

Jeremiah 35

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19

Text

Hebrew

	הִיָּהplugin-autotooltip__default plugin-autotooltip_bigהִיָּה 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 יְהוָהplugin-autotooltip__default plugin-autotooltip_bigיְהוָה
1	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. 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 בְּיָמֵי יְהוֹשִׁעַ בֶּן יֹאשִׁיעֶהוּ מֶלֶךְ יְהוּדָה לְאַמֹּר

את־אל־בית־הַרְכָּבִים וְדַבַּרְתָּ אִתָּם

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 וַיְהִי בַּיּוֹם הַהוּא

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.

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 אֶל־אֶחָת הַלְשָׁכוֹת וְהִשְׁקִיָּתָּ אֶת־אֹתָם

hebrew

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	אתָּplugin-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 יֵצֵאנָה בֶן יִרְמְיָהוּ בֶן חַבְצִנְיָה אתָּplugin-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 וְאֵת 3 אתָּplugin-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 וְאֵת אתָּplugin-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 כָּל בֵּית הָרֹכָבִים
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	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 הָיָה בְּרֵאשִׁית הַיְּמִינוּ 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. 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 אֵל לְשַׁכֵּת בְּנֵי חֲנָן בֶּן יִגְדָּלְיָהוּ אִישׁ plugin-autotooltip__default plugin-autotooltip_big אלֹהִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֱלֹהִים לְשַׁכֵּת הַשָּׂרִים אֲשֶׁר מַמְעַל לְלִשְׁכַּת מַעֲשֵׂיהוּ בֶן שָׁלֹם שִׁמְרָא plugin-autotooltip__default plugin-autotooltip_big Examples שָׁמַר Meaning: * To guard * To protect * To keep * To observe * To attend The verb שָׁמַר 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 הִסָּף
5	פָּנִים plugin-autotooltip__default plugin-autotooltip_big 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. בְּנֵי בֵית הַרְכָּבִים גְּבַעִים מְלֵאִים יַיִן וְכֶסֶת וְאֹמֶר אֵלֵיהֶם שְׁתוּ יַיִן

6	וַיֹּאמְרוּ לֹא נִשְׁתָּה יַיִן כִּי יוֹנֵדֵב בֶּן רָכָב אֲבִינוּ צִוָּה עָלֵינוּ לֵאמֹר לֹא תִשְׁתּוּ יַיִן אַתֶּם וּבְנֵיכֶם עַד עוֹלָם 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 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 פָּנֵי עַל פָּנֵי
7	פָּנֵיכֶם כִּי בָּאֵהֶלִים תִּשְׁבּוּ כָּל יְמֵיכֶם לְמַעַן תִּחְיֻ יָמִים רַבִּים עַל פָּנֵי הָיָה 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. הָאֲדָמָה אֲשֶׁר אַתֶּם גֵּרִים שָׁם
8	וְנִשְׁמַע בְּקוֹל יְהוֹנָדָב בֶּן רָכָב אֲבִינוּ לְכָל אֲשֶׁר צִוָּנוּ לַבְלִיתִי שְׁתּוֹת יַיִן כָּל יְמֵינוּ אֲנַחְנוּ נֹשִׁינּוּ בְּנֵינוּ וּבְנֹתֵינוּ 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 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לָנוּ
9	וְנִשְׁבּ בָּאֵהֶלִים וְנִשְׁמַע וְנַעַשׂ כְּכָל אֲשֶׁר צִוָּנוּ יוֹנָדָב אֲבִינוּ
10	וְנִשְׁבּ בָּאֵהֶלִים וְנִשְׁמַע וְנַעַשׂ כְּכָל אֲשֶׁר צִוָּנוּ יוֹנָדָב אֲבִינוּ

הִיָּה plugin-autotooltip__default plugin-autotooltip_big

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 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 בְּבֹלֵאֵל הָאָרֶץ נְבוֹכַדְרֶאצַּר מֶלֶךְ בָּבֶל־אֶל הָאָרֶץ plugin-autotooltip__default plugin-autotooltip_big 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.

11 When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 פְּנִים plugin-autotooltip__default plugin-autotooltip_big

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. תֵּיל הַכֶּשֶׁדִּים וּמִפְּנֵי plugin-autotooltip__default plugin-autotooltip_big פְּנִים

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הָיָה plugin-autotooltip__default plugin-autotooltip_big 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.

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* 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 הָיָה דְּבַר הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה

12

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.

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 אֵל יִרְמְיָהוּ לְאִמֶּר

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

hebrew

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hebrew

13 Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine [יִשְׂרָאֵל הַלֵּךְ וְאָמַרְתָּ לְאִישׁ יְהוּדָה וּלְיוֹשְׁבֵי יְרוּשָׁלַם הֲלוֹא תִקְחוּ מוֹסֵר לְשִׁמְעֵי אֶל דְּבָרֵי נָאֻם](#) [יהוה](#) [plugin-autotooltip__default plugin-autotooltip_big](#)יהוה

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	אתָּplugin-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 דְּבַרְיִי יְהוֹנָדָב בֶּן אֶרְכָּב אֲשֶׁר צִוָּה אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew
14	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 בָּנָיו לְבִלְתִּי שְׂתוּת יֵין וְלֹא שָׁתוּ אתָּplugin-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 מִצִּנּוֹת אֲבִיהֶם וְאֶנְכִּי דְבַרְתִּי אֵלֵיכֶם הַשָּׁמַיִם וְדִבֶּר וְלֹא שָׁמַעְתֶּם אֵלַי
15	אתָּplugin-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 כָּל עֲבָדֵי הַנְּבִאִים הַשָּׂפִיִּים אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אתָּ וְלֹא הָיִיתֶם וְלֹא אֲחֵרִי אֱלֹהִים אתָּplugin-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 אֲזַנְכֶם וְלֹא שָׁמַעְתֶּם אֵלַי

16	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 מִצֵּן אֲבִיהֶם אֲשֶׁר צִוּם וְהָעַם הָיָה לֹא שָׁמְעוּ אֵלַי
17	הֵהוּהָ 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 הֵהוּהָ (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 אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֱתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֱתָּ 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 כָּל הָרָעָה אֲשֶׁר דִּבַּרְתִּי עֲלֵיהֶם יַעַר דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ וְאֶקְרָא לָהֶם וְלֹא עָנּוּ

יהוה plugin-autotooltip_default plugin-autotooltip_big וּלְבֵית הַרְכָּבִים אָמַר יִרְמְיָהוּ כֹה אָמַר יְהוָה

hebrew

Meaning

* Yahweh - God's personal name

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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 אֱלֹהֵי אֲבֹתֵינוּ plugin-autotooltip default plugin-autotooltip big אלהים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine יִשְׂרָאֵל יָעַן אֲשֶׁר שָׁמַעְתֶּם עַל מִצְוֹת יְהוָה אֲבִיכֶם וּתְשַׁמְרוּ

18

שָׁמַר

Meaning:

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

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

Central in covenant language. God “keeps” His covenant promises, and His people are called to
Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 אֱלֹהֵינוּ
autotooltip default plugin-autotooltip bigתא

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 כָּל מִצְוֹתַי וְתַעֲשׂוּן כָּכָל אֲשֶׁר

את plugin-autotooltip_default plugin-autotooltip_big

hebrew

The Hebrew **אֶל** 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

	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 צְבָאוֹת אֱלֹהֵי plugin-autotooltip__default plugin-autotooltip_big אֱלֹהִים
19	hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine יְפֵת אִישׁ לְיוֹנָדָב בֶּן רַכָּב עֶמֶד לְפָנַי plugin-autotooltip__default plugin-autotooltip_big פָּנִים 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. כָּל הַיָּמִים

ESV

1	The word that came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah:
2	“Go to the house of the Rechabites and speak with them and bring them to the house of the LORD, into one of the chambers; then offer them wine to drink.”
3	So I took Jaazaniah the son of Jeremiah, son of Habazziniah and his brothers and all his sons and the whole house of the Rechabites.
4	I brought them to the house of the LORD into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was near the chamber of the officials, above the chamber of Maaseiah the son of Shallum, keeper of the threshold.
5	Then I set before the Rechabites pitchers full of wine, and cups, and I said to them, “Drink wine.”
6	But they answered, “We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, ‘You shall not drink wine, neither you nor your sons forever.
7	You shall not build a house; you shall not sow seed; you shall not plant or have a vineyard; but you shall live in tents all your days, that you may live many days in the land where you sojourn.’
8	We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, to drink no wine all our days, ourselves, our wives, our sons, or our daughters,

9	and not to build houses to dwell in. We have no vineyard or field or seed,
10	but we have lived in tents and have obeyed and done all that Jonadab our father commanded us.
11	But when Nebuchadnezzar king of Babylon came up against the land, we said, 'Come, and let us go to Jerusalem for fear of the army of the Chaldeans and the army of the Syrians.' So we are living in Jerusalem."
12	Then the word of the LORD came to Jeremiah:
13	"Thus says the LORD of hosts, the God of Israel: Go and say to the people of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to my words? declares the LORD.
14	The command that Jonadab the son of Rechab gave to his sons, to drink no wine, has been kept, and they drink none to this day, for they have obeyed their father's command. I have spoken to you persistently, but you have not listened to me.
15	I have sent to you all my servants the prophets, sending them persistently, saying, 'Turn now every one of you from his evil way, and amend your deeds, and do not go after other gods to serve them, and then you shall dwell in the land that I gave to you and your fathers.' But you did not incline your ear or listen to me.
16	The sons of Jonadab the son of Rechab have kept the command that their father gave them, but this people has not obeyed me.
17	Therefore, thus says the LORD, the God of hosts, the God of Israel: Behold, I am bringing upon Judah and all the inhabitants of Jerusalem all the disaster that I have pronounced against them, because I have spoken to them and they have not listened, I have called to them and they have not answered."
18	But to the house of the Rechabites Jeremiah said, "Thus says the LORD of hosts, the God of Israel: Because you have obeyed the command of Jonadab your father and kept all his precepts and done all that he commanded you,
19	therefore thus says the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man to stand before me."

NIV

1	This is the word that came to Jeremiah from the LORD during the reign of Jehoiakim son of Josiah king of Judah:
2	"Go to the Recabite family and invite them to come to one of the side rooms of the house of the LORD and give them wine to drink."
3	So I went to get Jaazaniah son of Jeremiah, the son of Habazziniah, and his brothers and all his sons-the whole family of the Recabites.
4	I brought them into the house of the LORD, into the room of the sons of Hanan son of Igdaliah the man of God. It was next to the room of the officials, which was over that of Maaseiah son of Shallum the doorkeeper.
5	Then I set bowls full of wine and some cups before the men of the Recabite family and said to them, "Drink some wine."
6	But they replied, "We do not drink wine, because our forefather Jonadab son of Recab gave us this command: 'Neither you nor your descendants must ever drink wine.
7	Also you must never build houses, sow seed or plant vineyards; you must never have any of these things, but must always live in tents. Then you will live a long time in the land where you are nomads.'
8	We have obeyed everything our forefather Jonadab son of Recab commanded us. Neither we nor our wives nor our sons and daughters have ever drunk wine
9	or built houses to live in or had vineyards, fields or crops.
10	We have lived in tents and have fully obeyed everything our forefather Jonadab commanded us.

11	But when Nebuchadnezzar king of Babylon invaded this land, we said, 'Come, we must go to Jerusalem to escape the Babylonian and Aramean armies.' So we have remained in Jerusalem."
12	Then the word of the LORD came to Jeremiah, saying:
13	"This is what the LORD Almighty, the God of Israel, says: Go and tell the men of Judah and the people of Jerusalem, 'Will you not learn a lesson and obey my words?' declares the LORD.
14	'Jonadab son of Recab ordered his sons not to drink wine and this command has been kept. To this day they do not drink wine, because they obey their forefather's command. But I have spoken to you again and again, yet you have not obeyed me.
15	Again and again I sent all my servants the prophets to you. They said, "Each of you must turn from your wicked ways and reform your actions; do not follow other gods to serve them. Then you will live in the land I have given to you and your fathers." But you have not paid attention or listened to me.
16	The descendants of Jonadab son of Recab have carried out the command their forefather gave them, but these people have not obeyed me.'
17	"Therefore, this is what the LORD God Almighty, the God of Israel, says: 'Listen! I am going to bring on Judah and on everyone living in Jerusalem every disaster I pronounced against them. I spoke to them, but they did not listen; I called to them, but they did not answer.'"
18	Then Jeremiah said to the family of the Recabites, "This is what the LORD Almighty, the God of Israel, says: 'You have obeyed the command of your forefather Jonadab and have followed all his instructions and have done everything he ordered.'
19	Therefore, this is what the LORD Almighty, the God of Israel, says: 'Jonadab son of Recab will never fail to have a man to serve me.'"

NLT

1	This is the message the LORD gave Jeremiah when Jehoiakim son of Josiah was king of Judah:
2	"Go to the settlement where the families of the Recabites live, and invite them to the LORD's Temple. Take them into one of the inner rooms, and offer them some wine."
3	So I went to see Jaazaniah son of Jeremiah and grandson of Habazziniah and all his brothers and sons—representing all the Recabite families.
4	I took them to the Temple, and we went into the room assigned to the sons of Hanan son of Igdliah, a man of God. This room was located next to the one used by the Temple officials, directly above the room of Maaseiah son of Shallum, the Temple gatekeeper.
5	I set cups and jugs of wine before them and invited them to have a drink,
6	but they refused. "No," they said, "we don't drink wine, because our ancestor Jehonadab son of Recab gave us this command: 'You and your descendants must never drink wine.
7	And do not build houses or plant crops or vineyards, but always live in tents. If you follow these commands, you will live long, good lives in the land.'
8	So we have obeyed him in all these things. We have never had a drink of wine to this day, nor have our wives, our sons, or our daughters.
9	We haven't built houses or owned vineyards or farms or planted crops.
10	We have lived in tents and have fully obeyed all the commands of Jehonadab, our ancestor.
11	But when King Nebuchadnezzar of Babylon attacked this country, we were afraid of the Babylonian and Syrian armies. So we decided to move to Jerusalem. That is why we are here."
12	Then the LORD gave this message to Jeremiah:
13	"This is what the LORD of Heaven's Armies, the God of Israel, says: Go and say to the people in Judah and Jerusalem, 'Come and learn a lesson about how to obey me.
14	The Recabites do not drink wine to this day because their ancestor Jehonadab told them not to. But I have spoken to you again and again, and you refuse to obey me.

15	Time after time I sent you prophets, who told you, "Turn from your wicked ways, and start doing things right. Stop worshiping other gods so that you might live in peace here in the land I have given to you and your ancestors." But you would not listen to me or obey me.
16	The descendants of Jehonadab son of Recab have obeyed their ancestor completely, but you have refused to listen to me.'
17	"Therefore, this is what the LORD God of Heaven's Armies, the God of Israel, says: 'Because you refuse to listen or answer when I call, I will send upon Judah and Jerusalem all the disasters I have threatened.'"
18	Then Jeremiah turned to the Recabites and said, "This is what the LORD of Heaven's Armies, the God of Israel, says: 'You have obeyed your ancestor Jehonadab in every respect, following all his instructions.'
19	Therefore, this is what the LORD of Heaven's Armies, the God of Israel, says: 'Jehonadab son of Recab will always have descendants who serve me.'"

LXX

καὶ 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" ἐγένετο ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν
greek
Preposition meaning "in". τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τετάρτῳ ἔτει Σεδεκία βασιλέως Ιουδα ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν
greek
Preposition meaning "in". μηνὶ τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πέμπτῳ εἰπέν μοι Αναναίας υἱὸς Αἰζώρ ὁ plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ψευδοπροφήτης ὁ plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀπὸ Γαβρων ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν
greek
Preposition meaning "in". οἰκῷ κυρίου κατ' ὀφθαλμοὺς τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἱερῶν καὶ 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" παντὸς plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
greek
Meaning
* All * Every * The whole
Adjective.
Usage in the New Testament
The sense of πάντες 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 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαοῦ λέγων

	οὕτως εἶπεν κύριος συνέτριψα τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ζυγὸν τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ βασιλέως βαβυλῶνος
2	ἔτι δύο ἔτη ἡμερῶν ἐγὼ ἀποστρέψω εἰς τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τόπον τοῦτον plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο 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 τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ σκεύη οἴκου κυρίου
3	καὶ plugin-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" ἰσχυοιαν καὶ plugin-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" τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀποικίαν Ιουδα ὅτι συντρίψω τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ζυγὸν βασιλέως βαβυλῶνος
4	Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀποικίαν Ιουδα ὅτι συντρίψω τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ζυγὸν βασιλέως βαβυλῶνος

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" εἰνεν ἱερεμίας πρός plugin-autotooltip__default plugin-autotooltip_bigπρός	
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρός 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... Ἀνανιαν κατ ὀφθαλμοὺς παντός plugin-autotooltip__default plugin-autotooltip_bigπᾶν	
greek	
Meaning	
* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of πᾶς 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 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τοῦ plugin-autotooltip__default plugin-autotooltip_bigτοῦ, ἡ, τό	
greek	
Meaning:	
* The	
5 The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαοῦ 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" κατ ὀφθαλμοὺς τῶν plugin-autotooltip__default plugin-autotooltip_bigτοῦ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἱερῶν τῶν plugin-autotooltip__default plugin-autotooltip_bigτοῦ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐστηκότων ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν	
greek	
Preposition meaning "in". ὀκνῶ κυρίου	

πλην ἀκούσατε τὸν	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λόγον	plugin-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.... κυρίου ὅν	plugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὅ
greek	
Meaning:	
* Who * Which * What	
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).	
It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐγὼ λέγω εἰς τὰ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
7 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὧτα ὑμῶν 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" εἰς τὰ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὧτα παντός	plugin-autotooltip__default plugin-autotooltip_bigπᾶς
greek	
Meaning	
* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of πᾶς 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 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τοῦ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαοῦ	

olplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ προφήται olplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ γεγονότες πρότεροί μου καιplugin-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" πρότεροι υμών από τουplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
8 greek
Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ αἰῶνος καιplugin-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" ἐπροφήτευσαν ἐπὶ γῆςplugin-autotooltip__default plugin-autotooltip_bigγῆ
Meaning:
* Soil or ground (e.g. 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) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 πολλῆς καιplugin-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" ἐπὶ βασιλείας μεγάλας εἰς πόλεμον

ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό
Genitive	τοῦ τῆς τοῦ
Dative	τῷ τῇ
plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	προφήτης
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό
Genitive	τοῦ τῆς τοῦ
Dative	τῷ τῇ
plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	προφητεύσας εἰς εἰρήνην ἐλθόντος τοῦ
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό
Genitive	τοῦ τῆς τοῦ
Dative	τῷ τῇ
plugin-autotooltip__default plugin-autotooltip_bigλόγος	λόγου
Meaning	
* A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son	
9	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.... γνώσονται τὸν	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό
Genitive	τοῦ τῆς τοῦ
Dative	τῷ τῇ
plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, ὅ	προφήτην ὃν
greek	
Meaning:	
* Who * Which * What	
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).	
It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἀπέστειλεν αὐτοῖς	plugin-autotooltip__default plugin-autotooltip_bigαὐτός
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)	κύριος ἐν
plugin-autotooltip__default plugin-autotooltip_bigἐν	
greek	
Preposition meaning "in". πρὸς	

	καίplugin-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" ἐλαβεν Ανανιας ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ὁφθαλμοῖς παντόςplugin-autotooltip__default plugin-autotooltip_bigπαντός greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς 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 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 τοῦplugin-autotooltip__default plugin-autotooltip_bigτοῦ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαοῦ τοῦςplugin-autotooltip__default plugin-autotooltip_bigλαοῦ, ἡ, τό
10	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κλοιοῦς ἀπὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigἀπὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τραχήλου Ιερεμίου καίplugin-autotooltip__default plugin-autotooltip_bigτραχήλου, καί 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" συνέτριψεν αὐτούςplugin-autotooltip__default plugin-autotooltip_bigσυνέτριψεν, αὐτός 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)

	καὶ plugin-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" εἰπεν Ἀναβας κατ ὀφθαλμούς παντός
	greek
	Meaning
	* All * Every * The whole
	Adjective.
	Usage in the New Testament
	The sense of πᾶς 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 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τοῦ
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαοῦ λέγων οὕτως εἶπεν κύριος οὕτως συντρίψω τὸν
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ζυγὸν βασιλέως βαβυλώνος ἀπὸ τραχήλων πάντων
	greek
11	Meaning
	* All * Every * The whole
	Adjective.
	Usage in the New Testament
	The sense of πᾶς 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 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τῶν
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐθνῶν καὶ
	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" ὥχετο Ἰερεμίας εἰς τὴν
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀδὸν αὐτοῦ
	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)

	καίplugin-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" ἐγένετο 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.... κυρίου πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός 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... Ιερεμیان μετά τὸplugin-autotooltip__default plugin-autotooltip_bigτὸ, ἡ, τό greek Meaning: * The 12 The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ συντρίψαι Ανανιαν τούςplugin-autotooltip__default plugin-autotooltip_bigτὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κλοιούς ἀπὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigτὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τραχήλου αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός 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) λέγων
	βάδιζε καίplugin-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" εἰνὸν πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός 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... Ανανιαν λέγων οὕτως εἶπεν κύριος κλοιούς ξυλίνους συνέτριψας καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek 13 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" ποιῶplugin-autotooltip__default plugin-autotooltip_bigποιεῖω 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. Verb forms Present tense Person Greek Form ἀντ αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός 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) κλοιούς σιδηροῦς

	ὅτι οὕτως εἶπεν κύριος ζυγὼν σιδηροῦν ἐθηκα ἐπὶ τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τράχηλον πάντων greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. 14 With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τῶν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐθνῶν ἐργάζεσθαι τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ βασιλεῖ βαβυλώνας
	καὶ 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" εἶπεν Ἰερεμίας τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ἀνανα οὐκ ἀπέσταλκέν σε κύριος καὶ 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" πεποιθέναι ἐποίησας 15 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. Verb forms Present tense Person Greek Form τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαὸν τοῦτον 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 ἐπὶ ὁδῷ

	δὲ plugin-autotooltip__default plugin-autotooltip_bigδὲ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, δὲ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τοῦ αὐτῇ / τοῦτο 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 οὕτως εἶπεν κύριος ἰσοῦ ἐγὼ ἐξαποστέλλω σε ἀπὸ προσώπου τῆς ἡ, τὸ greek Meaning: * The The definite article. Forms 16 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ γῆς Meaning: * Soil or ground (e.g. 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) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 τοῦ αὐτοῦτος / αὐτῇ 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 τῷ αὐτοῦτος / αὐτῇ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐναυτῷ ἀποθανῇ καὶ 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" ἀπέθανεν ἐν greek Preposition meaning "in". τῷ greek Meaning: 17 * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μνητῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐβδόμῳ
18	
19	

KJV

1	The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,
2	Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.
3	Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites;

4	And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:
5	And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.
6	But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:
7	Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.
8	Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;
9	Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:
10	But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.
11	But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.
12	Then came the word of the LORD unto Jeremiah, saying,
13	Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.
14	The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.
15	I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.
16	Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:
17	Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.
18	And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:
19	Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

[Jeremiah 34](#) ← [Jeremiah 35](#) → [Jeremiah 36](#)

Return to: [Home Page](#) → [Christianity](#) → [Bible](#) → [Old Testament](#) → [Jeremiah](#)

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