

Joshua 17

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Text

Hebrew

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hebrew

The word הָיָא 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 הגורל'למטה מנשה פי הוא בכור יוסף למכיר בכור מנשה אבי הגלעד פי הוא

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	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 את plugin-autotooltip__default plugin-autotooltip_big את hebrew
4	The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (מִשְׁה לַתֵּת לָנוּ נִחְלָה בְּתוֹךְ אֲחֵינוּ וַיֵּתֵן יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה אל פי יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 נִחְלָה בְּתוֹךְ אֲחֵי אֲבִיהֶן
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8	הִיְהָה לְמִנְשָׁה הִיְהָה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיְהָה 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 אֶרֶץ 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. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 תַּפֻּחַ וְתַפְּוֹחַ אֶל גְּבוּל מִנְשָׁה לְבְנֵי אֶפְרַיִם
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	וַיִּדְבְּרוּ בְּנֵי יוֹסֵף אֶת יְהוֹשָׁע לֵאמֹר מִדּוּעַ נִתְּתָה לִי נַחֲלָה גּוֹרָל אֶחָד וְחִבֵּל אֶחָד וְאָנֹכִי עִם רֹב עַד אֲשֶׁר עַד כֹּה בְּרָדָה plugin-autotooltip__default plugin-autotooltip_big Meaning * To kneel * To bless God as an act of adoration * To bless man as a benefit * Sometimes, to curse Verb, appearing approximately 330 times in the Old Testament. The word בָּרַךְ marks important moments of covenant, worship, inheritance and hope.Genesis 1:28Psalm 103:1Numbers 6:24 יְהוָה plugin-autotooltip__default plugin-autotooltip_big 14 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

15	הַלְעָרָה וּבְרָאָהּ אֶרֶץ hebrew Meaning: * To create * To cut down, select, feed Bara is a verb that is never takes a human subject; God is always the one who creates in the Old Testament. In contrast, עָשָׂה (to make or do) and יָצַר (to form and to build) do often have humans as the subject. אֶרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 הַפְּרָזִי וְהָרְפָאִים כִּי אֶרֶץ הָרָאִים
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ESV

1	Then allotment was made to the people of Manasseh, for he was the firstborn of Joseph. To Machir the firstborn of Manasseh, the father of Gilead, were allotted Gilead and Bashan, because he was a man of war.
2	And allotments were made to the rest of the people of Manasseh by their clans, Abiezer, Helek, Asriel, Shechem, Hephher, and Shemida. These were the male descendants of Manasseh the son of Joseph, by their clans.
3	Now Zelophehad the son of Hephher, son of Gilead, son of Machir, son of Manasseh, had no sons, but only daughters, and these are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

4	They approached Eleazar the priest and Joshua the son of Nun and the leaders and said, "The LORD commanded Moses to give us an inheritance along with our brothers." So according to the mouth of the LORD he gave them an inheritance among the brothers of their father.
5	Thus there fell to Manasseh ten portions, besides the land of Gilead and Bashan, which is on the other side of the Jordan,
6	because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was allotted to the rest of the people of Manasseh.
7	The territory of Manasseh reached from Asher to Michmethath, which is east of Shechem. Then the boundary goes along southward to the inhabitants of En-tappuah.
8	The land of Tappuah belonged to Manasseh, but the town of Tappuah on the boundary of Manasseh belonged to the people of Ephraim.
9	Then the boundary went down to the brook Kanah. These cities, to the south of the brook, among the cities of Manasseh, belong to Ephraim. Then the boundary of Manasseh goes on the north side of the brook and ends at the sea,
10	the land to the south being Ephraim's and that to the north being Manasseh's, with the sea forming its boundary. On the north Asher is reached, and on the east Issachar.
11	Also in Issachar and in Asher Manasseh had Beth-shean and its villages, and Ibleam and its villages, and the inhabitants of Dor and its villages, and the inhabitants of En-dor and its villages, and the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages; the third is Naphath.
12	Yet the people of Manasseh could not take possession of those cities, but the Canaanites persisted in dwelling in that land.
13	Now when the people of Israel grew strong, they put the Canaanites to forced labor, but did not utterly drive them out.
14	Then the people of Joseph spoke to Joshua, saying, "Why have you given me but one lot and one portion as an inheritance, although I am a numerous people, since all along the LORD has blessed me?"
15	And Joshua said to them, "If you are a numerous people, go up by yourselves to the forest, and there clear ground for yourselves in the land of the Perizzites and the Rephaim, since the hill country of Ephraim is too narrow for you."
16	The people of Joseph said, "The hill country is not enough for us. Yet all the Canaanites who dwell in the plain have chariots of iron, both those in Beth-shean and its villages and those in the Valley of Jezreel."
17	Then Joshua said to the house of Joseph, to Ephraim and Manasseh, "You are a numerous people and have great power. You shall not have one allotment only,
18	but the hill country shall be yours, for though it is a forest, you shall clear it and possess it to its farthest borders. For you shall drive out the Canaanites, though they have chariots of iron, and though they are strong."

NIV

1	This was the allotment for the tribe of Manasseh as Joseph's firstborn, that is, for Makir, Manasseh's firstborn. Makir was the ancestor of the Gileadites, who had received Gilead and Bashan because the Makirites were great soldiers.
2	So this allotment was for the rest of the people of Manasseh-the clans of Abiezer, Helek, Asriel, Shechem, Hepher and Shemida. These are the other male descendants of Manasseh son of Joseph by their clans.
3	Now Zelophehad son of Hepher, the son of Gilead, the son of Makir, the son of Manasseh, had no sons but only daughters, whose names were Mahlah, Noah, Hoglah, Milcah and Tirzah.
4	They went to Eleazar the priest, Joshua son of Nun, and the leaders and said, "The LORD commanded Moses to give us an inheritance among our brothers." So Joshua gave them an inheritance along with the brothers of their father, according to the LORD's command.

5	Manasseh's share consisted of ten tracts of land besides Gilead and Bashan east of the Jordan,
6	because the daughters of the tribe of Manasseh received an inheritance among the sons. The land of Gilead belonged to the rest of the descendants of Manasseh.
7	The territory of Manasseh extended from Asher to Micmethath east of Shechem. The boundary ran southward from there to include the people living at En Tappuah.
8	(Manasseh had the land of Tappuah, but Tappuah itself, on the boundary of Manasseh, belonged to the Ephraimites.)
9	Then the boundary continued south to the Kanah Ravine. There were towns belonging to Ephraim lying among the towns of Manasseh, but the boundary of Manasseh was the northern side of the ravine and ended at the sea.
10	On the south the land belonged to Ephraim, on the north to Manasseh. The territory of Manasseh reached the sea and bordered Asher on the north and Issachar on the east.
11	Within Issachar and Asher, Manasseh also had Beth Shan, Ibleam and the people of Dor, Endor, Taanach and Megiddo, together with their surrounding settlements (the third in the list is Naphoth).
12	Yet the Manassites were not able to occupy these towns, for the Canaanites were determined to live in that region.
13	However, when the Israelites grew stronger, they subjected the Canaanites to forced labor but did not drive them out completely.
14	The people of Joseph said to Joshua, "Why have you given us only one allotment and one portion for an inheritance? We are a numerous people and the LORD has blessed us abundantly."
15	"If you are so numerous," Joshua answered, "and if the hill country of Ephraim is too small for you, go up into the forest and clear land for yourselves there in the land of the Perizzites and Rephaites."
16	The people of Joseph replied, "The hill country is not enough for us, and all the Canaanites who live in the plain have iron chariots, both those in Beth Shan and its settlements and those in the Valley of Jezreel."
17	But Joshua said to the house of Joseph-to Ephraim and Manasseh-"You are numerous and very powerful. You will have not only one allotment
18	but the forested hill country as well. Clear it, and its farthest limits will be yours; though the Canaanites have iron chariots and though they are strong, you can drive them out."

NLT

1	The next allotment of land was given to the half-tribe of Manasseh, the descendants of Joseph's older son. Makir, the firstborn son of Manasseh, was the father of Gilead. Because his descendants were experienced soldiers, the regions of Gilead and Bashan on the east side of the Jordan had already been given to them.
2	So the allotment on the west side of the Jordan was for the remaining families within the clans of the tribe of Manasseh: Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These clans represent the male descendants of Manasseh son of Joseph.
3	However, Zelophehad, a descendant of Hepher son of Gilead, son of Makir, son of Manasseh, had no sons. He had only daughters, whose names were Mahlah, Noah, Hoglah, Milcah, and Tirzah.
4	These women came to Eleazar the priest, Joshua son of Nun, and the Israelite leaders and said, "The LORD commanded Moses to give us a grant of land along with the men of our tribe." So Joshua gave them a grant of land along with their uncles, as the LORD had commanded.
5	As a result, Manasseh's total allocation came to ten parcels of land, in addition to the land of Gilead and Bashan across the Jordan River,
6	because the female descendants of Manasseh received a grant of land along with the male descendants. (The land of Gilead was given to the rest of the male descendants of Manasseh.)

7	The boundary of the tribe of Manasseh extended from the border of Asher to Micmethath, near Shechem. Then the boundary went south from Micmethath to the settlement near the spring of Tappuah.
8	The land surrounding Tappuah belonged to Manasseh, but the town of Tappuah itself, on the border of Manasseh's territory, belonged to the tribe of Ephraim.
9	From the spring of Tappuah, the boundary of Manasseh followed the Kanah Ravine to the Mediterranean Sea. Several towns south of the ravine were inside Manasseh's territory, but they actually belonged to the tribe of Ephraim.
10	In general, however, the land south of the ravine belonged to Ephraim, and the land north of the ravine belonged to Manasseh. Manasseh's boundary ran along the northern side of the ravine and ended at the Mediterranean Sea. North of Manasseh was the territory of Asher, and to the east was the territory of Issachar.
11	The following towns within the territory of Issachar and Asher, however, were given to Manasseh: Beth-shan, Ibleam, Dor (that is, Naphoth-dor), Endor, Taanach, and Megiddo, each with their surrounding settlements.
12	But the descendants of Manasseh were unable to occupy these towns. They could not drive out the Canaanites who continued to live there.
13	Later, however, when the Israelites became strong enough, they forced the Canaanites to work as slaves. But they did not drive them out of the land.
14	The descendants of Joseph came to Joshua and asked, "Why have you given us only one portion of land as our homeland when the LORD has blessed us with so many people?"
15	Joshua replied, "If there are so many of you, and if the hill country of Ephraim is not large enough for you, clear out land for yourselves in the forest where the Perizzites and Rephaites live."
16	The descendants of Joseph responded, "It's true that the hill country is not large enough for us. But all the Canaanites in the lowlands have iron chariots, both those in Beth-shan and its surrounding settlements and those in the valley of Jezreel. They are too strong for us."
17	Then Joshua said to the tribes of Ephraim and Manasseh, the descendants of Joseph, "Since you are so large and strong, you will be given more than one portion.
18	The forests of the hill country will be yours as well. Clear as much of the land as you wish, and take possession of its farthest corners. And you will drive out the Canaanites from the valleys, too, even though they are strong and have iron chariots."

LXX

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2

	kaiplugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and"	τῷplugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article Σαλμαὰς οὐϞ Οφερ οὐκ ᾔσανplugin-autotooltip__default plugin-autotooltip_bigεἰμί	
greek	
εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").	
It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. αὐτοῖςplugin-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)	οὐοὶ ἀλλ ἡ θυνατέρες 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"	ταῦταplugin-autotooltip__default plugin-autotooltip_bigαὐτός / 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 9:16I John 5:11I Corinthians 15:50I John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τῷplugin-autotooltip__default plugin-autotooltip_bigὸ	
greek	
The definite article ὀνόματα τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ	
greek	
The definite article θυγατέρων Σαλμαὰς Μααλα 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"	Νουα 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"	Εγλα 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"	Μελλα 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"	Θεποα

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6	ὅτι θυγατέρες υἱῶν Μαῖαση ἐκληρονόμησαν κλήρον ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". μέσω τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀδελφῶν αὐτῶν 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) ἡ plugin-autotooltip__default plugin-autotooltip_bigὡ greek The definite article δε plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. γῆ plugin-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 Γαλαδ ἐγενήθη τοίς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article υἱοίς Μαῖαση τοίς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καταλελειμένους 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" ἐγενήθη δρια υἱῶν Μαῖαση Δηλανάθ ἡ ἐστίν plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. κατὰ πρόσωπον υἱῶν Αναθ 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" πορεύεται ἐν τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δρια ἐν λαμν 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" λασσιβ ἐν πηγῇν Θαφθωθ τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐστίν plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. 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" Θαφθ ἐν τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὀρίων Μαῖαση τοίς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article υἱοίς Εφραιμ
8	greek The definite article ἐστίν plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. 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" Θαφθ ἐν τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὀρίων Μαῖαση τοίς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article υἱοίς Εφραιμ

	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" καταβήσεται τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὅρια ἐνὶ φάραγγα Kapava ἐνὶ λίβα κατὰ φάραγγα Ιαριηλ τερέμνθος τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ερραμ ἀνὰ μέσον πόλεως Μαῖαση 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" ὅρια Μαῖαση ἐνὶ τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βορρᾶν εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ 9 greek The definite article χειμάρρουν 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" ἔσταιplugin-autotooltip__default plugin-autotooltip_bigεἰμὶ greek εἰμὶ is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμὶ is the word for am and ἦν is the word for was, e.g. 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. 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	greek The definite article Ερραμ 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" ἐνὶ βορρᾶν Μαῖαση 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" ἔσταιplugin-autotooltip__default plugin-autotooltip_bigεἰμὶ greek εἰμὶ is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμὶ is the word for am and ἦν is the word for was, e.g. ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek 10 The definite article θάλασσα ὅρια αὐτοῖςplugin-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) 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" ἐνὶ Ααρρ οὐνάψουεν ἐνὶ βορρᾶν 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" τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ιααααο ἀπ ἀνατολῶν		

	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" καί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. Μαῶσαν ἐν greek Preposition meaning "in". ἰσθῆναρ 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" ἐν greek Preposition meaning "in". Ἀσπρ Βαίθων 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" αἰ greek The definite article κῶμαι αὐτῶν 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) 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" τοῦ greek The definite article κατοικοῦντας Δωρ 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" τὰς greek The definite article κῶμας αὐτῆς 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) 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" τοῦ greek The definite article κατοικοῦντας Μαγέδω 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" τὰς greek The definite article κῶμας αὐτῆς 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) 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" τὸ greek The definite article τρίτον τῆς greek The definite article Ναφθα 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" τὰς greek The definite article κῶμας αὐτῆς 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)
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	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" οὐκ ᾔδυνάσθησαν οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οἱοἱ Μανασση ἐξολεθρεύσαι τὰςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πάντες ταύταςplugin-autotooltip__default plugin-autotooltip_bigούτος / αὐτή /τούτο 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 4:9)john 5:1Matthew 3:17)john 7:26Luke 22:19 καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning 12 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔρχετο ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Χαναναῖος κατοικεῖν ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τῇplugin-autotooltip__default plugin-autotooltip_bigῇ 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 ταύτηplugin-autotooltip__default plugin-autotooltip_bigούτος / αὐτή /τούτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. αὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9)john 5:1Matthew 3:17)john 7:26Luke 22:19 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" ἐγενήθη 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" ἐνεί κατίσχυσαν οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οἱοἱ Ἰσραὴλ καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 13 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐποίησανplugin-autotooltip__default plugin-autotooltip_bigποιεῖ 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 τοῦςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Χαναναίους ὑπηκόους ἐξολεθρεύσαι δέplugin-autotooltip__default plugin-autotooltip_bigδὲ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτοὺςplugin-autotooltip__default plugin-autotooltip_bigαὐτούς 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 Tynical Translation Example (Greek) Example (English) οὐκ ἐωλήθουσιν
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	δὲτεῖται δε plugin-autotooltip__default plugin-autotooltip_bigδε greek δε is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οι plugin-autotooltip__default plugin-autotooltip_bigοι greek The definite article οι οι ωσπερ τις plugin-autotooltip__default plugin-autotooltip_bigτις greek The definite article η σοὺ λέγοντες διὰ plugin-autotooltip__default plugin-autotooltip_bigδιὰ 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 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 τι ἐκ ληρονόμου ας ἡμᾶς κλήρον ἓνα 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" οὐκ ἐγὼ δε plugin-autotooltip__default plugin-autotooltip_bigδε greek δε is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. λαὸς πολὺς εἰμι plugin-autotooltip__default plugin-autotooltip_bigεἰμι greek εἰμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμι is the word for am and ἦν is the word for was, e.g. 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" ο plugin-autotooltip__default plugin-autotooltip_bigο greek The definite article θε ος plugin-autotooltip__default plugin-autotooltip_bigθεος greek Masculine noun meaning: * A god or goddess * God εὐλόγησέν με και plugin-autotooltip__default plugin-autotooltip_bigκαι <tr><td></td><td> 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" εἰ τεν 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. 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KJV

1	There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.
2	There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.
3	But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
4	And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.
5	And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;
6	Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.
7	And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.

8	Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim;
9	And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:
10	Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.
11	And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.
12	Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.
13	Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.
14	And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?
15	And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.
16	And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel.
17	And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only:
18	But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

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