

Jeremiah 21

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Text

Hebrew

הִיָּה plugin-autotooltip__default plugin-autotooltip_big הִיָּה

hebrew

The word הִיָּה 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 [יְהוָה יִרְמְיָהוּ מֵאֵת יְהוָה](#) plugin-autotooltip__default plugin-autotooltip_big יְהוָה

hebrew

Meaning

* Yahweh - God's personal name

1 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 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 [בְּשֵׁלַח אֱלֹהֵי הַמֶּלֶךְ צִדְקִיָּהוּ](#) plugin-autotooltip__default plugin-autotooltip_big אֵת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by [פְּשִׁחוֹר בֶּן מִלְכִּיָּה וְאֵת](#) plugin-autotooltip__default plugin-autotooltip_big אֵת

hebrew

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For example, in Genesis 1:1 the word is preceded by [בְּרֵא אֱלֹהִים \(צִפְנִיָּה בֶן מַעֲשִׂיָּה הַכֹּהֵן לְאַמֶּר](#)

	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. For example, in Genesis 1:1 the word is preceded by יהוה 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 יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. 2 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 כִּי נְבוֹכַדְרֶאצַּר מֶלֶךְ בָּבֶל נִלְחַם 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 יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֹתָנוּ כָּכָל נִפְלְאֹתָיו וַיַּעַל מַעְלָינוּ 3 וַיֹּאמֶר יְרֵמְיָהוּ אֲלֵיהֶם כֹּה תֹאמַרְןָ אֶל צְדָקָהוּ
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	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big אֱלֹהִים hebrew The Hebrew אֱלֹהִים 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (בָּרָא הַמַּלְחָמָה אֲשֶׁר בִּידְכֶם אֲשֶׁר אֵתֶם אֶת מַלְאָךְ בְּבֹל' וְאֵת הַכַּשְׂדִּים הַצָּרִים עֲלֵיכֶם מִחוּץ לְחוֹמָה וְאֶסְפַּתִּי אוֹתָם אֶת־אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big אֱלֹהִים hebrew The Hebrew אֱלֹהִים 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (אֶל תּוֹךְ הָעִיר הַזֹּאת
4	וְנִלְחַמְתִּי אֲנִי אִתְּכֶם בְּיַד נְטוּיָה וּבְזִרְעַת חֲזָקָה וּבְאֶף וּבְחִמָּה וּבְקֶצֶף גָּדוֹל
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	אתָplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָ 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. For example, in Genesis 1:1 the word is preceded by (וַיִּשְׂבֹּל הָעֵיִר הָאֵת וְאֵת) אתָplugin-autotooltip__default plugin-autotooltip_big hebrew 6 The Hebrew אתָ 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. For example, in Genesis 1:1 the word is preceded by (הָאֵדָם וְאֵת) אתָplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָ 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. For example, in Genesis 1:1 the word is preceded by (הַבְּהֵמָה בַּדְּבַר גְּדוֹל יָמָיו בְּרָא אֱלֹהִים)
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יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה

hebrew

Meaning

* Yahweh - God's personal name

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

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

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.

For example, in Genesis 1:1 the word is preceded by צדקיהו מלך יהודה ואת plugin-autotooltip__default plugin-autotooltip_big את

7

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.

For example, in Genesis 1:1 the word is preceded by עבדיו ואת plugin-autotooltip__default plugin-autotooltip_big את

hebrew

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For example, in Genesis 1:1 the word is preceded by העם ואת plugin-autotooltip__default plugin-autotooltip_big את

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.

For example, in Genesis 1:1 the word is preceded by הנשארים בעיר הזאת מן הדבר מן החרב ומן הרעב ביד נבוכדראצר מלך בבל וביד איביהם וביד מבקשי נפשם והכם לפי חרב לא יחוס עליהם ולא יחמל ולא ירחם

	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 את לפניכם plugin-autotooltip__default plugin-autotooltip_big את 8 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. For example, in Genesis 1:1 the word is preceded by ברא אלהים (דרך החיים ואת plugin-autotooltip__default plugin-autotooltip_big את 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. For example, in Genesis 1:1 the word is preceded by ברא אלהים (דרך המות plugin-autotooltip__default plugin-autotooltip_big היה <tr><td></td><td> היה plugin-autotooltip__default plugin-autotooltip_big היה hebrew 9 The word היה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לו נפשו לשלל </td></tr>		היה plugin-autotooltip__default plugin-autotooltip_big היה hebrew 9 The word היה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לו נפשו לשלל
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10	יהוה 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 יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6
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	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name 13 It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 הָאֱמֹרִים מִי יַחַת עָלֵינוּ וּמִי יָבוֹא בְּמַעֲוֹנוֹתֵינוּ
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ESV

1	This is the word that came to Jeremiah from the LORD, when King Zedekiah sent to him Pashhur the son of Malchiah and Zephaniah the priest, the son of Maaseiah, saying,
2	“Inquire of the LORD for us, for Nebuchadnezzar king of Babylon is making war against us. Perhaps the LORD will deal with us according to all his wonderful deeds and will make him withdraw from us.”
3	Then Jeremiah said to them:
4	“Thus you shall say to Zedekiah, 'Thus says the LORD, the God of Israel: Behold, I will turn back the weapons of war that are in your hands and with which you are fighting against the king of Babylon and against the Chaldeans who are besieging you outside the walls. And I will bring them together into the midst of this city.
5	I myself will fight against you with outstretched hand and strong arm, in anger and in fury and in great wrath.
6	And I will strike down the inhabitants of this city, both man and beast. They shall die of a great pestilence.
7	Afterward, declares the LORD, I will give Zedekiah king of Judah and his servants and the people in this city who survive the pestilence, sword, and famine into the hand of Nebuchadnezzar king of Babylon and into the hand of their enemies, into the hand of those who seek their lives. He shall strike them down with the edge of the sword. He shall not pity them or spare them or have compassion.'

8	"And to this people you shall say: 'Thus says the LORD: Behold, I set before you the way of life and the way of death.
9	He who stays in this city shall die by the sword, by famine, and by pestilence, but he who goes out and surrenders to the Chaldeans who are besieging you shall live and shall have his life as a prize of war.
10	For I have set my face against this city for harm and not for good, declares the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.'
11	"And to the house of the king of Judah say, 'Hear the word of the LORD,
12	O house of David! Thus says the LORD: "' Execute justice in the morning, and deliver from the hand of the oppressor him who has been robbed, lest my wrath go forth like fire, and burn with none to quench it, because of your evil deeds.'"
13	"Behold, I am against you, O inhabitant of the valley, O rock of the plain, declares the LORD; you who say, 'Who shall come down against us, or who shall enter our habitations?'
14	I will punish you according to the fruit of your deeds, declares the LORD; I will kindle a fire in her forest, and it shall devour all that is around her."

NIV

1	The word came to Jeremiah from the LORD when King Zedekiah sent to him Pashhur son of Malkijah and the priest Zephaniah son of Maaseiah. They said:
2	"Inquire now of the LORD for us because Nebuchadnezzar king of Babylon is attacking us. Perhaps the LORD will perform wonders for us as in times past so that he will withdraw from us."
3	But Jeremiah answered them, "Tell Zedekiah,
4	'This is what the LORD, the God of Israel, says: I am about to turn against you the weapons of war that are in your hands, which you are using to fight the king of Babylon and the Babylonians who are outside the wall besieging you. And I will gather them inside this city.
5	I myself will fight against you with an outstretched hand and a mighty arm in anger and fury and great wrath.
6	I will strike down those who live in this city-both men and animals-and they will die of a terrible plague.
7	After that, declares the LORD, I will hand over Zedekiah king of Judah, his officials and the people in this city who survive the plague, sword and famine, to Nebuchadnezzar king of Babylon and to their enemies who seek their lives. He will put them to the sword; he will show them no mercy or pity or compassion.'
8	"Furthermore, tell the people, 'This is what the LORD says: See, I am setting before you the way of life and the way of death.
9	Whoever stays in this city will die by the sword, famine or plague. But whoever goes out and surrenders to the Babylonians who are besieging you will live; he will escape with his life.
10	I have determined to do this city harm and not good, declares the LORD. It will be given into the hands of the king of Babylon, and he will destroy it with fire.'
11	"Moreover, say to the royal house of Judah, 'Hear the word of the LORD;
12	O house of David, this is what the LORD says: "'Administer justice every morning; rescue from the hand of his oppressor the one who has been robbed, or my wrath will break out and burn like fire because of the evil you have done- burn with no one to quench it.
13	I am against you, Jerusalem, you who live above this valley on the rocky plateau, declares the LORD - you who say, "Who can come against us? Who can enter our refuge?"
14	I will punish you as your deeds deserve, declares the LORD. I will kindle a fire in your forests that will consume everything around you.'"

NLT

1	The LORD spoke through Jeremiah when King Zedekiah sent Pashhur son of Malkijah and Zephaniah son of Maaseiah, the priest, to speak with him. They begged Jeremiah,
2	“Please speak to the LORD for us and ask him to help us. King Nebuchadnezzar of Babylon is attacking Judah. Perhaps the LORD will be gracious and do a mighty miracle as he has done in the past. Perhaps he will force Nebuchadnezzar to withdraw his armies.”
3	Jeremiah replied, “Go back to King Zedekiah and tell him,
4	‘This is what the LORD, the God of Israel, says: I will make your weapons useless against the king of Babylon and the Babylonians who are outside your walls attacking you. In fact, I will bring your enemies right into the heart of this city.
5	I myself will fight against you with a strong hand and a powerful arm, for I am very angry. You have made me furious!
6	I will send a terrible plague upon this city, and both people and animals will die.
7	And after all that, says the LORD, I will hand over King Zedekiah, his staff, and everyone else in the city who survives the disease, war, and famine. I will hand them over to King Nebuchadnezzar of Babylon and to their other enemies. He will slaughter them and show them no mercy, pity, or compassion.’
8	“Tell all the people, ‘This is what the LORD says: Take your choice of life or death!
9	Everyone who stays in Jerusalem will die from war, famine, or disease, but those who go out and surrender to the Babylonians will live. Their reward will be life!
10	For I have decided to bring disaster and not good upon this city, says the LORD. It will be handed over to the king of Babylon, and he will reduce it to ashes.’
11	“Say to the royal family of Judah, ‘Listen to this message from the LORD!
12	This is what the LORD says to the dynasty of David: “ ‘Give justice each morning to the people you judge! Help those who have been robbed; rescue them from their oppressors. Otherwise, my anger will burn like an unquenchable fire because of all your sins.
13	I will personally fight against the people in Jerusalem, that mighty fortress– the people who boast, “No one can touch us here. No one can break in here.”
14	And I myself will punish you for your sinfulness, says the LORD. I will light a fire in your forests that will burn up everything around you.’”

LXX

ἡ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λόγοςplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ὅτι ἀπεστείλενπρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning 1 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτὸνplugin-autotooltip__default plugin-autotooltip_bigαὐτὸν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article βασιλεὺςτὸνplugin-autotooltip__default plugin-autotooltip_bigτὸν greek The definite article ΠατριὰυἱὸνΜετρίουκαὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. 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With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τὰplugin-autotooltip__default plugin-autotooltip_bigτὰ greek The definite article θαυμάσιααὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" ἀπελίσσεταιἐνἡμῶν	καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. 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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" καὶ plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὐτὸν/αὐτοῦ greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 λέγει κύριος δώσω τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰσδευαν βασιλεῖα kaiplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So is a conjunction that connects single words or terms or sentences. 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For example ἐλμί is the word for am and ἔνι is the word for was, e.g. ἡ plugin-autotooltip__default plugin-autotooltip_bigἡ greek The definite article ψυχῇ αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐλς οὐδὲ καί plugin-autotooltip__default plugin-autotooltip_bigκαί 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" ζήσεται
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14	But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.
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