

Judges 12

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

Text

Hebrew

1	וַיִּצְעֶק אִישׁ אֶפְרַיִם וַיַּעֲבֹר צָפוֹנָה וַיֹּאמְרוּ לְיִפְתָּח מַדּוּעַ עָבַרְתָּ לְהִלָּחֵם בְּבָנֵי עַמּוּן וְלָנוּ לֹא קָרָאתָ לְלָכֶת עִמָּךְ בֵּיתְךָ נִשְׂרָף עָלֶיךָ בָּאֵשׁ
	הִיא plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיא 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 וַיִּבְנֵי עַמּוּן מֶאֱדָן וְאִזְעֶק אֶתְכֶם plugin-autotooltip__default plugin-autotooltip_big את
2	הִיא hebrew The Hebrew הִיא 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 הִיא.Genesis 1:1 הוֹשַׁעְתֶּם אוֹתִי plugin-autotooltip__default plugin-autotooltip_big את hebrew The Hebrew הִיא 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 הִיא.Genesis 1:1 מִיָּדָם

3	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה 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 בְּיָדֵי וְלִמָּה עָלֵיתֶם אֵלַי הַיּוֹם הַזֶּה לְהַלְחֵם בִּי
4	את plugin-autotooltip__default plugin-autotooltip_bigאת hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 כָּל אֲנָשִׁי גִלְעָד וַיִּלָּחֶם אֶת את plugin-autotooltip__default plugin-autotooltip_bigאת hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 אֶפְרַיִם כִּי אָמְרוּ פְּלִיטֵי אֶפְרַיִם אֲתָם גִּלְעָד בְּתוֹךְ אֶפְרַיִם בְּתוֹךְ מְנַשֶּׁה
5	הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה 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 ה.Genesis 1:1 מַעֲבְרוֹת הַיַּרְדֵּן לְאֶפְרַיִם הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה 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 כִּי יֹאמְרוּ פְּלִיטֵי אֶפְרַיִם אֶעֱבְרָה וַיֹּאמְרוּ לוֹ אֲנָשִׁי גִלְעָד הָאֶפְרַתִּי אַתָּה וַיֹּאמֶר לֹא

	כּוּן plugin-autotooltip__default plugin-autotooltip_big לוֹ אָמַר לֹא שָׂבַלַת וַיֵּאמֶר סִבַּלַת וְלֹא יָכִין Meaning * To be firm * Establish * Prepare * Set Verb. Occurs about 200 times in the Old Testament. Meanings by Stem Qal Stem (basic form)
6	To be firm, stable, fixed, established. Describes something that stands securely or endures. Psalm 93:2 Psalm 103:19 Proverbs 16:9 Psalm 96:102 Samuel 7:16 Proverbs 16:3 Luke 22:321 Peter 5:101 Corinthians 1:8 Hebrews 2:3 Colossians 1:23 Matthew 25:34 וַיֵּאמְרוּ אוֹתוֹ plugin-autotooltip__default plugin-autotooltip_big אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּשְׁחָטוּהוּ אֶל מַעְבְּדוֹת הַיִּדְּוָן וַיִּפְּל בָּעֵת הַהִיא מֵאֶפְרַיִם אֲרֻבָּעִים וּשְׁנָיִם אָלֶף
7	אֶת plugin-autotooltip__default plugin-autotooltip_big וַיִּשְׁפֹּט יִפְתָּח אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּשְׂרָאֵל שֵׁשׁ שָׁנִים וַיָּמָת יִפְתָּח הַגִּלְעָדִי וַיִּקְבֹּר בְּעָרֵי גִלְעָד
8	אֶת plugin-autotooltip__default plugin-autotooltip_big וַיִּשְׁפֹּט אַחֲרָיו אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּשְׂרָאֵל אֲבָאָן מִבֵּית לָחֶם

13	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 יִשְׂרָאֵל עֲבָדוּ בְּן הַלֵּל הַפְּרָעִתוֹנִי
14	הִיהָplugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיהָ 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 וַיֵּשֶׁבֶט עַיְנָם וַיֵּשְׁפֹּט אֶתָּplugin-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 יִשְׂרָאֵל שְׂמֹנֶה שָׁנִים
15	אֶרֶץplugin-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 אֶפְרַיִם בְּהָר הָעֵמֶלְקִי

ESV

1	The men of Ephraim were called to arms, and they crossed to Zaphon and said to Jephthah, “Why did you cross over to fight against the Ammonites and did not call us to go with you? We will burn your house over you with fire.”
2	And Jephthah said to them, “I and my people had a great dispute with the Ammonites, and when I called you, you did not save me from their hand.
3	And when I saw that you would not save me, I took my life in my hand and crossed over against the Ammonites, and the LORD gave them into my hand. Why then have you come up to me this day to fight against me?”
4	Then Jephthah gathered all the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim, because they said, “You are fugitives of Ephraim, you Gileadites, in the midst of Ephraim and Manasseh.”

5	And the Gileadites captured the fords of the Jordan against the Ephraimites. And when any of the fugitives of Ephraim said, "Let me go over," the men of Gilead said to him, "Are you an Ephraimite?" When he said, "No,"
6	they said to him, "Then say Shibboleth," and he said, "Sibboleth," for he could not pronounce it right. Then they seized him and slaughtered him at the fords of the Jordan. At that time 42,000 of the Ephraimites fell.
7	Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in his city in Gilead.
8	After him Ibzan of Bethlehem judged Israel.
9	He had thirty sons, and thirty daughters he gave in marriage outside his clan, and thirty daughters he brought in from outside for his sons. And he judged Israel seven years.
10	Then Ibzan died and was buried at Bethlehem.
11	After him Elon the Zebulunite judged Israel, and he judged Israel ten years.
12	Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun.
13	After him Abdon the son of Hillel the Pirathonite judged Israel.
14	He had forty sons and thirty grandsons, who rode on seventy donkeys, and he judged Israel eight years.
15	Then Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

NIV

1	The men of Ephraim called out their forces, crossed over to Zaphon and said to Jephthah, "Why did you go to fight the Ammonites without calling us to go with you? We're going to burn down your house over your head."
2	Jephthah answered, "I and my people were engaged in a great struggle with the Ammonites, and although I called, you didn't save me out of their hands.
3	When I saw that you wouldn't help, I took my life in my hands and crossed over to fight the Ammonites, and the LORD gave me the victory over them. Now why have you come up today to fight me?"
4	Jephthah then called together the men of Gilead and fought against Ephraim. The Gileadites struck them down because the Ephraimites had said, "You Gileadites are renegades from Ephraim and Manasseh."
5	The Gileadites captured the fords of the Jordan leading to Ephraim, and whenever a survivor of Ephraim said, "Let me cross over," the men of Gilead asked him, "Are you an Ephraimite?" If he replied, "No,"
6	they said, "All right, say 'Shibboleth.'" If he said, "Sibboleth," because he could not pronounce the word correctly, they seized him and killed him at the fords of the Jordan. Forty-two thousand Ephraimites were killed at that time.
7	Jephthah led Israel six years. Then Jephthah the Gileadite died, and was buried in a town in Gilead.
8	After him, Ibzan of Bethlehem led Israel.
9	He had thirty sons and thirty daughters. He gave his daughters away in marriage to those outside his clan, and for his sons he brought in thirty young women as wives from outside his clan. Ibzan led Israel seven years.
10	Then Ibzan died, and was buried in Bethlehem.
11	After him, Elon the Zebulunite led Israel ten years.
12	Then Elon died, and was buried in Aijalon in the land of Zebulun.
13	After him, Abdon son of Hillel, from Pirathon, led Israel.
14	He had forty sons and thirty grandsons, who rode on seventy donkeys. He led Israel eight years.
15	Then Abdon son of Hillel died, and was buried at Pirathon in Ephraim, in the hill country of the Amalekites.

NLT

1	Then the people of Ephraim mobilized an army and crossed over the Jordan River to Zaphon. They sent this message to Jephthah: "Why didn't you call for us to help you fight against the Ammonites? We are going to burn down your house with you in it!"
2	Jephthah replied, "I summoned you at the beginning of the dispute, but you refused to come! You failed to help us in our struggle against Ammon.
3	So when I realized you weren't coming, I risked my life and went to battle without you, and the LORD gave me victory over the Ammonites. So why have you now come to fight me?"
4	The people of Ephraim responded, "You men of Gilead are nothing more than fugitives from Ephraim and Manasseh." So Jephthah gathered all the men of Gilead and attacked the men of Ephraim and defeated them.
5	Jephthah captured the shallow crossings of the Jordan River, and whenever a fugitive from Ephraim tried to go back across, the men of Gilead would challenge him. "Are you a member of the tribe of Ephraim?" they would ask. If the man said, "No, I'm not,"
6	they would tell him to say "Shibboleth." If he was from Ephraim, he would say "Sibboleth," because people from Ephraim cannot pronounce the word correctly. Then they would take him and kill him at the shallow crossings of the Jordan. In all, 42,000 Ephraimites were killed at that time.
7	Jephthah judged Israel for six years. When he died, he was buried in one of the towns of Gilead.
8	After Jephthah died, Ibzan from Bethlehem judged Israel.
9	He had thirty sons and thirty daughters. He sent his daughters to marry men outside his clan, and he brought in thirty young women from outside his clan to marry his sons. Ibzan judged Israel for seven years.
10	When he died, he was buried at Bethlehem.
11	After Ibzan died, Elon from the tribe of Zebulun judged Israel for ten years.
12	When he died, he was buried at Aijalon in Zebulun.
13	After Elon died, Abdon son of Hillel, from Pirathon, judged Israel.
14	He had forty sons and thirty grandsons, who rode on seventy donkeys. He judged Israel for eight years.
15	When he died, he was buried at Pirathon in Ephraim, in the hill country of the Amalekites.

LXX

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4

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" προκατελάβοντο ἀνδρες Γαλααὶ τὰς 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 ἰσοβάσις 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 ἰσοδύνου 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 Ἐφραῖμ 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" ἐγενίθη ὄτι εἶπεν οἱ 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 διαστοφεσμένοι 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 Ἐφραῖμ διαβόμεν 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" εἶπεν αὐτῶς 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) οἱ 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 ἀνδρες Γαλααὶ μὴ ὤμεῖς ἐκ 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 Ἐφραῖμ 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" εἶπεν οὐκ ἐομεν plugin-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.	

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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" ἀνέθαρεν Λαβδων υἱός Σελλημ ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Φρασεολογία κα plugin-autotooltip__default plugin-autotooltip_bigκαί	
greek	
15 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" ἐτάφη ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν	
greek	
Preposition meaning "in". Φρασεολογία ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν	
greek	
Preposition meaning "in". 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 Εἰσαυ ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν	
greek	
Preposition meaning "in". ἄνω ἀνω	

KJV

1	And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.
2	And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.
3	And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?
4	Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.
5	And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;
6	Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.
7	And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.
8	And after him Ibzan of Bethlehem judged Israel.
9	And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.
10	Then died Ibzan, and was buried at Bethlehem.
11	And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.
12	And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.
13	And after him Abdon the son of Hillel, a Pirathonite, judged Israel.
14	And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.
15	And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

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