

Jeremiah 41

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

Text

Hebrew

	הִיָּה plugin-autotooltip__default plugin-autotooltip_big
	hebrew
1	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 בְּחֵדָּשׁ הַשְּׁבִיעִי בָּא יִשְׁמַעֵאל בֶּן נְתַנְיָה בֶן אֶלְיָשָׁמַע מִזֶּרַע הַמְּלוּכָה וְרִבִּי הַמֶּלֶךְ וְעֶשְׂרֵה אָנָשִׁים אֲתָוּ אֶל גְּדַלְיָהוּ בֶן אַחִיקָם הַמִּצְפָּתָה וַיֹּאכְלוּ שָׁם לֶחֶם יַחְדָּו בַּמִּצְפָּה

הָיָה [plugin-autotooltip__default plugin-autotooltip_big](#) הָיָה יִשְׁמְעֵאל בֶּן נְתַנְיָה וְעֶשְׂרֵת הָאֲנָשִׁים אֲשֶׁר הָיוּ

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 [אֵת וַיָּבֹאוּ אֵת](#) [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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 [וַיֵּבְרֶה אֱלֹהִים בְּרֵאשִׁית בְּרֵאשִׁית בְּרֵאשִׁית](#)

2 [אֵת וַיֵּבְרֶה אֱלֹהִים בְּרֵאשִׁית בְּרֵאשִׁית בְּרֵאשִׁית](#) [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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 [וַיֵּבְרֶה אֱלֹהִים בְּרֵאשִׁית בְּרֵאשִׁית בְּרֵאשִׁית](#)

[אֵת וַיֵּבְרֶה אֱלֹהִים בְּרֵאשִׁית בְּרֵאשִׁית בְּרֵאשִׁית](#) [plugin-autotooltip__default plugin-autotooltip_big](#) אֵת

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

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 הָיָה אֵל וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו 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.

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

- 3 * 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 וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו plugin-autotooltip__default plugin-autotooltip_big אתָּ

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 אֵל וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו plugin-autotooltip__default plugin-autotooltip_big אתָּ

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 אֵל וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו

הָיָהplugin-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.

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

- 4 * 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 וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו plugin-autotooltip__default plugin-autotooltip_big אתָּ

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 אֵל וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו וְאֵין מִלְאָכָיו

	וַיָּבֹאוּ אֲנָשִׁים מִשָּׁכֶם מִשְׁלֹו וּמִשְׁמֶרֶךְ שְׂמֹנִים אִישׁ מִגִּלְתָּי זָקֵן וְקֶרְעִי בְּגָדִים וּמִתְגַּדְּדִים וּמִנְחָה וּלְבוּנָה בְּיָדָם לְהָבִיא בֵּית יְהוָה:plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning
5	* 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
6	וַיֵּצֵא יִשְׁמַעֲאֵל בֶּן נְתַנְיָה לְקִרְיָתָם מִן הַמִּצְפָּה הַלְלָהּ וּבִכְהָ וַיְהִי: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 וַיֵּצֵא יִשְׁמַעֲאֵל בֶּן נְתַנְיָה לְקִרְיָתָם מִן הַמִּצְפָּה הַלְלָהּ וּבִכְהָ וַיְהִי:plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew הָיָה 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 וַיֵּצֵא יִשְׁמַעֲאֵל בֶּן נְתַנְיָה לְקִרְיָתָם מִן הַמִּצְפָּה הַלְלָהּ וּבִכְהָ וַיְהִי:plugin-autotooltip__default plugin-autotooltip_big
7	וַיְהִי: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 וַיֵּצֵא יִשְׁמַעֲאֵל בֶּן נְתַנְיָה לְקִרְיָתָם מִן הַמִּצְפָּה הַלְלָהּ וּבִכְהָ וַיְהִי:plugin-autotooltip__default plugin-autotooltip_big
8	וַיֵּצֵא יִשְׁמַעֲאֵל בֶּן נְתַנְיָה לְקִרְיָתָם מִן הַמִּצְפָּה הַלְלָהּ וּבִכְהָ וַיְהִי: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 וַיֵּצֵא יִשְׁמַעֲאֵל בֶּן נְתַנְיָה לְקִרְיָתָם מִן הַמִּצְפָּה הַלְלָהּ וּבִכְהָ וַיְהִי:plugin-autotooltip__default plugin-autotooltip_big

	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 פְּגָרֵי הָאָדָמִים אֲשֶׁר הָכָה פְּנֵימִיםplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: 9 * 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. בְּעֵצָא מִלֶּךְ יִשְׂרָאֵל אֹתוֹ 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 מִלֵּא יִשְׁמַעֵאל בֶּן נְתַנְיָהוּ חֲלָקִים
--	---

	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 שְׂאֲרִית הָעָם אֲשֶׁר בְּמִצְרָיִם 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 אֵת הַמֶּלֶךְ וְאֵת 10 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 הָעָם הַנִּשְׁאָרִים בְּמִצְרָיִם 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 גְּדַלְיָהוּ בֶן אֲחִיקָם וַיִּשְׁבּוּם יִשְׁמַעְעָל בֶּן נְתַנְיָה וְלֵלֶךְ לַעֲבָר אֶל בְּנֵי עַמּוּן
	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew 11 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 הָרָעָה אֲשֶׁר עָשָׂה יִשְׁמַעְעָל בֶּן נְתַנְיָה
	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew 12 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 הָאֲנָשִׁים וַיֵּלְכוּ לְהִלָּחֵם עִם יִשְׁמַעְעָל בֶּן נְתַנְיָה וַיִּמְצְאוּ אֹתוֹ 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 אֶל מִים רַבִּים אֲשֶׁר בְּגִבְעוֹן

	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 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 יִשְׁמְעָאֵל אֶת אֲשֶׁר אָמַר יְהוָה אֱלֹהֵינוּ plugin-autotooltip__default plugin-autotooltip_big
13	hebrew The Hebrew אַת 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.Genesi 1:1 יוֹחָנָן בֶּן קָרְחַ וְאֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אַת 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.Genesi 1:1 כָּל שְׂרֵי הַחִילִים אֲשֶׁר אֵתוּ וַיִּשְׁמְחוּ
14	וַיִּסְבּוּ כָּל הָעָם אֲשֶׁר שָׁבָה יִשְׁמְעָאֵל מִן הַמִּצְפָּה וַיָּשֻׁבוּ וַיֵּלְכוּ אֶל יוֹחָנָן בֶּן קָרְחַ
15	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. יוֹחָנָן וַיֵּלֶךְ אֶל בְּנֵי עַמּוּן
16	אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אַת 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.Genesi 1:1 כָּל שְׂאֲרֵי הָעָם אֲשֶׁר הָשִׁיב מֵאֵת יִשְׁמְעָאֵל בֶּן נְתַנְיָה מִן הַמִּצְפָּה אַחֵר הִכָּה אֶת hebrew The Hebrew אַת 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.Genesi 1:1 גְּדַלְיָה בֶּן אֲחִיקָם גְּבַר־יָם אֲנִשִּׁי הַמְּלָחָמָה וְנָשִׁים וְטָרִי וְקִרְסִים אֲשֶׁר הָשִׁיב מִגְּבָעוֹן

17	וַיֵּלְכוּ וַיָּשֻׁבוּ בַּגָּרוֹת כַּמֹּהֶם אֲשֶׁר אָצֵל בֵּית לֶחֶם לָלֶכֶת לְבֹא מִצְרַיִם
	פְּנִיםplugin-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. פְּנֵי יְרֵאָו מִפְּנֵיהֶם
	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. אֶת־יִשְׁמַעְאֵל בֶּן נְתַנְיָה אֵת
18	אֶת־יִשְׁמַעְאֵל בֶּן נְתַנְיָה 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 גְּדֻלָּהּ בֶּן אַחִיקָם אֲשֶׁר
	אֶרֶץפּלוגin-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

ESV

1	In the seventh month, Ishmael the son of Nethaniah, son of Elishama, of the royal family, one of the chief officers of the king, came with ten men to Gedaliah the son of Ahikam, at Mizpah. As they ate bread together there at Mizpah,
2	Ishmael the son of Nethaniah and the ten men with him rose up and struck down Gedaliah the son of Ahikam, son of Shaphan, with the sword, and killed him, whom the king of Babylon had appointed governor in the land.
3	Ishmael also struck down all the Judeans who were with Gedaliah at Mizpah, and the Chaldean soldiers who happened to be there.

4	On the day after the murder of Gedaliah, before anyone knew of it,
5	eighty men arrived from Shechem and Shiloh and Samaria, with their beards shaved and their clothes torn, and their bodies gashed, bringing grain offerings and incense to present at the temple of the LORD.
6	And Ishmael the son of Nethaniah came out from Mizpah to meet them, weeping as he came. As he met them, he said to them, "Come in to Gedaliah the son of Ahikam."
7	When they came into the city, Ishmael the son of Nethaniah and the men with him slaughtered them and cast them into a cistern.
8	But there were ten men among them who said to Ishmael, "Do not put us to death, for we have stores of wheat, barley, oil, and honey hidden in the fields." So he refrained and did not put them to death with their companions.
9	Now the cistern into which Ishmael had thrown all the bodies of the men whom he had struck down along with Gedaliah was the large cistern that King Asa had made for defense against Baasha king of Israel; Ishmael the son of Nethaniah filled it with the slain.
10	Then Ishmael took captive all the rest of the people who were in Mizpah, the king's daughters and all the people who were left at Mizpah, whom Nebuzaradan, the captain of the guard, had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah took them captive and set out to cross over to the Ammonites.
11	But when Johanan the son of Kareah and all the leaders of the forces with him heard of all the evil that Ishmael the son of Nethaniah had done,
12	they took all their men and went to fight against Ishmael the son of Nethaniah. They came upon him at the great pool that is in Gibeon.
13	And when all the people who were with Ishmael saw Johanan the son of Kareah and all the leaders of the forces with him, they rejoiced.
14	So all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah.
15	But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.
16	Then Johanan the son of Kareah and all the leaders of the forces with him took from Mizpah all the rest of the people whom he had recovered from Ishmael the son of Nethaniah, after he had struck down Gedaliah the son of Ahikam- soldiers, women, children, and eunuchs, whom Johanan brought back from Gibeon.
17	And they went and stayed at Geruth Chimham near Bethlehem, intending to go to Egypt
18	because of the Chaldeans. For they were afraid of them, because Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom the king of Babylon had made governor over the land.

NIV

1	In the seventh month Ishmael son of Nethaniah, the son of Elishama, who was of royal blood and had been one of the king's officers, came with ten men to Gedaliah son of Ahikam at Mizpah. While they were eating together there,
2	Ishmael son of Nethaniah and the ten men who were with him got up and struck down Gedaliah son of Ahikam, the son of Shaphan, with the sword, killing the one whom the king of Babylon had appointed as governor over the land.
3	Ishmael also killed all the Jews who were with Gedaliah at Mizpah, as well as the Babylonian soldiers who were there.
4	The day after Gedaliah's assassination, before anyone knew about it,
5	eighty men who had shaved off their beards, torn their clothes and cut themselves came from Shechem, Shiloh and Samaria, bringing grain offerings and incense with them to the house of the LORD.

6	Ishmael son of Nethaniah went out from Mizpah to meet them, weeping as he went. When he met them, he said, "Come to Gedaliah son of Ahikam."
7	When they went into the city, Ishmael son of Nethaniah and the men who were with him slaughtered them and threw them into a cistern.
8	But ten of them said to Ishmael, "Don't kill us! We have wheat and barley, oil and honey, hidden in a field." So he let them alone and did not kill them with the others.
9	Now the cistern where he threw all the bodies of the men he had killed along with Gedaliah was the one King Asa had made as part of his defense against Baasha king of Israel. Ishmael son of Nethaniah filled it with the dead.
10	Ishmael made captives of all the rest of the people who were in Mizpah-the king's daughters along with all the others who were left there, over whom Nebuzaradan commander of the imperial guard had appointed Gedaliah son of Ahikam. Ishmael son of Nethaniah took them captive and set out to cross over to the Ammonites.
11	When Johanan son of Kareah and all the army officers who were with him heard about all the crimes Ishmael son of Nethaniah had committed,
12	they took all their men and went to fight Ishmael son of Nethaniah. They caught up with him near the great pool in Gibeon.
13	When all the people Ishmael had with him saw Johanan son of Kareah and the army officers who were with him, they were glad.
14	All the people Ishmael had taken captive at Mizpah turned and went over to Johanan son of Kareah.
15	But Ishmael son of Nethaniah and eight of his men escaped from Johanan and fled to the Ammonites.
16	Then Johanan son of Kareah and all the army officers who were with him led away all the survivors from Mizpah whom he had recovered from Ishmael son of Nethaniah after he had assassinated Gedaliah son of Ahikam: the soldiers, women, children and court officials he had brought from Gibeon.
17	And they went on, stopping at Geruth Kimham near Bethlehem on their way to Egypt
18	to escape the Babylonians. They were afraid of them because Ishmael son of Nethaniah had killed Gedaliah son of Ahikam, whom the king of Babylon had appointed as governor over the land.

NLT

1	But in midautumn, Ishmael son of Nethaniah and grandson of Elishama, who was a member of the royal family and had been one of the king's high officials, went to Mizpah with ten men to meet Gedaliah. While they were eating together,
2	Ishmael and his ten men suddenly jumped up, drew their swords, and killed Gedaliah, whom the king of Babylon had appointed governor.
3	Ishmael also killed all the Judeans and the Babylonian soldiers who were with Gedaliah at Mizpah.
4	The next day, before anyone had heard about Gedaliah's murder,
5	eighty men arrived from Shechem, Shiloh, and Samaria to worship at the Temple of the LORD. They had shaved off their beards, torn their clothes, and cut themselves, and had brought along grain offerings and frankincense.
6	Ishmael left Mizpah to meet them, weeping as he went. When he reached them, he said, "Oh, come and see what has happened to Gedaliah!"
7	But as soon as they were all inside the town, Ishmael and his men killed all but ten of them and threw their bodies into a cistern.
8	The other ten had talked Ishmael into letting them go by promising to bring him their stores of wheat, barley, olive oil, and honey that they had hidden away.

9	The cistern where Ishmael dumped the bodies of the men he murdered was the large one dug by King Asa when he fortified Mizpah to protect himself against King Baasha of Israel. Ishmael son of Nethaniah filled it with corpses.
10	Then Ishmael made captives of the king's daughters and the other people who had been left under Gedaliah's care in Mizpah by Nebuzaradan, the captain of the guard. Taking them with him, he started back toward the land of Ammon.
11	But when Johanan son of Kareah and the other guerrilla leaders heard about Ishmael's crimes,
12	they took all their men and set out to stop him. They caught up with him at the large pool near Gibeon.
13	The people Ishmael had captured shouted for joy when they saw Johanan and the other guerrilla leaders.
14	And all the captives from Mizpah escaped and began to help Johanan.
15	Meanwhile, Ishmael and eight of his men escaped from Johanan into the land of Ammon.
16	Then Johanan son of Kareah and the other guerrilla leaders took all the people they had rescued in Gibeon- the soldiers, women, children, and court officials whom Ishmael had captured after he killed Gedaliah.
17	They took them all to the village of Geruth-kimham near Bethlehem, where they prepared to leave for Egypt.
18	They were afraid of what the Babylonians would do when they heard that Ishmael had killed Gedaliah, the governor appointed by the Babylonian king.

LXX

	 ἰplugin-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 ἡῷcplugin-autotooltip__default plugin-autotooltip_bigἰόςc Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. ἰόςc in Greek Thought Before the New Testament, ἰόςc already had deep philosophical use. In Greek philosophy, ἰόςc was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, ἰόςc referred to the unifying rational principle behind the constant change in the world....ἰplugin-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 γενόμενος npōcplugin-autotooltip__default plugin-autotooltip_bignpōc greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. npōc 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... ἰcπρωτὸν npὰ κρυπτοῦ κaiplugin-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" Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος κaiplugin-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" ἡκaiplugin-autotooltip__default plugin-autotooltip_bigἡκai greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἡκai 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 τῷcplugin-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 σπράττεσθαι αὐτοῖcplugin-autotooltip__default plugin-autotooltip_bigαὐτοῖc 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) κaiplugin-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" ἡκaiplugin-autotooltip__default plugin-autotooltip_bigἡκai greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἡκai 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 ἡcplugin-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 γῆcplugin-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 ἡcplugin-autotooltip__default plugin-autotooltip_bigἡc greek Meaning: * Beginning * First * Elementary * Rulers, rule, domain Noun, feminine (first declension) Occurs 56 times in the New Testament, consistently conveying the idea of primacy - whether temporal (i.e. the start, e.g. John 1:1) or causal (i.e. the source) or governmental (i.e. the ruler, e.g. Ephesians 6:12 αὐτοῖcplugin-autotooltip__default plugin-autotooltip_bigαὐτοῖc 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) ἐνὸς ἡμεῶν ἐνι ἡμεῶνκaiplugin-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" ἐνι ἡμεῶνcplugin-autotooltip__default plugin-autotooltip_bigἡμεῶνc greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἡκai 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 τῷcplugin-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 νόστιμος λουθα λέγων
--	--

<https://groveserver.com/bible/> Printed on 2025/11/08 06:32

 κα 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" οὐ οὐ μὴ οὐθίς κα χρῆδος αὐτοῖ plugin-autotooltip__default plugin-autotooltip_bigαὐτό 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) κα 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" οὐκ ἔμμε οὐκ ἔμμεθῖ κα 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 χεῖρας αὐτοῖ plugin-autotooltip__default plugin-autotooltip_bigαὐτό 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) δοθῆν κα 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" οἱ plugin-autotooltip__default plugin-autotooltip_bigο, 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 ἐπελκῶν οὐ τοῖς plugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek 3 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐπελκῶν αὐτοῖ plugin-autotooltip__default plugin-autotooltip_bigαὐτό 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) ῥηνται κα 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" τό plugin-autotooltip__default plugin-autotooltip_bigο, 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 στόμα αὐτοῖ plugin-autotooltip__default plugin-autotooltip_bigαὐτό 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) μετό τοῖ plugin-autotooltip__default plugin-autotooltip_bigο, 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 στόματός σου κα ἐλ 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 βαβυλῶνα εἰσάκ plugin-autotooltip__default plugin-autotooltip_bigεῖν ὁ ἀλλὰ ἔκοντον τόν plugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms 4 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 Ἰδεκτα βασιλέ ἰουδα αὐτως λέγει κύριος
--

<https://groveserver.com/bible/> Printed on 2025/11/08 06:32

	καιplugin-autotooltip__default plugin-autotooltip_bigκαι 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" φplugin-autotooltip__default plugin-autotooltip_bigφ, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τού της τού Dative τῷ τῇ δύναμεις βασιλεως βαβυλωνος ἐπολέμας ἐνί ιερουσαλημ καιplugin-autotooltip__default plugin-autotooltip_bigκαι 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" ἐνί τὰςplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τού της τού Dative τῷ τῇ νόλεις λουδα ἐνί λαχας καιplugin-autotooltip__default plugin-autotooltip_bigκαι 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" ἐνί Αζγκα ὅτι αὐταιplugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη /τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. αὐτός 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 κατεκρίθησαν ενplugin-autotooltip__default plugin-autotooltip_bigεν greek Preposition meaning "in".-νόλειον λουδα νόλεις ορουαλ <div class="table"> <table> <tr> <td>φplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό</td> <td></td>	φplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό	
--	---	--	--

<https://groveserver.com/bible/> Printed on 2025/11/08 06:32

	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" ἐνιστράφηναιndvttcplugin-autotooltip__default plugin-autotooltip_bigἐνιστ greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ὅς 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 οὐplugin-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 μυιστῶν 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" ἡplugin-autotooltip__default plugin-autotooltip_bigἡ greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἡ 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 οὐplugin-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 ἡplugin-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 ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἐνplugin-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 ὁplugin-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 ἀποplugin-autotooltip__default plugin-autotooltip_bigἀπο greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτοῦplugin-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" ἐκplugin-autotooltip__default plugin-autotooltip_bigἐκ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτοῦplugin-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" ἐκplugin-autotooltip__default plugin-autotooltip_bigἐκ 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) ἐκplugin-autotooltip__default plugin-autotooltip_bigἐκ 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" ἐκplugin-autotooltip__default plugin-autotooltip_bigἐκ 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) ἐκplugin-autotooltip__default plugin-autotooltip_bigἐκ	

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" ἐντὶ(θ) λόγοςplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son 12 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.... κρίσιος νόμοςplugin-autotooltip__default plugin- autotooltip_bigνόμος greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. νόμος is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ἰσχυρὰν λέγου	οὐτως εἰνεῖν κρίσιος 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 θεῷplugin-autotooltip__default plugin-autotooltip_bigθεῷ greek Masculine noun meaning: * A god or goddess * God καρὰν ἐγὼ ἐθέλυ δυναθκριν νόμοςplugin-autotooltip__default plugin-autotooltip_bigνόμος greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. νόμος 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... τοῖςplugin-autotooltip__default plugin-autotooltip_big, 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 ματερος ὕμῳ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν 13 greek Preposition meaning "in". τῇplugin-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 ἀπερ ἵplugin-autotooltip__default plugin-autotooltip_bigῷς, ἡ, ὁ 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 ἐξελαμιν αὐτοῖςplugin-autotooltip__default plugin-autotooltip_bigαὐτοῖς 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) ἐκ γῆςplugin-autotooltip__default plugin-autotooltip_bigγῆς 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 1:3Genesis 2:7Genesis 12:1 Αὐτοῦ ἐξ οὐρου δουλείας ἡγων
--	---

ὅταν πληρωθῇ ἡ ἐτη ἀμορτελὶς 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 ᾧ	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 ᾧ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
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 ἵνα)	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"	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"	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)	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"	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"	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 ᾧ	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)	

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

kalplugin-autotooltip_default plugin-autotooltip_bigrat 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" ἐπιτρέψατε kalplugin-autotooltip_default plugin-autotooltip_bigrat 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" ἐπιτρέψατε tòplugin-autotooltip_default plugin-autotooltip_bigrat, ἡ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τῷ ἀκούμ μου tòplugin-autotooltip_default plugin-autotooltip_bigrat, ἡ, τὸ Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τῷ ἐπιστρέψαι ἐκαστον tòvplugin-autotooltip_default plugin-autotooltip_bigrat, ἡ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τῷ παῖδα αὐτοῦ tòplugin-autotooltip_default plugin-autotooltip_bigrat 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) kalplugin-autotooltip_default plugin-autotooltip_bigrat greek 16 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" ἐκαστον tῆv tòplugin-autotooltip_default plugin-autotooltip_bigrat, ἡ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τῷ παῖδον αὐτοῦ tòplugin-autotooltip_default plugin-autotooltip_bigrat 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) oûk tòplugin-autotooltip_default plugin-autotooltip_bigrat, ἡ, τὸ 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 ἐξαιστέλατε ἐλευθέρους tῆ tòplugin-autotooltip_default plugin-autotooltip_bigrat, ἡ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τῷ ψυχῇ αὐτοῦ tòvplugin-autotooltip_default plugin-autotooltip_bigrat 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) ὅv ἐλ παῖδας kalplugin-autotooltip_default plugin-autotooltip_bigrat 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" παῖδον	
--	--

διὰ plugin-autotooltip__default plugin-autotooltip_bigδιά
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, διὰ emphasizes the means or channel by which something happens John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τοῦτο plugin-autotooltip__default plugin-autotooltip_bigτοῦτο οὗτο
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 οὗτος εἶπεν κύριος ὑμεῖς οὐκ ᾔνοούσατέ μου τοῖς plugin-autotooltip__default plugin-autotooltip_bigοὗτος 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 καλέσαι θεῶν ἐκαστος πόδες plugin-autotooltip__default plugin-autotooltip_bigπόδες
greek
Meaning
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
Preposition. Occurs 703 times in the New Testament.
πόδες 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... τοῖς plugin-autotooltip__default plugin-autotooltip_bigοῖς 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 πάντων αὐτοῖς plugin-autotooltip__default plugin-autotooltip_bigαὐτοῖς
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) ἰδοὺ ἐγὼ καὶ θεῶν ὕμν εἰς μέγαρον καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ
greek
Meaning
* And * Also * Both * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἰς τοῖς plugin-autotooltip__default plugin-autotooltip_bigοῖς 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 θέντων 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" εἰς τοῖς plugin-autotooltip__default plugin-autotooltip_bigοῖς 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 ἡμῶν 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" δύο ὕμν εἰς διαστοπὸν νάσας plugin-autotooltip__default plugin-autotooltip_bigνὰς
greek
Meaning
* All * Every * The whole
Adjective.
Usage in the New Testament
The sense of πάνς 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 τοῖς plugin-autotooltip__default plugin-autotooltip_bigοῖς 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 βασιλείας τῆς plugin-autotooltip__default plugin-autotooltip_bigοῖς 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 γῆς plugin-autotooltip__default plugin-autotooltip_bigγῆς
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

και plugin-autotooltip__default plugin-autotooltip_bigκαι 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" δύο plugin-autotooltip__default plugin-autotooltip_bigδύο, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δύο plugin-autotooltip__default plugin-autotooltip_bigδύο, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παράκλησάμενος plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀναθήκην μου plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μή στίψαντας plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. 18 Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀναθήκην μου plugin-autotooltip__default plugin-autotooltip_bigό, ή, δ 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 ἵνα plugin-autotooltip__default plugin-autotooltip_bigἵνα) 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 κατὰ πόρνεύον plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μύστηον plugin-autotooltip__default plugin-autotooltip_bigό, ή, δ 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 ἵνα plugin-autotooltip__default plugin-autotooltip_bigἵνα) 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 ἐργάζεσθαι plugin-autotooltip__default plugin-autotooltip_bigαὐτόν 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 Tyndal Translation Example (Greek) Example (Enlish)	
---	--

KJV

1	Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.
2	Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.
3	Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.
4	And it came to pass the second day after he had slain Gedaliah, and no man knew it,
5	That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.

6	And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.
7	And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.
8	But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.
9	Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.
10	Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.
11	But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,
12	Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.
13	Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.
14	So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.
15	But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.
16	Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:
17	And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,
18	Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

[Jeremiah 40](#) ← [Jeremiah 41](#) → [Jeremiah 42](#)

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

From:

<https://groveserver.com/bible/> - **BibleWiki**

Permanent link:

https://groveserver.com/bible/doku.php?id=jeremiah_41

Last update: **2025/08/14 06:15**

