

5	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 בְּעֶרְבוֹת יְרֵחוֹ וְכָל חֵילֹו נָפְצוּ מֵעָלָיו
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8	וּבְחֹדֶשׁ הַחֲמִישִׁי בִּשְׁבָעָה לַחֹדֶשׁ הָיָא שְׁנַת תִּשְׁעָ עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ נְבֻכַדְנֶאצַּר מֶלֶךְ בָּבֶל בָּא נְבוּזַרְאֲדָן רַב טַבָּחִים עֶבֶד מֶלֶךְ בָּבֶל יְרוּשָׁלַם

	את־שָׂרָף plugin-autotooltip__default plugin-autotooltip_big
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	It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.
	First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus
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9	8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6
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	אֶת־ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 אֶת־הָעָם הַנִּשְׁאָרִים בְּעִיר וָאֶת אֶת־ hebrew
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12	אֶרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 הַשָּׁמַיִם רַב טַבָּחִים לְכַרְמִים וּלְיִגְבִּים

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	הַיְהוָה? plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.
16	First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 מִשְׁקָל לְנִחְשֵׁת כָּל הַכִּלִּים הָאֵלֶּה
17	שָׁמְנָה עֶשְׂרֵה אֲמָה קוֹמַת הָעַמּוּד הָאֶחָד וְכִתְרַת עָלָיו נִחְשֵׁת וְקוֹמַת הַכִּתְרֹת שְׁלֹשׁ אֲמָה וּשְׁבַבָּהּ וְרַמְנִים עַל הַכִּתְרֹת סָבִיב הַכֹּל נִחְשֵׁת וְכִאֲלֵה לְעַמּוּד הַשֵּׁנִי עַל הַשְּׁבַבָּה

אתָּ [plugin-autotooltip__default plugin-autotooltip_big](#)

hebrew

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18 hebrew

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שְׁמֵר

Meaning:

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

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

Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9 Psalm 121:7 Deuteronomy 7:11 Psalm 127:1 Luke 2:19 [הִסֵּף](#)

plugin-autotooltip__default plugin-autotooltip bigפנים פקיד על אנשי המלחמה וחמשה אנשים מראי פני

hebrew

Meaning:

* Face * Presence * Front or surface

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

hebrew

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

hebrew

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

hebrew

Meaning:

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

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

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 וְשָׁמַיִם אֶרֶץ מִצְרָיִם אֲנִי יוֹשֵׁב

hebrew

Meaning:

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[הנמצאים בעיר](#)

20	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 עַל מַלְאָךְ בְּבֹל רַב טַבָּחִים וְיִלְדָּ אֲתָם plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 עַל מַלְאָךְ בְּבֹל רַב טַבָּחִים וְיִלְדָּ אֲתָם
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23	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיֵּבְאוּ אֶל גְּדֻלְהוֹ וַיִּבְאוּ אֶל גְּדֻלְהוֹ הַמִּצְפָּה וַיִּשְׁמְעוּ אֶל בֶּן יְהוֹשֻׁעַ וַיִּתְּנֶה וַיִּוְחָגוּ בֶן קָרַח וּשְׂרָיָה בֶן תַּנְחֻמֶת הַנְּטֹפְתִי וַיֵּאָזְנֶהוּ בֶן הַמַּעֲכָתִי הַמָּה וְאֲנָשֵׁיהֶם
24	אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 וַיֵּבְאוּ אֶתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 מִלֵּךְ בָּבֶל וַיָּטֹב לָהֶם

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hebrew

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

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

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בַּחֲדָשׁ הַשְּׁבִיעִי בָּא יִשְׁמַעֵאל בֶּן נְתַנְיָה בֶּן אֱלִישִׁמָּע מִזֶּרַע הַמְּלִיכָה וַעֲשָׂרָה אָנָּשִׁים
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hebrew

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

hebrew

25 The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 וַיֵּבֶר אֱלֹהִים אֶת הַמַּיִם

hebrew

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

hebrew

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

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

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 **אֶתוֹ בַּמִּצֵּפֶה**

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hebrew

26 Meaning:

* Face * Presence * Front or surface

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

	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. 27 * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בְּשִׁלְשִׁים וּשְׁבַע שָׁנָה לְגָלוּת יְהוֹיָכִין מֶלֶךְ יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וּשְׁבַע רֵאשִׁי יְהוֹיָכִין מֶלֶךְ יְהוּדָה מָבִית בָּלָא Genesis 1:1 רֵאשִׁי יְהוֹיָכִין מֶלֶךְ יְהוּדָה מָבִית בָּלָא את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 רֵאשִׁי יְהוֹיָכִין מֶלֶךְ יְהוּדָה מָבִית בָּלָא
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30	וַאֲרָחֲתוֹ אֲרָחֹת תִּמְיֹד נִתְּנָה לוֹ מֵאֵת הַמֶּלֶךְ דָּבָר יוֹם בְּיוֹמוֹ כָּל יְמֵי חַיָּו

ESV

1	And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and laid siege to it. And they built siegeworks all around it.
2	So the city was besieged till the eleventh year of King Zedekiah.
3	On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land.

4	Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, by the king's garden, though the Chaldeans were around the city. And they went in the direction of the Arabah.
5	But the army of the Chaldeans pursued the king and overtook him in the plains of Jericho, and all his army was scattered from him.
6	Then they captured the king and brought him up to the king of Babylon at Riblah, and they passed sentence on him.
7	They slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him in chains and took him to Babylon.
8	In the fifth month, on the seventh day of the month- that was the nineteenth year of King Nebuchadnezzar, king of Babylon- Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem.
9	And he burned the house of the LORD and the king's house and all the houses of Jerusalem; every great house he burned down.
10	And all the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem.
11	And the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon, together with the rest of the multitude, Nebuzaradan the captain of the guard carried into exile.
12	But the captain of the guard left some of the poorest of the land to be vinedressers and plowmen.
13	And the pillars of bronze that were in the house of the LORD, and the stands and the bronze sea that were in the house of the LORD, the Chaldeans broke in pieces and carried the bronze to Babylon.
14	And they took away the pots and the shovels and the snuffers and the dishes for incense and all the vessels of bronze used in the temple service,
15	the fire pans also and the bowls. What was of gold the captain of the guard took away as gold, and what was of silver, as silver.
16	As for the two pillars, the one sea, and the stands that Solomon had made for the house of the LORD, the bronze of all these vessels was beyond weight.
17	The height of the one pillar was eighteen cubits, and on it was a capital of bronze. The height of the capital was three cubits. A latticework and pomegranates, all of bronze, were all around the capital. And the second pillar had the same, with the latticework.
18	And the captain of the guard took Seraiah the chief priest and Zephaniah the second priest and the three keepers of the threshold,
19	and from the city he took an officer who had been in command of the men of war, and five men of the king's council who were found in the city, and the secretary of the commander of the army who mustered the people of the land, and sixty men of the people of the land who were found in the city.
20	And Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at Riblah.
21	And the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah was taken into exile out of its land.
22	And over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he appointed Gedaliah the son of Ahikam, son of Shaphan, governor.
23	Now when all the captains and their men heard that the king of Babylon had appointed Gedaliah governor, they came with their men to Gedaliah at Mizpah, namely, Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite.
24	And Gedaliah swore to them and their men, saying, "Do not be afraid because of the Chaldean officials. Live in the land and serve the king of Babylon, and it shall be well with you."

25	But in the seventh month, Ishmael the son of Nethaniah, son of Elishama, of the royal family, came with ten men and struck down Gedaliah and put him to death along with the Jews and the Chaldeans who were with him at Mizpah.
26	Then all the people, both small and great, and the captains of the forces arose and went to Egypt, for they were afraid of the Chaldeans.
27	And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously freed Jehoiachin king of Judah from prison.
28	And he spoke kindly to him and gave him a seat above the seats of the kings who were with him in Babylon.
29	So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table,
30	and for his allowance, a regular allowance was given him by the king, according to his daily needs, as long as he lived.

NIV

1	So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped outside the city and built siege works all around it.
2	The city was kept under siege until the eleventh year of King Zedekiah.
3	By the ninth day of the fourth month the famine in the city had become so severe that there was no food for the people to eat.
4	Then the city wall was broken through, and the whole army fled at night through the gate between the two walls near the king's garden, though the Babylonians were surrounding the city. They fled toward the Arabah,
5	but the Babylonian army pursued the king and overtook him in the plains of Jericho. All his soldiers were separated from him and scattered,
6	and he was captured. He was taken to the king of Babylon at Riblah, where sentence was pronounced on him.
7	They killed the sons of Zedekiah before his eyes. Then they put out his eyes, bound him with bronze shackles and took him to Babylon.
8	On the seventh day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard, an official of the king of Babylon, came to Jerusalem.
9	He set fire to the temple of the LORD, the royal palace and all the houses of Jerusalem. Every important building he burned down.
10	The whole Babylonian army, under the commander of the imperial guard, broke down the walls around Jerusalem.
11	Nebuzaradan the commander of the guard carried into exile the people who remained in the city, along with the rest of the populace and those who had gone over to the king of Babylon.
12	But the commander left behind some of the poorest people of the land to work the vineyards and fields.
13	The Babylonians broke up the bronze pillars, the movable stands and the bronze Sea that were at the temple of the LORD and they carried the bronze to Babylon.
14	They also took away the pots, shovels, wick trimmers, dishes and all the bronze articles used in the temple service.
15	The commander of the imperial guard took away the censers and sprinkling bowls—all that were made of pure gold or silver.
16	The bronze from the two pillars, the Sea and the movable stands, which Solomon had made for the temple of the LORD, was more than could be weighed.

17	Each pillar was twenty-seven feet high. The bronze capital on top of one pillar was four and a half feet high and was decorated with a network and pomegranates of bronze all around. The other pillar, with its network, was similar.
18	The commander of the guard took as prisoners Seraiah the chief priest, Zephaniah the priest next in rank and the three doorkeepers.
19	Of those still in the city, he took the officer in charge of the fighting men and five royal advisers. He also took the secretary who was chief officer in charge of conscripting the people of the land and sixty of his men who were found in the city.
20	Nebuzaradan the commander took them all and brought them to the king of Babylon at Riblah.
21	There at Riblah, in the land of Hamath, the king had them executed. So Judah went into captivity, away from her land.
22	Nebuchadnezzar king of Babylon appointed Gedaliah son of Ahikam, the son of Shaphan, to be over the people he had left behind in Judah.
23	When all the army officers and their men heard that the king of Babylon had appointed Gedaliah as governor, they came to Gedaliah at Mizpah-Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, Jaazaniah the son of the Maacathite, and their men.
24	Gedaliah took an oath to reassure them and their men. "Do not be afraid of the Babylonian officials," he said. "Settle down in the land and serve the king of Babylon, and it will go well with you."
25	In the seventh month, however, Ishmael son of Nethaniah, the son of Elishama, who was of royal blood, came with ten men and assassinated Gedaliah and also the men of Judah and the Babylonians who were with him at Mizpah.
26	At this, all the people from the least to the greatest, together with the army officers, fled to Egypt for fear of the Babylonians.
27	In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the year Evil-Merodach became king of Babylon, he released Jehoiachin from prison on the twenty-seventh day of the twelfth month.
28	He spoke kindly to him and gave him a seat of honor higher than those of the other kings who were with him in Babylon.
29	So Jehoiachin put aside his prison clothes and for the rest of his life ate regularly at the king's table.
30	Day by day the king gave Jehoiachin a regular allowance as long as he lived.

NLT

1	So on January 15, during the ninth year of Zedekiah's reign, King Nebuchadnezzar of Babylon led his entire army against Jerusalem. They surrounded the city and built siege ramps against its walls.
2	Jerusalem was kept under siege until the eleventh year of King Zedekiah's reign.
3	By July 18 in the eleventh year of Zedekiah's reign, the famine in the city had become very severe, and the last of the food was entirely gone.
4	Then a section of the city wall was broken down, and all the soldiers fled. Since the city was surrounded by the Babylonians, they waited for nightfall. Then they slipped through the gate between the two walls behind the king's garden and headed toward the Jordan Valley.
5	But the Babylonian troops chased the king and caught him on the plains of Jericho, for his men had all deserted him and scattered.
6	They took him to the king of Babylon at Riblah, where they pronounced judgment upon Zedekiah.
7	They made Zedekiah watch as they slaughtered his sons. Then they gouged out Zedekiah's eyes, bound him in bronze chains, and led him away to Babylon.
8	On August 14 of that year, which was the nineteenth year of King Nebuchadnezzar's reign, Nebuzaradan, the captain of the guard and an official of the Babylonian king, arrived in Jerusalem.

9	He burned down the Temple of the LORD, the royal palace, and all the houses of Jerusalem. He destroyed all the important buildings in the city.
10	Then he supervised the entire Babylonian army as they tore down the walls of Jerusalem on every side.
11	Nebuzaradan, the captain of the guard, then took as exiles the rest of the people who remained in the city, the defectors who had declared their allegiance to the king of Babylon, and the rest of the population.
12	But the captain of the guard allowed some of the poorest people to stay behind in Judah to care for the vineyards and fields.
13	The Babylonians broke up the bronze pillars in front of the LORD's Temple, the bronze water carts, and the great bronze basin called the Sea, and they carried all the bronze away to Babylon.
14	They also took all the ash buckets, shovels, lamp snuffers, dishes, and all the other bronze articles used for making sacrifices at the Temple.
15	Nebuzaradan, the captain of the guard, also took the incense burners and basins, and all the other articles made of pure gold or silver.
16	The weight of the bronze from the two pillars, the Sea, and the water carts was too great to be measured. These things had been made for the LORD's Temple in the days of King Solomon.
17	Each of the pillars was 27 feet tall. The bronze capital on top of each pillar was 7-1/2 feet high and was decorated with a network of bronze pomegranates all the way around.
18	Nebuzaradan, the captain of the guard, took with him as prisoners Seraiah the high priest, Zephaniah the priest of the second rank, and the three chief gatekeepers.
19	And from among the people still hiding in the city, he took an officer who had been in charge of the Judean army; five of the king's personal advisers; the army commander's chief secretary, who was in charge of recruitment; and sixty other citizens.
20	Nebuzaradan, the captain of the guard, took them all to the king of Babylon at Riblah.
21	And there at Riblah, in the land of Hamath, the king of Babylon had them all put to death. So the people of Judah were sent into exile from their land.
22	Then King Nebuchadnezzar appointed Gedaliah son of Ahikam and grandson of Shaphan as governor over the people he had left in Judah.
23	When all the army commanders and their men learned that the king of Babylon had appointed Gedaliah as governor, they went to see him at Mizpah. These included Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jezaniah son of the Maacathite, and all their men.
24	Gedaliah vowed to them that the Babylonian officials meant them no harm. "Don't be afraid of them. Live in the land and serve the king of Babylon, and all will go well for you," he promised.
25	But in midautumn of that year, Ishmael son of Nethaniah and grandson of Elishama, who was of the royal family, went to Mizpah with ten men and killed Gedaliah. He also killed all the Judeans and Babylonians who were with Gedaliah at Mizpah.
26	Then all the people of Judah, from the least to the greatest, as well as the army commanders, fled in panic to Egypt, for they were afraid of what the Babylonians would do to them.
27	In the thirty-seventh year of the exile of King Jehoiachin of Judah, Evil-merodach ascended to the Babylonian throne. He was kind to Jehoiachin and released him from prison on April 2 of that year.
28	He spoke kindly to Jehoiachin and gave him a higher place than all the other exiled kings in Babylon.
29	He supplied Jehoiachin with new clothes to replace his prison garb and allowed him to dine in the king's presence for the rest of his life.
30	So the Babylonian king gave him a regular food allowance as long as he lived.

LXX

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greek
 Meaning
 * And * Also * Both * Even * Too * So
 is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" [εἰς](#) [plugin-autostyle__default plugin-autostyle__big](#)
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 Proposition meaning "or" [ἢ](#) [plugin-autostyle__default plugin-autostyle__big](#), [ἢ](#) [16](#)
greek
 Meaning
 * The
 The definite article.
 Forms
 Singular Case Masculine Feminine Neuter Nominative [ὁ](#) [ἡ](#) [το](#) Genitive [τοῦ](#) [τῆς](#) [τοῦ](#) Dative [τῷ](#) [τῇ](#) [τῷ](#) [τῇ](#) [τῷ](#) [τῇ](#) [plugin-autostyle__default plugin-autostyle__big](#), [16](#)
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greek
 Meaning
 * All * Every * The whole
 Adjective.
 Usage in the New Testament
 The sense of [ὅλος](#) depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.
 With singular countable nouns = "every" John 1:9John 1:10Matthew 20:15Colossians 1:10Hebrews 2:22Hebrews 2:23Hebrews 2:23Colossians 1:17 [plugin-autostyle__default plugin-autostyle__big](#), [16](#)
greek
 Meaning
 * The
 The definite article.
 Forms
 Singular Case Masculine Feminine Neuter Nominative [ὁ](#) [ἡ](#) [το](#) Genitive [τοῦ](#) [τῆς](#) [τοῦ](#) Dative [τῷ](#) [τῇ](#) [τῷ](#) [τῇ](#) [τῷ](#) [τῇ](#) [plugin-autostyle__default plugin-autostyle__big](#), [16](#)
greek
 Meaning
 * He, she, it * Himself, herself, itself * Same
 Personal pronoun (indefinite). Occurs more than 1,000 times in the New Testament.
 Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [ὅς](#) [plugin-autostyle__default plugin-autostyle__big](#)
greek
 Meaning
 * And * Also * Both * Even * Too * So
 is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" [καὶ](#) [plugin-autostyle__default plugin-autostyle__big](#)
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greek
 Meaning
 * The
 The definite article.
 Forms
 Singular Case Masculine Feminine Neuter Nominative [ὁ](#) [ἡ](#) [το](#) Genitive [τοῦ](#) [τῆς](#) [τοῦ](#) Dative [τῷ](#) [τῇ](#) [τῷ](#) [τ](#)

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greek	Strong's: 803 greek-autotagging__default_plugin-autotagging_tagk_5_16
Meaning:	
* The	
The definite article.	
Form:	
Singular Case Masculine Feminine Neuter Nominative δ ὁ ἰδὸ Genitive τοῦ ἰδὸ Dative τῷ ἰδὸ 803aaron greek-autotagging__default_plugin-autotagging_tagk_5_16	
greek	
Meaning:	
* The	
The definite article.	
Form:	
Singular Case Masculine Feminine Neuter Nominative ὁ ἰδὸ Genitive τοῦ ἰδὸ Dative τῷ ἰδὸ 16 16aaron greek-autotagging__default_plugin-autotagging_tagk1	
greek	
Meaning:	
* One * First * One thing * Alone * Individual * One me * Someone	
ὁ is the cardinal number ("one"). Sometimes it functions as a indefinite/pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 250 times in the New Testament. Matthew 8:18John 10:30 16aaron greek-autotagging__default_plugin-autotagging_tagk1	
greek	
Meaning:	
* And * Also * Both * Even * Too * So	
It is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" 16aaron greek-autotagging__default_plugin-autotagging_tagk1_5_16	
greek	
Meaning:	
* The	
The definite article.	
Form:	
Singular Case Masculine Feminine Neuter Nominative ὁ ἰδὸ Genitive τοῦ ἰδὸ Dative τῷ ἰδὸ 16aaron greek-autotagging__default_plugin-autotagging_tagk1_5_16	
greek	
Meaning:	
ὁτις "whom" "that"	
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and ὅτις, as an interrogative in older Greek (meaning 16aaron greek-autotagging__default_plugin-autotagging_tagk1aaron	
Meaning:	
* To do * To make	
This verb -to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.	
Weak forms:	
Present tense Person Greek Form 16aaron greek-autotagging__default_plugin-autotagging_tagk_5_16	
greek	
Meaning:	
* The	
The definite article.	
Form:	
Singular Case Masculine Feminine Neuter Nominative ὁ ἰδὸ Genitive τοῦ ἰδὸ Dative τῷ ἰδὸ 16aaron greek-autotagging__default_plugin-autotagging_tagk1aaron	
greek	
ὁ is the first person singular verb for "to be" [also [the infinitive form] = "to be"].	
It is irregular verb, and, like English, changes significantly between person and tense. For example ἵδω is the word for am and ἵδῃ is the word for was, e.g. 16aaron greek-autotagging__default_plugin-autotagging_tagk_5_16	
Meaning:	
* The	
The definite article.	
Form:	
Singular Case Masculine Feminine Neuter Nominative ὁ ἰδὸ Genitive τοῦ ἰδὸ Dative τῷ ἰδὸ 16aaron greek-autotagging__default_plugin-autotagging_tagk1aaron	
greek	
Meaning:	
* All * Every * The whole	
Adjective.	
It appears in the New Testament	
The sense of ὅλος depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
With singular countable nouns = "every" John 1:9John 3:18Matthew 28:18Colossians 1:18Hebrews 3:23Hebrews 3:58Colossians 1:17 16aaron greek-autotagging__default_plugin-autotagging_tagk_5_16	
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Meaning:	
* The	
The definite article.	
Form:	

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greek

Meaning:

* And * Alas * Both * Even * Too * So

is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" *Quoniam fabulae et nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

greek

Meaning:

* He, she, it * Himself, herself, itself * Same

Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

Care uses Function English Equivalent Typical Translation Example (Greek) Example (English) *nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

greek

Meaning:

* And * Alas * Both * Even * Too * So

is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" *nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*, *et*

greek

Meaning:

* The

The definite article.

Terms

Singular Case Masculine Feminine Nominative d f 10 Genitive nō vīc nō Delivē nō vīc *Bibliae nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

greek

Meaning:

* He, she, it * Himself, herself, itself * Same

Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

Care uses Function English Equivalent Typical Translation Example (Greek) Example (English) *nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

greek

Meaning:

* And * Alas * Both * Even * Too * So

is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" *et nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

greek

Meaning:

* He, she, it * Himself, herself, itself * Same

Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

Care uses Function English Equivalent Typical Translation Example (Greek) Example (English) *et nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*, *et*

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Nominative d f 10 Genitive nō vīc nō Delivē nō vīc *Bibliae nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

greek

Preposition meaning "in": *nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*, *in*

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Nominative d f 10 Genitive nō vīc nō Delivē nō vīc *nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

Meaning:

* Sol or ground (eg. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5)

Feminine noun. Connected to the English words "ground", "geometry" and "geology".

It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament, in the LXX Genesis 1:1Genesis 2:7Genesis 12:1 *nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*)

greek

Meaning:

* And * Alas * Both * Even * Too * So

is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" *et nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*, *et*

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Nominative d f 10 Genitive nō vīc nō Delivē nō vīc *Bibliae nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

greek

Meaning:

* And * Alas * Both * Even * Too * So

is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" *et nisi plugin-autostylitz_igralz plugin-autostylitz_igralz*

greek

Meaning:

* The first person singular verb for "to be" (also the infinitive form) = "to be"

An irregular verb, and [the English] changes significantly between action and tense. For example *est* is the word for am and *es* is the word for are, e.g., *est*

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KJV

1	And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.
2	And the city was besieged unto the eleventh year of king Zedekiah.
3	And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.
4	And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.
5	And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.
6	So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.
7	And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.
8	And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:
9	And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.
10	And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.
11	Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.
12	But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.
13	And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.
14	And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.
15	And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.
16	The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.
17	The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.
18	And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:
19	And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city:
20	And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:
21	And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.
22	And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23	And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.
24	And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.
25	But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.
26	And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.
27	And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;
28	And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;
29	And changed his prison garments: and he did eat bread continually before him all the days of his life.
30	And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

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