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Judges 19

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30

Text

Hebrew

היהplugin-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 בֵּיָמֵים הָהֵׁם וּמֶלֶךְ אֵין בְּיִשְׂרָאֵל וַיְהֵי autotooltip_big_הָיָהָ

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וַתּּזְגֵה עָלָיוֹ פִּילַגְשׁׁוֹ וַתֵּלֶּדְּ מֵאִתּוֹ אֶל בֵּית אָבִּיהָ אֶל בֵּית לֶחֶם יְהוּדֵה וַתְּהִי plugin-autotooltip_default pluginautotooltip bigהַהָּ

hebrew

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hebrew

Meaning:

* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything

Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... להשיבו לַהַשִּׁילָה וְנַעֲרָוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְצֵעֶדְ חֲמֹרֵיִם וַתְּבִיאֵהוֹ בֵּית אָבִּיהְ וַיִּרְאֵהוֹ אָבִי הְנַעֲרָוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְצָעֶדְוֹ עִמְּוֹ וְצָעֶדְוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְצֵעֶדְוֹ עִמְּוֹ וְבָּעֶדְוֹ עִמְּוֹ וְצָעֶדְוֹ עִמְּוֹ וְצָעֶדְוֹ עִמְּוֹ וְצָעֶדְוֹ עִמְּוֹ וְצֵעֶבְוֹ בּיִים וַתְּבִיאֵהוֹ בִּיִתְ אָבִּיהְ וַיִּיְעָבְוֹ וִיִּעְבְּוֹ עִמְּוֹ וְצֵעֶבְיוֹ עִמְּוֹ וְצֵעֶבְיוֹ עִמְּוֹ וְצֵעֶבְיוֹ עִמְּוֹ וְצֵעֶבְיוֹ עִמְּוֹ וְבָּעֵבְיוֹ עִמְּוֹ בְּיִבְיִים וְתִּבְיִבְיִם וְבִּבְיִבְיִם וְבִּבְיִבְיִם וְבִּבְיִבְיִּהְ וַנְעֵבְרוֹ עִמְּוֹ וְצָעֶבְיוֹ עִמְּוֹ בְּבְיִבְיִים וְבִּבְיִבְיִים וְבִּבְיִבְיִּי בְּיִבְיִים בּיִבְיִים בּיִבְיִבְּיִי בְּבִייִּים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִי בְּבְיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְיִים בּיִבְּיִּייבְבְּיִי בְּיִי בְּיִוֹ בְּיִבְּיִים בְּיִבְיִים בְּיִבְיִים בּיִבְּיִים בְּיִים בְּיִבְיִים בְּבִּיִים בְּיִים בִּיִבְיְיִים בְּיִים בְּיִבְיִים בְּיִבְּעְרִים בְּיִּבְיִּבְּיִים בְּיִבְיִּבְּיִים בְּיִבְיִים בְּיִבְּיִּים בְּיִבְיִּים בְּיִּבְיִים בְּיִבְיִּבְיִּים בְּיִבְיִּים בְּיִבְּיִים בְּיִּבְיִבְּיִים בְּיִּבְיִים בְּיִבְיִים בְּיִבְּיִבְיִים בְּיִבְּיִּבְיִים בְּיִבְיִּים בְּיִבְּיִים בְּיִבְיִּים בְּיִבְיִּים בְּיִבְיִים בְּיִיִּיִים בְּיִבְיִים בְּיִים בְּיִבְיִּיִּים בְּיִּבְיִים בְּיִבְּיִּים בְּיִים בְּיִבְיִּים בְּיִבְיּיִים בְּיִּיְיִּים בְּיִּבְיְיִים בְּיִבְּיִּבְיְיִים בְּיִבְּיִים בְּיִּבְיִים בְּיִבְיִים בְּיִבְּיִים בְּיִבְיִים בְּיִּיִים בְּיִים בְּיִים בְּ

ַניַחַזָּק בָּוֹ חָתָנוֹ אָבֵי הַנַּעַרָּה וַיַּשֶׁב אָתָוֹ שָׁלְשֶׁת יָמֵים וַיֹּאַכְלוּ וַיִּשְׁתוּ וַיַּלֵינוּ שֵׁם 4

ָהָיָהוּ plugin-autotooltip default plugin-autotooltip bigיָהוּ

hebrew

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hebrew

5

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קּוֹאֶל גֵא וְלֶין וְיִטֵב לְבֶּ plugin-autotooltip__default וַיִּשְׁב וְיִּאַכְלְוּ שְׁנֵיהֶם יַחְדָּו וַיִּשְׁת וְיִּשְׁב וְיִּשְׁב לְבֶּ plugin-autotooltip_bigבּי וַיִּאֹכְלְוּ שְׁנֵיהֶם יַחְדָּו וַיִּשְׁת וְיִּטְב לְבֶּ plugin-autotooltip_bigב

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- וַיַּקָם הָאֵישׁ לַלֶּכֶת וַיִּפָּצַר בּוֹ חֹתְנֹוֹ וַיַשָּׁב וַיַּלֶן שֵׁם 7
- ַנַיִּשְׁכֵּּם בַּבֹּקֶר בַּיָּוֹם הַחֲמִישִׁי לַלֶכֶת נַיָּאמֶר אֲבֵי הַנַּעֲרָה סִעָד נָא לְבֵבְדְּ וְהֶתְמַהְמְהוּ עַד נְטִוֹת הַיְוֹם נַיּאכְלִוּ שְׁנֵיהֶם
- ַץ מָלֶ בֶּלֶ הָאִישׁ לָלֶבֶת הָוּא וּפִילַגְשָׁוֹ וְנַעֲרֶוֹ וַיָּאֹמֶר לָוֹ חֹתְנִוֹ אֲבֵי הַנַּעֲרֶה הָנֵּה נָאٌ רָפָּה הַיּּוֹם לַעֲרֹב לְינוּ נְّא הָנֵּה חֲנָוֹת הַיּוֹם לֵין פֹּה הַיּּוֹם לַעֲרֹב לְבֶבֶּף וְהִשְׁכֵּמְתֶּם מָחָר לְדַרְכְּבֶּם וְהָלַכְתָּ לְאֹהֶלֶףּ בֹּיֹם לִיוֹ בּיִּבֶּה הִיּוֹם לִיוֹ בִּיִּבֶּה הִיּוֹם לִיוֹ בִּיִּבֶּה הִיּוֹם לִיוֹ בִּיִּבְּבָּר הָשִׁבַּמְתֵּם מָחָר לְדַרְכְּבֶּם וְהָלַכְתָּ לְאֹהֶלֶףּ בֹּיִים בִּיִּבְּבָּר וְהִשְׁכֵּמְתָּם הִיּוֹם לִינוּ בִּיוֹם לִיוֹ בִּיִּבְּיִּים בְּיִבִּים הִּמִּים בִּיחָר לְדַרְכְּבֶּם וְהָלַכְתָּ לְאֹהֶלֶףּה בִּיּוֹם בְּיִבְּיב בְּינוּ בִּיִּה בִּיּוֹם בְּיִבְּיִּים בְּיִבְּיִבְּיִם בְּיִבְּבְּים הָאִישׁ לָלֶבֶבֶת הְוּא וּפִילַגְשָׁוֹ וְנַעֲרֶוֹ וִיִּאֹמֶר לָּוֹ חֹתְנִיֹ בְּבָּבְיִים הְאִישׁ לָלֶבֶבֶת הְיּוֹא וּפִילְגְשִׁוֹ וְנַעֲרֶוֹ וְיִיּאמֶר לָוֹ חֹתְנִיּוֹ הִיּיִם בְּבְּיבְיּה הִיּוֹים לַעֲרֹב בְּינוּ בְּיִבּיּבְים הָאִישׁ לָלֶבֶבֶת הְוּא וּפִילְגְשִׁוֹ וְנַעֲרֶוֹ וְיִּאֹמֶר לָוֹ חֹתְנִי בְּבְּבְבָּיף בְּבְּבְיבְּיִּם בְּבָּבְיּאוֹ בִּיבְּיִים בְּאִבְיוֹים בְּאִישׁי לְּבֶבֶּים הָאִישׁ לְלֶבֶּבֶּת הְנִּים בְּבָּבְים הָּבְּיִישׁ לְּבֶבֶּים הָאִישׁ לְּבֶבֶּים הָּאִישׁ לְּבְבֶּיבְּיִים בְּבִּיבְיִים בְּיִבְּיִים בְּמִיבְּיבְּיִים בְּבְּבֶּבְיִים בְּבָּבְּיבְּבְּבָּים בְּבָּבְיִים בְּיִבְּיִים בְּבָּבְיּים בְּבָּבְיִים בְּיִינִים בְּבְּבָּים בְּבְּבֶּים בְּיִבְיִים בְּיִבְּיבְּבְיבְיבּים בְּבְּבֶּבְיּים בְּבָּבְיּבְּים בְּיִּבְיּבְּים בְּבְבֶּבְיִים בְּמִינִים בְּבְבֶּבְים בְּיִבְיִים בְּיִּבְּבְיבְּים בְּבְּבְּבְיִים בְּיִבְּיִים בְּבְּבְּבְּבְּבְּבְּבְּים בְּבְּבָּבְיבְּיבִּים בְּבְבְּבְיוֹם בְּיִים בּיּבְּבְּבְּיוֹם בְּיִבְּבְּבְיוֹם בְּיִים בְּבְּבְיבְּים בְּבִּבְּבְיבְּבִיבְינִים בְּיִינוֹם בְּעִים בְּיוֹבְיּים בְּיבְּינִים בְּבְּבְיבּים בְּבְּיבְּיבְּבְּבְיבְּיבְּבְּבְיבְּבְּבְּבְּבְּבְי
- וַלָּא אָבֶה הָאִישׁ לַלּוּן וַיֵּקָם וַיָּלֶדְ וַיָּבאֹ עַד נְּכַח יִבּוּס הֵיא יִרוּשָׁלֶם וְעִמּוֹ צֵמֶד חֲמוֹרִים חֲבוּשִּׁים וּפִילַגְשָׁוֹ עְמְּוֹ
- ָהָם עָם יָבוֹּס וָהַיָּוֹם רֵד מָאָד וַיֹּאמֶר הַנַּעַר אֱל אֱדנָיו לְכָה נֵא וְנָסֶוּרָה אֱל עֵיר הַיָבוּסֶי הַזְּאת וְנָלֵין בֶּהּ 11
- וַיָּאֹמֶר אֵלָיוֹ אֲדֹנָיו לָאׁ נָסוּר אֶל עֵיר נָכְרִי אֲשֶׁר לְאׁ מִבְּנֵי יִשְׂרָאֵל הֻנָּה וְעָבַרְנוּ עַד גִּבְעֵה|12
- וַיָּאמֶר לְנַעֲרֹוֹ לְדָּ וְנִקְרָבֶה בְּאַתַד הַמְּקֹמֶוֹת וְלַנוּ בַגִּבְעָה אָוֹ בָרָמֶה |13
- וַיַּעַבְרָוּ וַיֵּלֵכוּ וַתָּבָא לְהֶם הַשֶּׁמֶשׁ אֱצֶל הַגִּבְעָה אֲשֶׁר לְבִנְיָמֶן 14

ניַּסֵרוּ שָּׁם לָבְוֹא לָלְוּן בַּגִּבְעֵה וַיָּבֹא וַיֵּשֶׁבֹ בִּרְחַוֹב הָעִּיר וְאֵין אֶישׁ מְאַפֵּף אוֹתֵם autotooltip_big אַמּ

15 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 הַבּיָתָה לָלִּיּן

וָהָנָה אֵישׁ זָבֶּן בֵּא מֶן מָעֲשֵׁהוּ מֶן הַשַּׁדֵה בָּעֶרֶב וָהָאִישׁ מֶהֶר אֶפַרְיִם וְהוּא גַר בַּגָּבְעָה וָאַנָשֵׁי הַמַּקוֹם בַּנֵי יִמִינֵי 16

אָת plugin-autotooltip default plugin-autotooltip bigאַ עִינִיו וַיַּרָא אֶת

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 הָאִישׁ הָאֹבֶתַ בִּּלְבִּ הָעֵיר הָלֵּדְ וּמָאֵין תָּבָּוֹא

וַיָּאֹמֶר אֵלָיו עֹבְרִים אֲנַׁחְנוּ מִבֵּית לֶחֶם יְהוּדָה עַד יַרְכְּתֵי הַר אֶפְרַיִם מִשָּׁם אָנֹכִי וְאֵבֶּׁךְ עַד בֵּית לֶחֶם יְהוּדָה וְאֶת plugin-autotooltip default plugin-autotooltip bigאר

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 מוֹם plugin-autotooltip default plugin-autotooltip bigain.

hebrew

Meaning

18 * Yahweh - God's personal name

It is not a generic term for "god", but rather the word יְהֹוָּה (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 אֲנֵי הֹלֵדְּ וְאֵין אִישׁ מְאַפֵּף אָנִי הֹלֵדְּ וְאֵין אִישׁ מְאַפֵּף 23:6 אָנִי הֹלֶדְּ וְאֵין אִישׁ מְאַפֵּף 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אָנִי הֹלֶדְּ וְאֵין אִישׁ מְאַפֵּף

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 a. Genesis 1:1

- וְגָם תַּבֶן גַם מִסְפּוֹא גֵשׁ לַחֲמוֹבִּינוּ וְגָם לֵחֶם וָיֵין יֵשׁ לִּי וְלַאֲמָתֶדְּ וְלַנַּעַר עם עַבָדֵידְ אֵין מַחְסְוֹר כָּל דָּבֶר 19
- ַנִיּאֹמֵר הָאֵישׁ הַזָּקֵן שָׁלְוֹם לָּדְ רָק כָּל מַחְסוֹרְדְּ עָלֶי רַק בָּרְחְוֹב אַל תָּלַן [20
- וַיִבִיאֵהוּ לִבֵיתוֹ וַיָּבָול לַחֲמוֹרֵים וַיִּרְחֵצוּ רַגְלֵיהֵם וַיֹּאכְלוּ וַיִּשְׁתְּוּ 21

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אָת plugin-autotooltip default plugin-autotooltip bigתְּמָה מֵיטִיבֵים אָת

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 לבף plugin-autotooltip default plugin-autotooltip big לבף

hebrew

Meaning:

* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything

Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... אַרָשֵׁי הָעִיר אַנְשֵׁי הַעָּיר אָנְשֵׁי הָעִיר אַנְשֵׁי הַעָּיר אָנְשִׁי הָעִיר אַנְשֵׁי הַעָּיר אַנְשֵׁי הַעָּיר אָנִייִי בְּיִי בְּלִיעַל נְטָּב בּעִי בְּלִיעִל עָּיִי בְּעִי בְּעִיי בְּעִיי בְּעִיי בְּעִיי בְּעִיי בְּעִיי בְּעִיי בְּעִיי בְּעִיי בְּיִי בְּיִי בְּלִיעִל נְטָּי בּיּי בְּיִי בְיִי בְּיִי בְּיִי בִּיִי בְיִי בְּיִי ב

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 הַבּּיִת מְתְדַּפְּקִים עַל הַדָּלֶת הַנֹאָל הַבּיָת מְתָדַפְּקִים עַל הַדָּלֶת לָבְּיָל לָבָאַל הַבּיָת מְתָדַפְּקִים עַל הַדָּלֶת לָבְּיָל לָבְאַל הַבּיָת הַוּצָא אֶת אָת בּעַל הַבַּיִת הַוּלָץ לֶאמֹר הוֹצָא אֶת אָת אָת בּעַל הַבַּיִת הַוּלָץ לֶאמֹר הוֹצָא אֶת

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 הָאָישׁ אֲשֶׁר בָּא אֶל בֵּיתְדְּ

וַיֵּצֵא אֲלֵיהֶׁם חָאִישׁ בַּעַל חַבּּיִת וַיָּאׁמֶר אֲלֵהֶּם אַל אַחָי אַל תָּרֵעוּ גֵא אַחֲרִי אֲשֶׁר בָּא הָאֵישׁ הַיֶּּיהׁ אַל בֵּיתִּי אֵל תַּעְשִׂוּ אֵתplugin-autotooltip default plugin-autotooltip bigאָת.

23 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 הַלָּבְּלָה הַוּאָאָת

את שותם שוון default plugin-autotooltip שווים שווים

hebrew

The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 פון עננו אוֹתֶּם Genesis 1:1 פון עננו אוֹתֶּם 24 autotooltip default plugin-autotooltip big את

hebrew

The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in נועשוּ לַהֶּם הַטּוֹב בּעיניכֶם Genesis 1:1. הַ.Genesis 1:1 בּעיניכֶם ולַאִישׁ הַזָּהֹ לָא תַעשוּ דּבַר הַנַּבַלַה הַזָּאת

ולָא אָבָוּ הָאַנָשִׁים לְשִׁמְעַ לוֹ וַיַּחֲזֶק הָאִישׁ בְּפֵּילַגְשׁוֹ וַוּצֵא אֱלֵיהֶם הַחְוּץ וַיֵּדְעוּ אוֹתָהּ plugin-autotooltip default plugin-autotooltip bigאת

hebrew

25

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 ויתעללו בה כל הלילה עד הבַּקר וישׁלּחוּה בעלות כּעלוֹת השׁחר

- וַתָּבָּא הָאִשֶּׁה לִפָּנִוֹת הַבְּּקֶר וַתִּפֶּל פֵּתַח בֵּית הָאֵישׁ אֲשֶׁר אֲדוֹנֵיהָ שֵׁם עַד הָאוֹר 26
- וַיָּקָם אֲדֹנֵיהַ בַּבֹּקֶר וַיִּפָתַּח דַּלְתִוֹת הַבַּּיִת וַיָּצֵא לָלֶכֶת לְדַרְכָּוֹ וָהְנֵּה הָאִשֶּׁה בִּילַגְשׁוֹ נֹפֶּלֶת בֶּתַח הַבַּּיִת וַיָּדֵיהַ עַל הַפַּף 27
- וַיָּאמֶר אֱלֵיהָ קוּמִי וְנָלֵכָה וָאֵין עֹנֶה וַיִּקּחֶהָ עַל הַחֲמֹוֹר וַיַּקֶם הָאִישׁ וַיֵּלֶךְ לִמְקֹמִוֹ

את plugin-autotooltip default plugin-autotooltip bigאָר אַת בּיתוֹ וַיַּפָּח אַת

hebrew

²⁹The 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 המאכללת ויחזק בפילגשוו Genesis 1:1. המאכללת ויחזק בפילגשוו וַיָּנַתְּחֶהָ לַעֲצַמֵּיהַ לִשְׁנֵים עֲשֵׁר נָתָחֵים וַיִּשַׁלְּחֶהַ בְּכָל גָּבוּל יִשְׁרָאֵל

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הַיָּה plugin-autotooltip default plugin-autotooltip bigהַיָה

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 בֶּל הָרֹאֶה וְאָמֵרֹ לְאׁ נִהְיָתֶה autotooltip bigm:מַהַּסְּ

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.

30

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 וְלָאׁ נִרְאֲלוֹם עֲלָוֹת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ plugin-autotooltip default plugin-autotooltip bigy־אר

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 (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 מַצְבְּיִם עֵד הַיִּוֹם הַזָּה שִׁימוּ לָכֵם עַלֵיהַ עֵצוּ וְדָבֵּרוּ

ESV

- In those days, when there was no king in Israel, a certain Levite was sojourning in the remote parts of the hill country of Ephraim, who took to himself a concubine from Bethlehem in Judah.
- And his concubine was unfaithful to him, and she went away from him to her father's house at Bethlehem in Judah, and was there some four months.
- Then her husband arose and went after her, to speak kindly to her and bring her back. He had with him his servant and a couple of donkeys. And she brought him into her father's house. And when the girl's father saw him, he came with joy to meet him.
- And his father-in-law, the girl's father, made him stay, and he remained with him three days. So they ate and drank and spent the night there.
- And on the fourth day they arose early in the morning, and he prepared to go, but the girl's father said to his son-in-law, "Strengthen your heart with a morsel of bread, and after that you may go."
- So the two of them sat and ate and drank together. And the girl's father said to the man, "Be pleased to spend the night, and let your heart be merry."
- 7 And when the man rose up to go, his father-in-law pressed him, till he spent the night there again.

- And on the fifth day he arose early in the morning to depart. And the girl's father said, "Strengthen your heart and wait until the day declines." So they ate, both of them.
- And when the man and his concubine and his servant rose up to depart, his father-in-law, the girl's father, said to him, "Behold, now the day has waned toward evening. Please, spend the night. Behold, the day draws to its close. Lodge here and let your heart be merry, and tomorrow you shall arise early in the morning for your journey, and go home."
- But the man would not spend the night. He rose up and departed and arrived opposite Jebus (that is, Jerusalem). He had with him a couple of saddled donkeys, and his concubine was with him.
- When they were near Jebus, the day was nearly over, and the servant said to his master, "Come now, let us turn aside to this city of the Jebusites and spend the night in it."
- And his master said to him, "We will not turn aside into the city of foreigners, who do not belong to the people of Israel, but we will pass on to Gibeah."
- And he said to his young man, "Come and let us draw near to one of these places and spend the night at Gibeah or at Ramah."
- So they passed on and went their way. And the sun went down on them near Gibeah, which belongs to Benjamin,
- and they turned aside there, to go in and spend the night at Gibeah. And he went in and sat down in the open square of the city, for no one took them into his house to spend the night.
- And behold, an old man was coming from his work in the field at evening. The man was from the hill country of Ephraim, and he was sojourning in Gibeah. The men of the place were Benjaminites.
- And he lifted up his eyes and saw the traveler in the open square of the city. And the old man said, "Where are you going? and where do you come from?"
- And he said to him, "We are passing from Bethlehem in Judah to the remote parts of the hill country of Ephraim, from which I come. I went to Bethlehem in Judah, and I am going to the house of the Lord, but no one has taken me into his house.
- We have straw and feed for our donkeys, with bread and wine for me and your female servant and the young man with your servants. There is no lack of anything."
- And the old man said, "Peace be to you; I will care for all your wants. Only, do not spend the night in the square."
- So he brought him into his house and gave the donkeys feed. And they washed their feet, and ate and drank.
- As they were making their hearts merry, behold, the men of the city, worthless fellows, surrounded the house, beating on the door. And they said to the old man, the master of the house, "Bring out the man who came into your house, that we may know him."
- And the man, the master of the house, went out to them and said to them, "No, my brothers, do not act so wickedly; since this man has come into my house, do not do this vile thing.
- Behold, here are my virgin daughter and his concubine. Let me bring them out now. Violate them and do with them what seems good to you, but against this man do not do this outrageous thing."
- But the men would not listen to him. So the man seized his concubine and made her go out to them. And they knew her and abused her all night until the morning. And as the dawn began to break, they let her go.
- And as morning appeared, the woman came and fell down at the door of the man's house where her master was, until it was light.
- And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way, behold, there was his concubine lying at the door of the house, with her hands on the threshold.
- He said to her, "Get up, let us be going." But there was no answer. Then he put her on the donkey, and the man rose up and went away to his home.
- And when he entered his house, he took a knife, and taking hold of his concubine he divided her, limb by limb, into twelve pieces, and sent her throughout all the territory of Israel.

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And all who saw it said, "Such a thing has never happened or been seen from the day that the people of Israel came up out of the land of Egypt until this day; consider it, take counsel, and speak."

NIV

- In those days Israel had no king. Now a Levite who lived in a remote area in the hill country of Ephraim took a concubine from Bethlehem in Judah.
- But she was unfaithful to him. She left him and went back to her father's house in Bethlehem, ludah. After she had been there four months,
- her husband went to her to persuade her to return. He had with him his servant and two donkeys. She took him into her father's house, and when her father saw him, he gladly welcomed him.
- His father-in-law, the girl's father, prevailed upon him to stay; so he remained with him three days, eating and drinking, and sleeping there.
- On the fourth day they got up early and he prepared to leave, but the girl's father said to his sonin-law, "Refresh yourself with something to eat; then you can go."
- So the two of them sat down to eat and drink together. Afterward the girl's father said, "Please stay tonight and enjoy yourself."
- 7 And when the man got up to go, his father-in-law persuaded him, so he stayed there that night.
- On the morning of the fifth day, when he rose to go, the girl's father said, "Refresh yourself. Wait till afternoon!" So the two of them ate together.
- Then when the man, with his concubine and his servant, got up to leave, his father-in-law, the girl's father, said, "Now look, it's almost evening. Spend the night here; the day is nearly over. Stay and enjoy yourself. Early tomorrow morning you can get up and be on your way home."
- But, unwilling to stay another night, the man left and went toward Jebus (that is, Jerusalem), with his two saddled donkeys and his concubine.
- When they were near Jebus and the day was almost gone, the servant said to his master, "Come, let's stop at this city of the Jebusites and spend the night."
- His master replied, "No. We won't go into an alien city, whose people are not Israelites. We will go on to Gibeah."
- 13 He added, "Come, let's try to reach Gibeah or Ramah and spend the night in one of those places."
- 14 So they went on, and the sun set as they neared Gibeah in Benjamin.
- There they stopped to spend the night. They went and sat in the city square, but no one took them into his home for the night.
- That evening an old man from the hill country of Ephraim, who was living in Gibeah (the men of the place were Benjamites), came in from his work in the fields.
- When he looked and saw the traveler in the city square, the old man asked, "Where are you going? Where did you come from?"
- He answered, "We are on our way from Bethlehem in Judah to a remote area in the hill country of Ephraim where I live. I have been to Bethlehem in Judah and now I am going to the house of the LORD. No one has taken me into his house.
- We have both straw and fodder for our donkeys and bread and wine for ourselves your servantsme, your maidservant, and the young man with us. We don't need anything."
- "You are welcome at my house," the old man said. "Let me supply whatever you need. Only don't spend the night in the square."
- So he took him into his house and fed his donkeys. After they had washed their feet, they had something to eat and drink.
- While they were enjoying themselves, some of the wicked men of the city surrounded the house.

 Pounding on the door, they shouted to the old man who owned the house, "Bring out the man who came to your house so we can have sex with him."

- The owner of the house went outside and said to them, "No, my friends, don't be so vile. Since this man is my guest, don't do this disgraceful thing.
- Look, here is my virgin daughter, and his concubine. I will bring them out to you now, and you can use them and do to them whatever you wish. But to this man, don't do such a disgraceful thing."
- But the men would not listen to him. So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go.
- At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight.
- When her master got up in the morning and opened the door of the house and stepped out to continue on his way, there lay his concubine, fallen in the doorway of the house, with her hands on the threshold.
- He said to her, "Get up; let's go." But there was no answer. Then the man put her on his donkey and set out for home.
- When he reached home, he took a knife and cut up his concubine, limb by limb, into twelve parts and sent them into all the areas of Israel.
- Everyone who saw it said, "Such a thing has never been seen or done, not since the day the Israelites came up out of Egypt. Think about it! Consider it! Tell us what to do!"

NLT

- Now in those days Israel had no king. There was a man from the tribe of Levi living in a remote area of the hill country of Ephraim. One day he brought home a woman from Bethlehem in Judah to be his concubine.
- But she became angry with him and returned to her father's home in Bethlehem.After about four months,
- her husband set out for Bethlehem to speak personally to her and persuade her to come back. He took with him a servant and a pair of donkeys. When he arrived at her father's house, her father saw him and welcomed him.
- 4 Her father urged him to stay awhile, so he stayed three days, eating, drinking, and sleeping there.
- On the fourth day the man was up early, ready to leave, but the woman's father said to his son-inlaw, "Have something to eat before you go."
- So the two men sat down together and had something to eat and drink. Then the woman's father said, "Please stay another night and enjoy yourself."
- The man got up to leave, but his father-in-law kept urging him to stay, so he finally gave in and stayed the night.
- On the morning of the fifth day he was up early again, ready to leave, and again the woman's father said, "Have something to eat; then you can leave later this afternoon." So they had another day of feasting.
- Later, as the man and his concubine and servant were preparing to leave, his father-in-law said, "Look, it's almost evening. Stay the night and enjoy yourself. Tomorrow you can get up early and be on your way."
- But this time the man was determined to leave. So he took his two saddled donkeys and his concubine and headed in the direction of Jebus (that is, Jerusalem).
- It was late in the day when they neared Jebus, and the man's servant said to him, "Let's stop at this Jebusite town and spend the night there."
- "No," his master said, "we can't stay in this foreign town where there are no Israelites. Instead, we will go on to Gibeah.
- Come on, let's try to get as far as Gibeah or Ramah, and we'll spend the night in one of those towns."
- 14 So they went on. The sun was setting as they came to Gibeah, a town in the land of Benjamin,

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- so they stopped there to spend the night. They rested in the town square, but no one took them in for the night.
- That evening an old man came home from his work in the fields. He was from the hill country of Ephraim, but he was living in Gibeah, where the people were from the tribe of Benjamin.
- When he saw the travelers sitting in the town square, he asked them where they were from and where they were going.
- "We have been in Bethlehem in Judah," the man replied. "We are on our way to a remote area in the hill country of Ephraim, which is my home. I traveled to Bethlehem, and now I'm returning home. But no one has taken us in for the night,
- even though we have everything we need. We have straw and feed for our donkeys and plenty of bread and wine for ourselves."
- "You are welcome to stay with me," the old man said. "I will give you anything you might need.

 But whatever you do, don't spend the night in the square."
- So he took them home with him and fed the donkeys. After they washed their feet, they ate and drank together.
- While they were enjoying themselves, a crowd of troublemakers from the town surrounded the house. They began beating at the door and shouting to the old man, "Bring out the man who is staying with you so we can have sex with him."
- The old man stepped outside to talk to them. "No, my brothers, don't do such an evil thing. For this man is a guest in my house, and such a thing would be shameful.
- Here, take my virgin daughter and this man's concubine. I will bring them out to you, and you can abuse them and do whatever you like. But don't do such a shameful thing to this man."
- But they wouldn't listen to him. So the Levite took hold of his concubine and pushed her out the door. The men of the town abused her all night, taking turns raping her until morning. Finally, at dawn they let her go.
- At daybreak the woman returned to the house where her husband was staying. She collapsed at the door of the house and lay there until it was light.
- When her husband opened the door to leave, there lay his concubine with her hands on the threshold.
- He said, "Get up! Let's go!" But there was no answer. So he put her body on his donkey and took her home.
- When he got home, he took a knife and cut his concubine's body into twelve pieces. Then he sent one piece to each tribe throughout all the territory of Israel.
- Everyone who saw it said, "Such a horrible crime has not been committed in all the time since Israel left Egypt. Think about it! What are we going to do? Who's going to speak up?"

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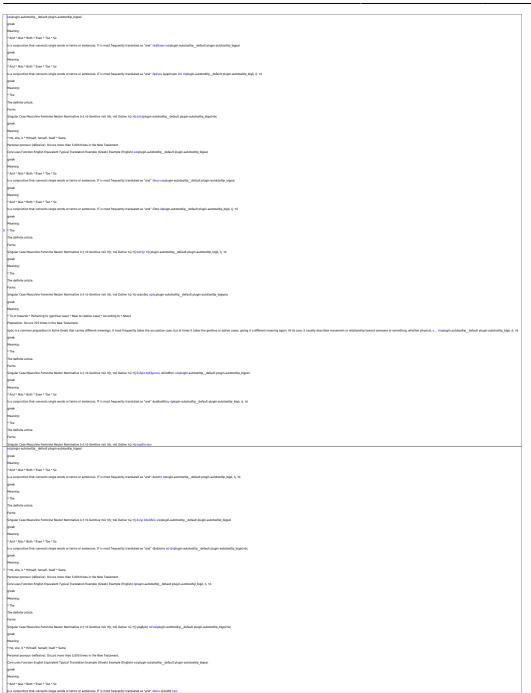
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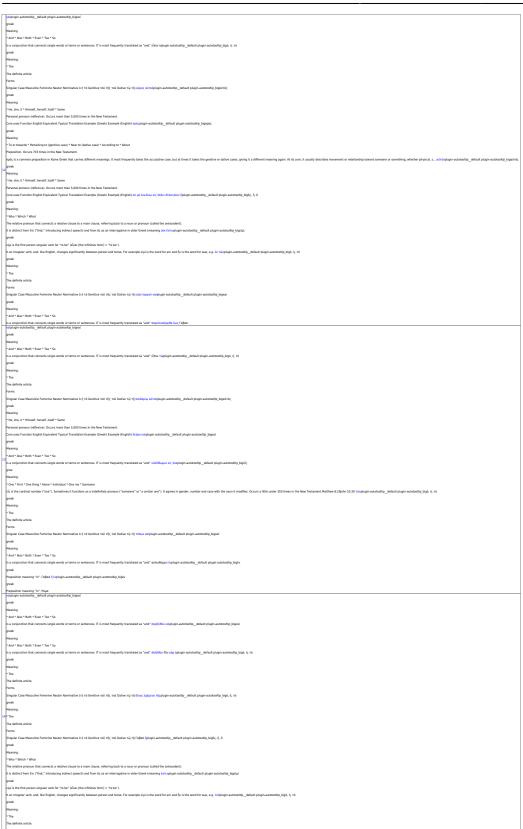
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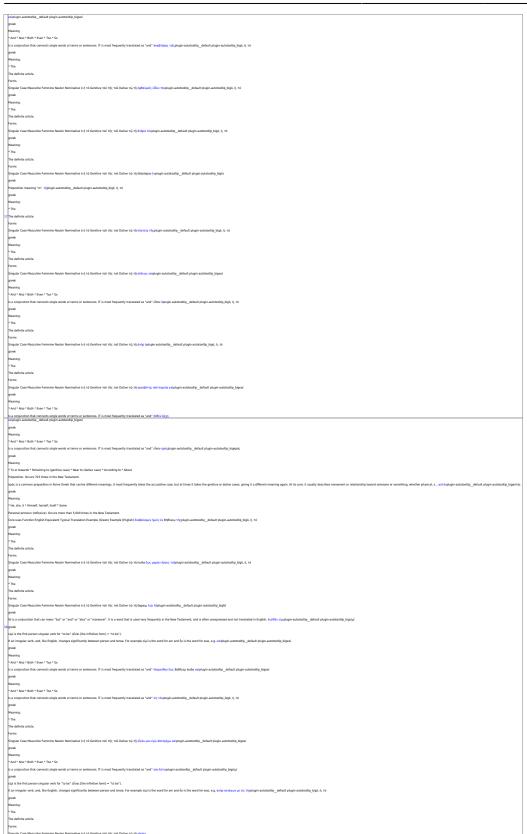
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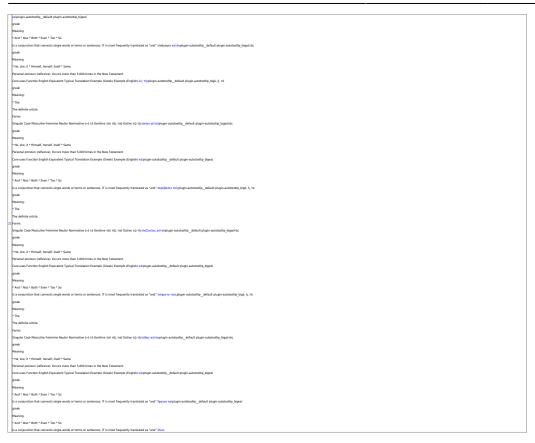
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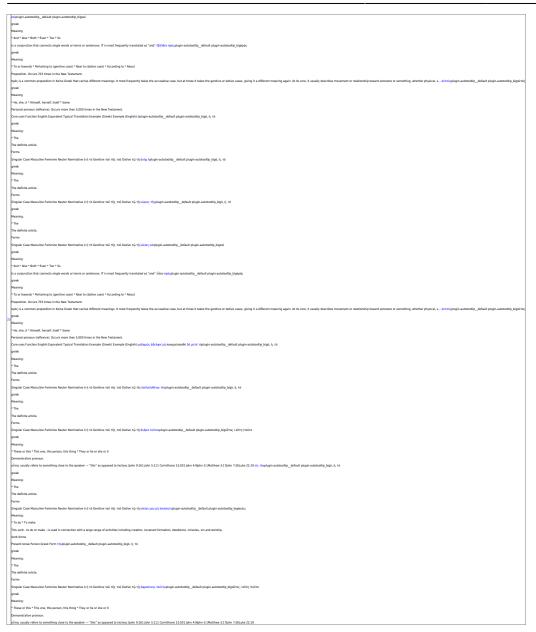
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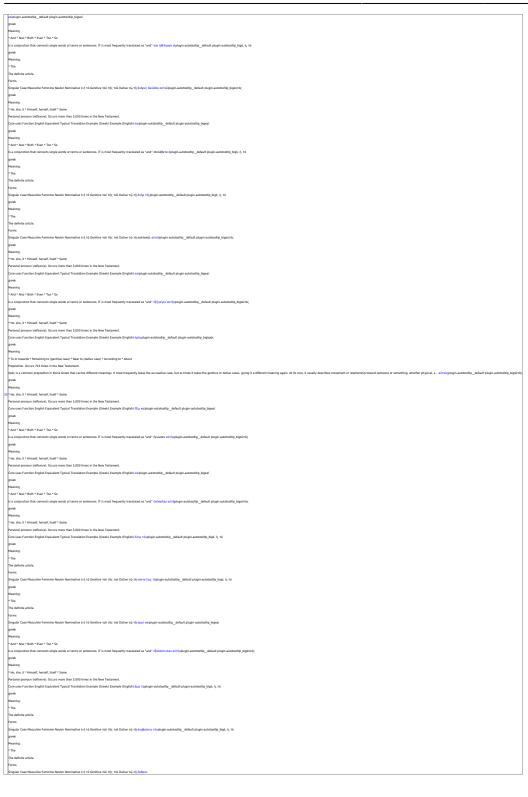
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l	Forms
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l	greek
l	Meaning
l	* Hu, shu, k * Himself, harself, Roself * Same
l	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
l	Core uses Function English Equivalent Typical Translation Example (Greek) Exam
l	grank
	Meaning
l	+ Ho, Lho, z + Himself, harself, itself + Same
l	Pursonal propoun (orflixelve). Occurs more than 5,000 times in the New Testament.
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l	* And * Also * Both * Even * Too * So
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l	Maaring:
l	To do *To make
l	This were - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.
	Nerb forms
	Present tense Person Greak Form piral(cylogin-autotootip, default plugin-autotootip biggários)
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L	* Ho, sho, it * Hirnoulf, herself, isself * Same
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l	Personal gronous (reflexive). Occurs more than 5,000 times in the New Testament.
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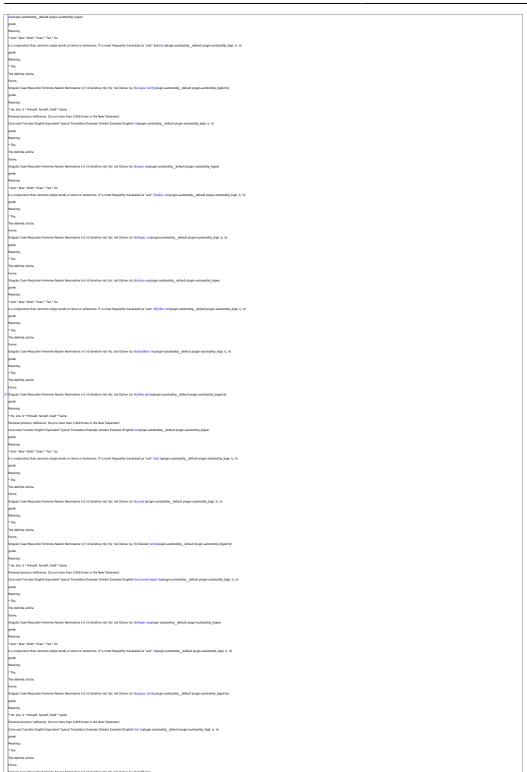


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Meaning
*And * Also * Both * Ewn * Too * So
is a conjunction that connects single words or terms or sentences. If is most frequently translated as "and" filter igruips-autotootity_default plugis-autotootity_bigd, it, 16
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Meaning:
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Meaning
To or towards * Purtaining to (genitive case) * Near to (delive case) * According to * About
Proposition. Occurs 703 Sines in the New Yestament.
poic; is a common proposition in Yoine Greek that carries different meanings. It most frequently takes the accusation case, but at times it takes the genitive or dutive cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, support autotootip_default plugin-autotootip_default plugin-autotootip_default plugin-autotootip.
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Meaning:
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Meaning:
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The definite article.
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Meaning:
The
The definite action.
Forms
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grank
Meaning:
* Who * Which * What
The reliative pronoun that connects a reliative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
It is distinct from the "that," introducing indirect speech) and from the as an interrogative in older Greek (meaning //pplupin-autotocolity_default plugin-autotocolity_default
greak
(Light to the first person singular veet for "to be" (sizes (the infinitive form) = "to be")
It an irregular with, and, like English, changes significantly between person and tense. For example signi is the word for am and five is the word for wax, e.g. ciptupin-autotoolity_default plugin-autotoolity_bigh, d, to
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Meaning:
The
The definite action.
Forms
Singular Case Macculine Feminine Nouter Nominative of 1 to Genitive 100 Tift, 100 Dative 1 to 11 dispose configuration-autoscotic default plugic-autoscotic playlers.
grank
Meaning
Hos, she, E + Hirosalf, herself, Casalf * Same
Personal prenoun (selfsexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) kull Gur colopuspi-autotootisp_defaut; plugh-autotootisp_defaut; plugh-autotootisp
grak
greek Meaning
Who + Which - What
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The restore protect the control of t
It is dislate from 0.1 ("hat," introducting in direct speech) and from 6¢ as an interrogative in other Great (mainting departor)

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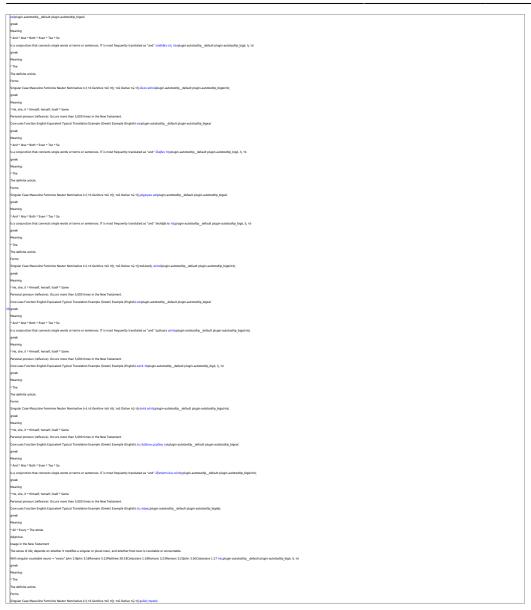
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Meaning
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Naming
Mananay Ma Karaya Yan Manana
Adjective.
Usage in the New Testament
The sense of hig. depends on whether it modifies a singular or plural nours, and whether that noun is countable or uncountable.
With singular countable nouns — "every" jobn 1-Spinn 3-16Remans 5-12Matchew 28: 19Colossians 1-16Remans 3-29Remans
presk
Meaning:
[†] This Minima
Forces. Topicar Cost Microsofter Reminder Bedunder Montendere de nº de Generito es de 1/6; cal District no 10: 10; depts (Destro estr. 6) porting class of Association Enteroniste Bedunder Montendere de 1/6; de Generito esta 10; de 1/6; d
dragate that makes a facilities and a facilities of a facilities and a fac
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greek
Meaning
* Nesse or this * This one, this group, this thing ** They or he or she or it
Demonstrative promote.
untrus counterbring dates to the speaker — "this" as opposed to leafuncy (plan to \$251) plan \$5.111 Covinthians \$5.551) plan 4.9plan \$5.9Vathwere \$1.7plan 7.26Code \$2.25 mill playin-automation, defeat playin-automating biguesi produc
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Meaning:
*Wile * Which * What
The relative pronoun that connects a relative clause to a main clause, referring back to a norun or pronoun (called the antecedent).
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it is disfinct from the L'Mut." Notroducing indirect speech) and from tis as an interrogative in older Greak (meaning iSandamskin Julyou + tills apict spicylapin-automotity_default plugin-automotity_bippoist greak
Meaning
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Mexicon The stream's Pretaining to (prother case) * Near to (solidor case) * According to * About To stream's Pretaining to (prother case) * Near to (solidor case) * According to * About
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- And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.
- And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.
- And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.
- And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

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- And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.
- And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.
- 7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.
- And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.
- And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.
- But the man would not tarry that night, but he rose up and departed, and came over against 10 Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.
- And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.
- And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.
- And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.
- And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.
- And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging.
- And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.
- And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?
- And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.
- Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.
- And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.
- So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.
- Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.
- And the man, the master of the house, went out unto them, and said unto them, Nay, my
- brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.
- Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.
- But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.
- Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

- And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.
- And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.
- And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.
- And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

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