph. 4 is found [here](#) and [here](#). The translation of Eph. 4:17–27 comes from both of those web pages. Some of the explanation of those passages expands on the notes found on those pages; some I developed myself.

Other places where this doctrine is found:

<https://www2.gracenotes.info/topics/hardness-of-heart.html> (compiled from studies by R. B. Thieme, Jr., late Pastor, Berachah Church, Houston, Texas)

<https://gbible.org/doctrines-post/doctrine-blackout-scar-tissue-soul/> (Robert R. McLaughlin)

I suggest many of these links because most represent ongoing ministries with well qualified pastor-teachers. Many of these ministries have easy availability of online teaching; and none of them charge for their materials.

Chapter Outline

Charts, Graphics and Short Doctrines

The doctrine of scar tissue of the soul is an extensive doctrine with a very specialized vocabulary. Therefore, I provide here a vocabulary which allows you to move back and forth between the doctrine and the technical words used in the doctrine.

Even if you did not use the links to go back and forth between the doctrine and the technical vocabulary, it is important that you read through the technical vocabulary anyway. Part of spiritual growth involves developing a technical vocabulary.

As an aside, do not be afraid of the concept of a *technical vocabulary*. In every profession, hobby, discipline, etc., there is a vocabulary specific to that profession, hobby, discipline, etc. That is what is called a *technical vocabulary*.

The Vocabulary for Scar Tissue of the Heart

Word

Meaning

Bible doctrine

This is the truth of the Scriptures; this is spiritual information. Knowledge of Bible doctrine is a fundamental building block of the spiritual life. In the first letter to the Corinthians, this is called the mind of Christ.

The Vocabulary for Scar Tissue of the Heart

Word	Meaning
Church Age	The Church Age is the new dispensation (or, <i>new age</i>) in which the Apostles and all believers were now living. God previously worked through nation Israel (during the Jewish Age, aka the Age of Israel); and now God works through the universal church (which is not a reference to any particular church or denomination, but to the body of believers).
Cosmic System	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects.
Dispensational teaching	The teaching of the new era, the Church Age; where it becomes clear that the Revealed God of the Old Testament is, in fact, Jesus. Another change in this new dispensation is that God works through the universal church rather than through nation Israel.
Divine establishment	These are divine laws and concepts which apply to all people, believers and unbelievers alike. For example, that nations are separate and independent is a divine establishment principle. The idea that there should be some sort of world government and anti-establishment and anti-freedom. This does not mean that every believer should be a part of a concentrated movement to force these concepts on others (as it is not our job to clean up the devil's world), but that these principles, when applied, provide better outcomes for all involved.
Divine viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like Mine. Just as the heavens are higher than the earth, so My ways are higher than your ways, and My thoughts are higher than your thoughts." (Isa. 55:8–9; ERV; capitalized)
Edification complex	This is constructing a mature spiritual life in the soul of the believer. The foundation of this spiritual life is Jesus Christ and exercising faith in Him. The first floor of the edification complex is the filling of the Spirit; the second floor is the intake of Bible doctrine.
Epignosis doctrine	This is the (gnosis) information which you have heard about God and/or about His plan; and then you have believed it. The Greek word <i>gnôsis</i> means <i>knowledge</i> ; and <i>epignôsis</i> means <i>over and above knowledge</i> . <i>Gnôsis</i> which you have believed is <i>epignosis</i> .
Gnosis information	This is accurate spiritual information to which a person has been exposed. In the context of our study, this is accurate teaching presented (usually) by a well-qualified pastor. Accurate Bible teaching is available elsewhere, but in the classroom of a local church is the most common place for it to be presented (as well as the preferred place to learn Bible doctrine).
Hardness of the heart	This is the strengthening of one's negative volition towards God. R. B. Thieme, Jr. coined the term <i>scar tissue</i> as a modern update to this phrase.
Human viewpoint	Man's thinking apart from Bible doctrine and divine establishment.

The Vocabulary for Scar Tissue of the Heart

Word	Meaning
Lust	Sexual lust, arrogance lust, approbation lust, intoxication lust, materialism lust and power lust are the various lusts of the soul. These are the things which a person desires. When someone gives into their lust pattern, they build up scar tissue against God. Giving into lust distorts the thinking of a person. Each individual is motivated by a different set of lusts.
Old sin nature	The old sin nature (or simply, the <i>sin nature</i>) is the distorter of the soul. We genetically inherit this from our fathers; and ultimately from Adam. Every believer and unbeliever has a sin nature. When we align with our sin nature, we sin against God. The sin nature cannot act apart from the consent of our volition.
Reversionism	This concept is usually applied to the believer who has rejected Bible doctrine and has returned (reverted) to his old way of thinking.
Right lobe	This is where man <i>exhales</i> towards his fellow man or towards God. What is happening in the right lobe of the soul determines how a man thinks, speaks and acts.
Scar tissue	This is the strengthening of one's negative volition towards God. It is called <i>hardness of heart</i> in most Bibles.
Soul	This is the immaterial part of man. This includes a person's thinking, emotions, volition, conscience, self-consciousness, norms and standards, and memory.

A significant portion of this vocabulary was originally coined by R. B. Thieme, Jr.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The context of what we have been studying is the judgment of hail, which God brought down upon the Pharaoh and people of Egypt. At Pharaoh's insistence, this plague was removed, Pharaoh promising to let the people go—but, as soon as the plague was removed, Pharaoh withdrew his promise.

Exodus 9:35a is what led us on the examination of scar tissue of the soul. It reads as follows:

Exodus 9:35a [So the heart of Pharaoh was hard;...](#)

Having now presented the doctrine of scar tissue, I think that we can understand the *hardness* of Pharaoh's heart in two ways (which is based upon there being two different verbs used, one of which is incorrectly translated, *to harden*): (1) God strengthened Pharaoh's heart in this way: God allowed Pharaoh enough strength to continue to exercise his negative volition (but God did not make Pharaoh negative towards God). Whereas, some men in the same position would have been beaten down and completely defeated; God gave Pharaoh the strength to carry on. (2) Pharaoh, as he continued to act negatively towards God, continues to build up scar tissue on his soul. Each negative response to God was built upon previous negative responses, allowing Pharaoh to build up a progressively stronger negative volition responses towards God.

A few chapters from now, Pharaoh will allow the children of Israel to go; but he has them followed. At the first sign of perceived trouble, Pharaoh gathers an army to go after them. This is despite all that has happened; despite all the havoc that has been brought down upon Egypt. Pharaoh will chase down the people of Israel, traveling with what remains of his army, and he will go after Israel with the intent of destroying them—not to bring them back as slaves. This is how negative he is towards the people of God. What he wants to do is exactly the opposite of divine viewpoint.

At this point in the narrative(at the end of Exodus 9), God had brought a hail storm upon Egypt as had never been experienced before. Pharaoh begged for the storm to be stopped and agreed to let the children of Israel go (v. 28). But, as soon as the storm was stopped...

Exodus 9:35b			
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' (לֹא or לוֹ) [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>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בָּנִים) [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

Translation: ...and did not send out the sons of Israel,...

Much of the conversation between Pharaoh and Moses is not given to us. We have enough of it to know that Pharaoh called to Moses, asked for him to entreat the Lord. Pharaoh even said the Lord is righteous and he and his people are wicked. And, most importantly, he promised to let the people go (vv. 27–28). But, when the storm was ended, Pharaoh goes back on his word.

Because Pharaoh had built up scar tissue on his soul, he rejected the demands of God.

Exodus 9:35c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Exodus 9:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כְּאֲשֶׁר) [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> .			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<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>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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	Strong's# none BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388
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: ...just as Y^ehowah had said by the hand of Moses.

More literally, Exodus 9:35c reads: ...just as Y^ehowah had said by the hand of Moses.

This chapter ends on an interesting Hebrewism: *...as Yahweh spoke by the hand of Moses*. The Pharaoh was not deaf so that Moses had to give him hand signals. We use our hands to work and to express ourselves. There are some people who would find it very difficult to speak if you tied their hands behind their back.

This is an interesting way to put it. Y^ehowah is not speaking by the *mouth of Moses*, but by his hand (this is found in the Hebrew of v. 35, but not often translated). The idea is, Moses spoke with more than words to Pharaoh. The things which happened at Moses' hand testified to his representing the power of God. God worked through Moses and expressed Himself through Moses. Furthermore, God often used the gestures of Moses throughout (such as lifting up his staff, or slamming it against the ground). That is the significance of this phrase.

Exodus 9:35 He therefore hardened his heart [lit., a heart of Pharaoh] and did not send out the sons of Israel, just as Y^ehowah had said by the hand of Moses. (Kukis mostly literal translation)

Pharaoh had promised the children of Israel that they could go; and now his resolve is strong enough to resist that. Despite giving his word, now he would not let the children of Israel go. Again, Pharaoh's heart is hardened (strengthened); meaning that his resolve against God—his negative volition—was strong. His heart had become

dull or obstinate towards God, indicating scar tissue. In some way or another, he makes it known that the children of Israel are not going anywhere.

Pharaoh knows that two crops of grain have been taken out for this season; but there are two more grains still to come in. So, apparently, he places his faith in the grain still to grow. He keeps thinking that the God of Moses can do no more—that he has reached the end of His power (at least, I am assuming that this is what he is thinking).

The completes the 7th plague, with 3 plagues remaining. This completes Exodus 9, but there are still several chapters to go before Israel actually leaves Egypt.

Exodus 9:34–35 Pharaoh saw that the rain, the hail and the thunder had ceased; he [still] continued to sin. He and his servants hardened their hearts. He therefore hardened his heart [lit., *a heart of Pharaoh*] and did not send out the sons of Israel, just as Y^ehowah had said by the hand of Moses. (Kukis mostly literal translation)

Exodus 9:34–35 When Pharaoh saw that the rain, hail and thunder had suddenly stopped, he again sinned, hardening his heart—he and his servants hardened their hearts. Therefore, Pharaoh did not send out the sons of Israel, just as Jehovah had said by the hand of Moses. (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
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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 9 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

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These are things which we learn while studying this particular chapter.

What We Learn from Exodus 9

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 9

[Chapter Outline](#)

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A Review of Exodus 9:

A Review of Exodus 9, using the Urim Thummim Version²³, and subheadings from the Niobi Study Bible:

The Fifth Plague: Livestock Diseased

Exodus 9:1 Then YHWH spoke to Moses, Go in to Pharaoh and tell him, This is what YHWH Elohim of the Hebrews declares, Let My people go that they may serve Me.

Each plague scenario is presented is separate from the others, but there was likely an overlap not ever noted in the text. When Pharaoh refused to send the people of God out after the 4th plague (Exodus 8:32), it is highly unlikely the Moses and Aaron stood there before Pharaoh, dumbfounded, and exited quickly saying, "Well, then, we have to speak to our God to find out what to do next." I believe that, most of the time, Moses and Aaron walked into the refusal of Pharaoh with a loaded gun (I am speaking metaphorically). When Pharaoh refused to let the Hebrew people go, then Moses let fly with the next judgment. I don't believe that he needed to regroup, go back to God and then ask God what to do next.

We do not know what interaction exactly takes place between Pharaoh and Moses when Pharaoh refuses to let the people go, but Moses appears to be ready with God's next judgment.

The narrative is abbreviated. We will go from God speaking to Moses to God taking action against Egypt. The transitions are almost seamless.

Exodus 9:2-3 For if you refuse to let them go, and will continue to hold them, the hand of YHWH is on your livestock that is in the field, on the horses, donkeys, camels, oxen, and upon the sheep, there will be a very grievous plague of disease.

In our narrative, God is speaking to Moses and Aaron, telling them what to do next. However, we may reasonably assume that Moses and Aaron stand before Pharaoh, and Moses speaks these words.

Pharaoh is warned that all of the animals in the field will succumb to a great plague.

Exodus 9:4 But YHWH will make a division between the livestock of Israel and the livestock of Egypt, and there will nothing die of all that belongs to the children of Israel.

This same plague would not kill off the livestock belonging to the people of Israel. However, any animal belonging to an Egyptian out in the field would die of this plague.

Exodus 9:5 YHWH appointed a set time declaring, Tomorrow YHWH will perform this thing in the land.

²³ The Urim-Thummim Version is copyright 2006 Dallas E. James. This is the sum total of information that I have about this translation.

As was often the case, God would give Pharaoh some time to consider his actions. For a period of approximately 24 hours, Pharaoh could call Moses back and say, “Listen, there is no reason for this next plague. Start packing and move out.” But he did not.

Exodus 9:6 **And YHWH took this action the following day and all the livestock of Egypt died, but of the livestock belonging to the children of Israel, not one perished.**

You will take note of how we seamlessly moved from God speaking to Moses (vv. 1–5) to God taking action (which means Moses spoke the words of God to Pharaoh and Pharaoh was unmoved).

Plague of Diseased Livestock - Patagonia (a graphic); from **Fox Studios India**; accessed May 20, 2020. This brief trailer appears to feature diseased livestock from Patagonia, South America. The 20 second trailer features what appears to be real footage of livestock succumbing to a plague.



Exodus 9:7 **And Pharaoh sent, and found there was not one of the livestock of the Israelites dead. But the heart of Pharaoh was hardened and he did not let the people go.**

When it happened, Pharaoh sent his servants to make sure that the livestock in Goshen was unharmed, just as Moses said—and that turned out to be true. Nevertheless, he chose not to let the people of God go.

The Sixth Plague: Boils

Exodus 9:8 **Then YHWH spoke to Moses and to Aaron, Take to you handfuls of ashes from the kiln and let Moses sprinkle it toward the sky in the sight of Pharaoh.**

Throughout these confrontations, Moses and Aaron were always quite theatrical in what they did, which was at the direction of God. We do not know if Pharaoh refused Moses and Aaron face to face and they already had ashes in their hands. Or perhaps they had set those ashes in a small heap outside of the palace. Or, they may have exited the palace, gone to a nearby kiln, and then did this. Whatever the events were, I believe that Moses and Aaron knew that Pharaoh would refuse them; and they knew what the next step was. I believe that in most cases (perhaps every time), Moses and Aaron were ready with the next plague. I believe that Moses was ready to pronounce the next judgment of God as soon as Pharaoh said, “No, I have changed my mind; your people cannot go!”

So Moses and Aaron take these ashes and throw them up into the air:

Exodus 9:9 **Then it will become small dust in all the land of Egypt, and will be an inflammation breaking forth with blisters upon man and upon beast throughout all the land of Egypt.**

Like the narrative of the last plague, it begins with God speaking to Moses and Aaron (vv. 8–9) and immediately transitions into Moses and Aaron going into action (v. 10).

Exodus 9:10 Then they took ashes from the kiln and stood before Pharaoh and Moses sprinkled it up toward the sky, and it became an inflammation breaking forth with blisters upon man and upon beast.

The theatrics before the plague and the plague itself all take place out of doors. Although nothing is said about who is there (besides Moses, Aaron and Pharaoh), we may reasonably assume that there was a crowd of Egyptians of an undetermined size, which likely included Pharaoh's cabinet.

Unwittingly, they all became the first ones infected. Both the breaking out of the blisters and the communication of what took place probably spread throughout Egypt, the explanation following close behind the outbreak itself.



The Plague of Boils (a graphic); from [The Exodus Story](#); accessed May 20, 2020.

Exodus 9:11 But the diviners could not stand before Moses because of the inflammation, for the inflammation was on all the diviners, and on all the Egyptians as well.

The religious illusionists have not been mentioned for quite awhile, but they are mentioned here (suggesting that they were a part of the regular palace crowd with Pharaoh). However, at this point, they cannot stand before Pharaoh. Whether this means that they did not go into the palace, or they went in, but could not stand up in respect, we don't know. But, they could not stand.

As a young child, I accidentally stepped into a hole where a recent fire had been, and my entire foot was suddenly encased in burning hot coals. 2nd and 3rd degree burns suddenly appeared all over my foot. I had blisters on that foot—perhaps a dozen or two dozen—which were very large boils filled with pus. There was no way that I could walk on that foot. Although the religious illusionists had boils all over their body for a different reason, the end result was the same. Their religious authority was inferior to the power of God.

Despite these boils, rendering most of Egypt immobile for a time, Pharaoh's heart was still filled with negative volition towards God. Did Pharaoh plead with Moses to take these boils away? Were they removed by God? I would assume so. However, that is not a part of the written narrative. We close out this judgment with the following words:

Exodus 9:12 YHWH hardened the heart of Pharaoh and he would not listen to them as YHWH had spoken to Moses.

In all of this, God gave Pharaoh strength to resist, and Pharaoh resisted. The negative volition was there; but Pharaoh's inner resolve was waning.

The Seventh Plague: Hail

Exodus 9:13 YHWH spoke to Moses, Rise up early in the morning and stand before Pharaoh and say to him, This is what YHWH Elohim of the Hebrews declares, Let My people go that they may serve Me.

For each plague, Moses and Aaron and sent to stand before Pharaoh and give him the two alternatives—let the people of God go or face the next plague.

Exodus 9:14 For this time I am sending all my plagues onto you and on your slaves, and on your people, that you may know that there is none like Me in all the land.

Had Moses come before Pharaoh and only a single plague occurred, this would have been amazing, but easily forgotten. However, God will bring 10 judgments upon Egypt, so that His power is clearly unrivaled. There is no

god of Egypt that can stand against the God of Moses. Furthermore, all of Egypt is exposed to this narrative and to these judgments.

Exodus 9:15 **For now I will stretch out My hand that I may strike you and your people with pestilence; and you will be cut off from the land.**

Moses and Aaron tell Pharaoh that God could have brought a single plague of pestilence against the Egyptians, killing almost all of them; and Moses could have easily led the people out. Them being cut off from the land indicates that God could have killed them all, in one single act. However, God was looking to accomplish more than the simple extrication of Israel from Egypt.

Exodus 9:16 **But indeed for this I have caused you to stand, so as to show you my power, and for the sake of declaring my Name in all the land.**

God has allowed Pharaoh to continue to stand—to show his continued negative volition towards God; and that nations all around Egypt would be aware that this is taking place. Now, we may wonder, *how do they know? There are no television cameras, no on-the-spot live coverage of these events.* Egypt was the most powerful country in the world at this time (or one of them); and they likely had an army which collected tribute (or destroyed those who refused). They would have traded goods. But if any of this was going on, it was on a greatly reduced scale. Traders may be aware of these things and have a great desire to get out of Egypt at this time.

Just as word got around Egypt, so that all of the people of Egypt knew what was going on; so word got out about Egypt to all of the countries in their periphery.

Egypt was seen in that era as the strongest country in the region, and all of the neighboring countries would know that Egypt was being destroyed by the God of the Israelites.

Exodus 9:17 **Are you not still exalting yourself against My people so that you will not let them go?**

God, through Moses, asks, “Are you still standing against Me?”

Now, how is Pharaoh able to still stand against God? God continues to give him strength and Pharaoh continues to build up more scar tissue on his soul. Rejecting God’s demands has become habitual for Pharaoh.

Exodus 9:18 **Mark tomorrow about this time, for I will cause it to rain a very grievous hail such as has never been in Egypt, even from the day of its being founded even until now.**

Again, 24 hours is given for the Pharaoh and his people to think about what is going to happen and to reconsider their negative volition. I believe that information regarding Moses’ words also were circulated during this 24 hour period of time.

Exodus 9:19 **Dispatch instructions now and gather your livestock, and all that you have in the field, for upon every man and beast that will be found in the field that will not be brought home, this hail will fall on them and they will die.**

God allows the people—despite the negative volition of Pharaoh—to save their own livestock. “Tell everyone to bring their people and animals inside; otherwise, they will die in this hail storm.”

Exodus 9:20 **Then he that feared the Word of YHWH among the slaves of Pharaoh made his slaves and his livestock take refuge into the shelters.**

At this point, there is some scattered positive volition in Egypt; and some Egyptians protectively bring their slaves inside. They have heard of Moses’ warnings, followed by the judgments of God and this has occurred six times already.

We have somewhat of a play on words here—the *slaves of Pharaoh* are to make *their slaves* (and livestock) come under shelter.

It is my assumption that, because God is just, every person who potentially would heed this warning received the information needed to act during the 24 hours before the plague was enacted.

Exodus 9:21 **But he that regarded not the Word of YHWH left his slaves and his livestock in the open field.**

I would think that most people ignored this warning.

Exodus 9:22 **YHWH spoke to Moses, Stretch out your hand toward the skies that there may be hail in all the land of Egypt upon man and beast, and upon every green plant of the field throughout the land of Egypt.**

There was more to this plague than Moses and Aaron going into Pharaoh and warning him, “24 hours from now, that hail is coming down!”

Moses was going to act, stretching out his hand towards the heavens (while holding his staff). It is likely that this took place in a very public area.

Again, we seamlessly move from God speaking to Moses (vv. 13–22) to Moses acting as per God’s directives (v. 23).

Exodus 9:23 **Then Moses stretched out his staff toward the skies and YHWH sent thunder and hail, and ball lightning ran along the ground, and YHWH rained hail upon the land of Egypt.**

There appear to be theatrics associated with nearly every plague. Moses lifted up his staff towards the heavens, and God rained down a great hailstorm on the land.

Exodus 9:24 **And there was hail and fire catching itself in the midst of the hail, very grievous, such as has never been in all the land of Egypt since it has become a nation.**

The hail storm was the most horrendous storm in all Egyptian history. I suspect that no hail storm has been this strong.



The Seventh Plague—A Hailstorm (a graphic); from **Reformed Fellowship**; accessed May 20, 2020.

Exodus 9:25 **The hail struck throughout all the land of Egypt, all that was in the field of both man and beast, and the hail beat down every green plant of the field, and broke every tree in the open field.**

Everything out in the field—man, beast or crops—were destroyed.

Exodus 9:26 **Only in the land of Goshen where the children of Israel lived, was there no hail.**

Like many of the previous plagues, the people of Israel, who live in Goshen, are unaffected.

I have written about how these plagues *overlap*. Let me try to put a portion of this chapter into a very strict chronological order (starting with the plague of boils and moving into the judgment of hail). What has likely taken place is this:

An Example of How the Plagues Overlap

1. Moses and Aaron throw the ashes into the air. These ashes come down and boils break out all over the epidermises of the Egyptians. Vv. 8–11
2. Pharaoh calls for Moses and Aaron and asks for these boils to be removed. He agrees to send the children of Israel out. (Not a part of the narrative.)
3. Moses speaks to God about removing the boils, relaying the promise of Pharaoh to let the people go. (Not a part of the narrative.)
4. God then speaks to Moses and tells him to rise up early the next day and speak to Pharaoh. V. 13
5. God tells Moses what to say to Pharaoh about how He could have brought a deadly judgment upon Egypt. Vv. 14–16
6. God tells Moses that the next plague would be a massive hail storm. Vv. 18–19
7. God tells Moses exactly what he should do and say prior to the hail storm. V. 22
8. Bear in mind, 6th judgment has not actually been closed out yet. The boils are removed (not a part of the narrative) and Pharaoh turns negative towards God again. V. 12
9. Moses and Aaron appear before Pharaoh—after the boils have been removed and perhaps Pharaoh then expresses his negative volition. Then Moses speaks the words of God to Pharaoh and his inner circle, regarding what God could have done and the great hail storm to come. (Not a part of the narrative.)
10. God through Moses addresses Pharaoh's negative volition. V. 17 (this verse is actually God speaking to Moses telling him what he is to say to Pharaoh.)
11. Some Egyptians bring their livestock under cover and some ignore this warning from Moses. Vv. 20–21
12. Moses stretches out his staff toward the heavens and what follows is thunder, lightning, hail and rain. Vv. 23–24
13. The hail is extremely destructive (v. 25) but it does not strike Israel (v. 26).
14. Pharaoh sends for Moses. V. 27

For the purposes of narration, the way that Moses presents this material—keeping each plague separate from the previous one and seamlessly moving from God speaking to Moses to placing us right into the midst of the action—is much easier to follow than the chronology which I offer above (and much less repetitive).

Being in the midst of the action and recalling events after the fact can be two very different things, even without distorting any of the events in question.

Exodus 9:27 *Then Pharaoh sent and called for Moses and Aaron and confessed to them, I have sinned this time, YHWH is righteous and I and my people are wicked.*

Pharaoh—apparently in the midst of the storm—called for Moses and Aaron, confessing his sins to God.

It is possible that Pharaoh's confession of sin was what he believed Moses wanted to hear.

There was apparently enough break in the storm, in a very specific area, so that Pharaoh could reach Moses by messenger. Likely, Moses would have been in Goshen, where the storm was not. Somehow, a messenger from Pharaoh was able to reach Moses.

Exodus 9:28 *Make supplication to YHWH and it will be enough so there will not be anymore thunderings of Elohim with the hail, I must let you go and you will not be delayed again.*

Pharaoh decides that he has had enough. He asks Moses to petition his God to end the storm. He promises that he will not delay the people of God from going out to worship their God.

Exodus 9:29 *Then Moses replied to him, As soon as I am gone out of the city I will raise my hands to YHWH and the thunder and hail shall stop, then you will know that the land belongs to YHWH.*

Moses tells Pharaoh exactly what he is going to do. There was a problem with the translation here; I believe that Moses went forth *towards* the city (most translations did not translate it this way).

Exodus 9:30 **But as for you and your slaves I know that you will still not fear YHWH Elohim.**

Moses tells Pharaoh, "I know that you still do not fear God." I don't think that Moses simply said this, but that God, on many occasions, told Moses that Pharaoh would change his mind again. Moses believes God; he does not believe Pharaoh.

Exodus 9:31–32 **So the flax and the barley were destroyed, for the barley was budding and the flax had already bloomed. But the wheat and the spelt were not destroyed for they were late crops.**

The knowledge that Moses reveals here indicates that he was a man of many disciplines.

Exodus 9:33 **Then Moses went out of the city from Pharaoh, and he raised up his hands to YHWH, and the thunders and hail stopped and the rain ceased pouring on the land.**

Moses did exit the palace, going out from Pharaoh (literally, *Moses goes out from with Pharaoh towards the city*). However, I should note I might be the only person who sees it this way. Nevertheless, in many good translation, I find the addition of a few words necessary to give this sense. For instance, Young, who provides a very literal translation, has this: **And Moses goes out from Pharaoh, *from the city*,...** The second *from* is not there, which Young himself indicates by italicizing it. What is there, before the word city, is the direct object, which can also be translated *to*, *towards*. This slight disagreement does not appear to change anything overall, apart from where Moses is when he petitions God to stop the hail storm. I rather like the visual of Moses, at the edge of the big city, calling upon God to end the storm, and then the storm ends. I can see many people peering out of their homes to this familiar figure, watching his every move.

Exodus 9:34 **When Pharaoh saw that the rain, hail and the thunders had stopped, he sinned still more by hardening his heart, both he and his slaves.**

Even though God, through Moses, held up His end of the bargain, Pharaoh did not. What he said and what he promised meant nothing. His personal entourage was with him on this.

Exodus 9:35 **Then the heart of Pharaoh was hardened, and he would not let the children of Israel go as YHWH had spoken by Moses.**

At this point, we noted that there are two very different words translated *to harden* in vv. 34 & 35. In v. 34, Pharaoh makes his own heart *heavy and dull*. In v. 35, his heart is strengthened.

With chapter 10—next lesson—we will begin the plague of the locusts, which is the 8th plague, followed by the 9th plague, the plague of thick darkness. There are 10 plagues in all.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 9

Plagues 5, 6, and 7: Fire, Brimstone, and Disease

- Plague #5 comes sweeping in. All Egyptian-owned livestock—donkeys, cows, sheep, camels, and horses—are hit with a nasty thing called pestilence, a disease that wipes them out. All Israelite livestock are spared. Natch.
- Pharaoh again refuses to let the Israelites go. He's really not getting the picture.
- Plague #6 is a nasty one. Moses takes some kiln soot (dust gathering at the bottom of a pottery oven), throws it in Pharaoh's face, and nasty boils pop up all over all the Egyptians' bodies. Ew.
- Pharaoh's magicians not only can't fix this plague, but they actually fall before Moses.

Shmoop Summary of Exodus 9

- God again makes Pharaoh stubborn, and so Pharaoh plays his part and refuses to let the Israelites go.
- God explains to Moses why he continues to "harden Pharaoh's heart," saying, "I have let you [Pharaoh] live to show you my power and to make my name resound through all the earth" (9:16). So this is all for self-exaltation?
- God unleashes Plague #7. This is it, folks. The original fire and brimstone passage. The seventh plague is a huge amount of hail, accompanied by fire raining from the sky. And guess what? None of it hits the Israelites.
- Pharaoh finally relents, and tells Moses to call off the fire. Moses does so, but then Pharaoh decides—surprise!—to keep the Israelites in slavery.

From <https://www.shmoop.com/exodus/chapter-9-summary.html> accessed April 29, 2019.

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[Charts, Graphics and Short Doctrines](#)

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 9

The fifth stroke was a very grievous murrain (not uncommon in Egypt, which has been supposed to have been of the same kind as the "cattle-plague" in our own country, only far more extensive. But although Pharaoh ascertained, by special inquiry, that Israel had been exempted from this plague, his heart was hardened.

The sixth stroke was again made to descend by the instrumentality of Moses and Aaron. As the third in the second series, it came without any warning to the king. Moses and Aaron were directed to take "ashes of the furnace" - probably in reference to the great buildings and pyramids in which Egypt took such pride - and to "sprinkle it up towards heaven; and it became a boil breaking forth with blains upon man and upon beast" (9:10). Such "burning turnouts breaking into pustulous ulcers," but exclusively confined to man, are not uncommon in the valley of the Nile.* Even the magicians seem now to have yielded (ver. 11), but the judgment of hardening had already come upon Pharaoh.

* A modern writer has supposed them to have been the black-looking foul ulcers symbolized by the black, rusty ashes of the furnaces.

The sixth plague had struck not only the pride and the possessions of the Egyptians, but their persons. But the three which now followed in rapid succession, stroke upon stroke, were far more terrible than any that had preceded, and indeed represented "all" God's "plagues" (ver. 14). They were ushered in by a most solemn warning, unheeded by him who was nigh unto destruction (vers. 15-18). The reason why God did not at once destroy Pharaoh and his people is thus stated by the Lord Himself:

(Exodus 9:15, 16)* "For now if I had stretched forth My hand and smitten thee and thy people with the pestilence, then hadst thou been cut off from the earth. But now, in very deed for this cause have I let thee stand (made thee stand, raised thee up), (Romans 9:17) for to show in thee My power (perhaps, to let thee see or experience it - this is the first reason; the second) and that My Name may be declared throughout all the earth."

* We give the correct rendering of the passage.

That this actually was the result we gather from Exodus 15:14. Nay, the tidings spread not only among the Arabs, but long afterwards among the Greeks and Romans, and finally, through the Gospel, among all nations of the earth.

Edersheim Summarizes Exodus 9

Only one day for thought and repentance was granted to Pharaoh (9:18) before the seventh stroke descended. It consisted of such hail as had never been seen in Egypt, mingled with thunder and fiery lightning. The cattle in Egypt are left out to graze from January to April, and such of the Egyptians as gave heed to the warning of Moses withdrew their cattle, and servants into shelter, and so escaped the consequences; the rest suffered loss of men and beasts. That some "among the servants of Pharaoh" "feared the word of Jehovah" (9:20) affords evidence of the spiritual effect of these "strokes." Indeed Pharaoh himself now owned, "I have sinned this time" (ver. 27). But this very limitation, and the hardening of his heart when the calamity ceased, show that his was only the fear of consequences, and, as Moses had said, "that ye will not yet fear Jehovah Elohim" (ver. 30).

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;

Josephus' History of this Time Period

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 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.

Josephus' History of this Time Period

⁽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 . Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 9

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The fifth judgment: a livestock epidemic

Y^ehowah said to Moses, "Go to Pharaoh and you will say to him, 'Thus has spoken Y^ehowah, Elohim of the Hebrews: send My people out so that they [may] serve Me. Now if you refuse to send [my people out] and [if] you continue holding them, [then] listen, [there] will be the hand of Y^ehowah upon your cattle that [are] in the field—on the horses, on the donkeys, on the camels, on the oxen and on the flock—[bringing against them] a very dangerous epidemic.

Jehovah said to Moses, "Go to Pharaoh and say to him, 'Thus Jehovah, the God of the Hebrews, has said to you: send My people out so that they may serve Me. However, if you refuse to send My people out and if you continue to hold them there in Egypt, then—and hear Me on this—My divine hand will be upon your cattle in the field—it will come down on your horses, your donkeys, your camels, your oxen, and your flock. I will bring down upon them a deadly contagion.

Y^ehowah has made a distinction between the cattle of Israel and the cattle of Egypt; and nothing [= *will not a word*] will perish from all [that belongs] to the sons of Israel.' "

Jehovah has made a distinction between Israel's and Egypt's cattle; none of Israel's cattle will perish in this plague.' "

Y^ehowah then set a time, saying, "Y^ehowah will do this thing tomorrow in the land." So Y^ehowah did this thing on the next day, and all of the cattle of Egypt died; but not one from the cattle of the sons of Israel died.

Jehovah then set a time, saying, "I will bring this plague to your land tomorrow." Jehovah did just as He has promised the next day, and all of the cattle in Egypt died; but the people of Israel did not lose any of their livestock.

Pharaoh sent out [his servants to Goshen] and they observe [lit., *behold*] [that] none of Israel's livestock had perished, [not] even one.

Pharaoh sent out his servants to check out Goshen and they observed that not a single animal of their vast livestock had succumbed to the plague.

Nevertheless [lit., *and so*], the heart of Pharaoh was strengthened and he did not send the people out [to worship their God].

Nevertheless, the heart of Pharaoh was strengthened and he did not send the people out to worship their God.

The sixth judgment: boils and blisters

A Complete Translation of Exodus 9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>And Y^ehowah said to Moses and Aaron, “Take for yourselves fistfuls [lit., a fullness of your fists] of ashes from the kiln and Moses will throw it towards the heavens before the eyes of Pharaoh, and it will become a fine dust over all the land of Egypt and it will become boils erupting into [oozing] blisters upon man and beast in all the land of Egypt.”</p>	<p>And Jehovah then said to Moses and Aaron, “Take fistfuls of ashes from the kiln, which Moses will throw into the sky in the sight of Pharaoh; and it will become a fine dust all over the land of Egypt; and on men and animals in Egypt, it will begin as a boil that will erupt into oozing blisters.”</p>
<p>They took the ashes from the furnace and stood before Pharaoh. Then Moses threw them towards the heavens, and they became boils [and] blisters erupting upon men and animals.</p>	<p>Moses and Aaron then took ashes from the furnace and took a stand before Pharaoh. Then Moses threw the ashes into the air, and when coming down, they became boils and blisters erupting on the skins of men and animals.</p>
<p>The religious illusionists were unable to stand before Moses because of the boils [on them], for the boils were on the religious illusionists and on everyone in Egypt [lit., in all Egypt].</p>	<p>In fact, the Egyptians were unable to stand before Moses because they were covered in boils, as boils and blisters were on all of the religious illusionists, as well as being on everyone in Egypt.</p>
<p>[Nevertheless,] Y^ehowah strengthened the heart of Pharaoh, and, [as a result,] he did not listen to them, just as God had told Moses [previously].</p>	<p>Nevertheless, Jehovah strengthened Pharaoh’s heart and, as a result, he would not listen to them, just as God had previously told Moses.</p>
<p>The seventh judgment: hail</p>	
<p>Y^ehowah said to Moses, “Rise up in the morning and take a stand before Pharaoh and say to him, ‘Thus has said Y^ehowah, the Elohim of the Hebrews, <i>Send My people out so that they may serve Me; for at this time, I will send all of My plagues against your heart, and against your servants and against your people, in order that you will know that [there is] no one like Me on all the earth.</i></p>	<p>Jehovah then said to Moses, “Rise up in the morning and take a stand before Pharaoh, and say to him, ‘Thus says Jehovah, the God of the Hebrews, <i>Send My people out so that they may serve Me; for I will send all of My plagues against you at this time; and against your servants and against your people, so that you will know that there is no one like Me on all the earth.</i></p>
<p><i>For now I will put forth My hand to strike you and your people with pestilence; and you will be cut off from the earth.</i></p>	<p><i>Now I will reach out and touch you directly and strike you and your people with great pestilence, so that you will be cut off from the earth.</i></p>
<p><i>And indeed, because of this I have established you so that you have shown My power and with the intent that My Name is declared in all the earth.</i></p>	<p><i>And indeed, I established you so that you would reveal My power and that My Name would be declared in all the earth.</i></p>
<p><i>You are continually exalting yourself against My people, to not sent them out. Take note, around [this] time tomorrow, I will cause a very heavy hail to fall, [as] which has not been like this [lit., him] in Egypt from the day of her founding until now.</i></p>	<p><i>You continue to exalt yourself against My people, refusing to send them out of Egypt to worship Me. Take note that, around this time tomorrow, I will bring hail upon this land, hail as has never been before in Egypt, since her founding.</i></p>
<p><i>Now, therefore, send [for and] provide refuge for you cattle and all that is yours which is [out] in the field. Every man and animal found in the field and not brought into the house, [will be struck by] hail coming down on them and they will die.’ ”</i></p>	<p><i>Now, therefore, send for your cattle and all that belongs to you in the field and provide refuge for them. Any person or animal which remains out in the field and not under shelter will be struck by hail and they will die.’ ”</i></p>

A Complete Translation of Exodus 9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Those of Pharaoh's servants who feared the word of Y ^e howah removed [and placed into safety] their [own] servants and livestock; but whichever [men] did not place their hearts upon the word of Y ^e howah, they abandoned their servants and livestock in the field.	Pharaoh's servants who feared the words of Jehovah placed their servants and livestock under cover; but those who disregarded Jehovah's word, simply abandoned their servants and livestock in the field.
Y ^e howah said to Moses, "Stretch out your hand towards the heavens and there will be hail in all the land of Egypt, [which will fall] upon man, upon the animals and upon every plant of the field in the land of Egypt."	Jehovah said to Moses, "You will stretch out your hand towards the heavens, so that Pharaoh may observe you; and a great pummeling of hail will follow, coming down on man, on the animals and on every plant in the fields in Egypt."
So Moses stretched out his rod against the heavens and [consequently] Y ^e howah made thunder and hail; and so comes fire to the earth. And so Y ^e howah rains down hail upon the land of Egypt. And so [there] is hail and fire flashing continually in the midst of the hail. It was [all] very heavy, unlike anything [lit., <i>he</i>] [which has been] in the land of Egypt since it had become a nation.	So Moses then stretched out his rod against the skies and, consequently, Jehovah caused it to thunder, and both hail and fire rained down upon the land of Egypt. There is fire flashing continually in the midst of the hail; the whole thing being very heavy, unlike anything which had ever been in the land of Egypt since it had become a nation.
Consequently, the hail struck down all that [was] in the land of Egypt; from man to beast, and every plant of the field was struck down by the hail. Every tree in the field was shattered.	Consequently, the hail struck down everything that was in the field, from man to beast. Even the plants in the field were struck down by the hail; and every tree in the field was completely destroyed.
Only in the land of Goshen, where the sons of Israel [live], [there] was no hail.	Only in the land of Goshen, where the people of Israel lived, there was no hail.
Pharaoh sent and called for Moses and Aaron, and he said to them, "I have sinned [this] time; Y ^e howah is the Righteous [One], whereas [lit., <i>and</i>] my people and I [are] corrupt [and lawless]. Make supplication to Y ^e howah; [to say that there has been] enough hail and thunderings [from] Elohim. I will send [all of] you out; you [all] will no longer continue to remain [in Egypt]."	Pharaoh sent his messengers out to call for Moses and Aaron, and he said to them, "I have clearly sinned this time. Jehovah is righteous whereas my people and I are corrupt and dishonest. Please make supplication to Jehovah on our behalf. There has been enough of this hail and thunder from God. I agree to send all of you out of Egypt; I will no longer require you to remain here."
Moses said to him, "As I go out of the city, I will spread my palms out towards Y ^e howah [and] the thundering will cease and the hail will not continue, so that you will know that the earth [is] Y ^e howah's. But, [as] for you and your servants, I know that you [all] do not yet fear the face of Y ^e howah Elohim."	Moses answered him, "As I go out of the city, I will spread my hands out towards Jehovah so that you will know that all the earth belongs to Him. However, as for you and your servants, I realize that you do not fully fear or respect Jehovah Elohim."
The flax and barley were [both] struck down [by the hail], for the barley [was in] the ear and the flax [was in] bud. However, the wheat and the spelt were not struck down, for they [are] late in coming.	As a result of this great hail storm, the flax and barley crops were ruined, as the barley was in the ear and the flax was in the bud. However, the wheat and spelt crops were spared, as they are a later crop.

A Complete Translation of Exodus 9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses then went out from Pharaoh towards the city. He stretched out his palms to Y ^e howah and (as a result) the thunder and the hail ceased. No rain poured on the earth.	Moses then went out from Pharaoh towards the city. He stretched out his hands towards Jehovah and, as a result, the thunder and hail ceased. No rain poured out on the earth.
Pharaoh saw that the rain, the hail and the thunder had ceased; he [still] continued to sin. He and his servants hardened their hearts.	When Pharaoh saw that the rain, hail and thunder had suddenly stopped, he again sinned, hardening his heart—he and his servants hardened their hearts.
He therefore hardened his heart [lit., <i>a heart of Pharaoh</i>] and did not send out the sons of Israel, just as Y ^e howah had said by the hand of Moses.	Therefore, Pharaoh did not send out the sons of Israel, just as Jehovah had said by the hand of Moses.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Exodus 9

	Series	Lesson (s)	Passage
	1985 Ephesians (#412)	#954	Exodus 9:12–16
R. B. Thieme, Jr. taught this	1985 Ephesians (#412)	#1331	Exodus 9:14
	1977 Romans (#458)	#594	Exodus 9:16
	1977 Great Chapters of the Bible (#666)	#107	Exodus 9:16

R. B. Thieme, III has not taught this on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Exodus 9



Word Cloud from Exegesis of Exodus 9²⁴



²⁴ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

These two graphics should be very similar; this means that the exegesis of Exodus 9 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus