

1 Kings 20

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Text

Hebrew

	את plugin-autotooltip__default plugin-autotooltip_big hebrew
1	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 בְּהוֹרֵאֵלֶּיִם וַיִּשְׁלַח מַלְאָכָיו וַיַּעַל וַיִּצַּר עַל שְׁמֵרוֹן וַיִּלְחֶם
2	וַיִּשְׁלַח מַלְאָכָיו אֶל אַחָב מֶלֶךְ יִשְׂרָאֵל הַעִירָה
3	וַיֹּאמֶר לוֹ כֹּה אָמַר בּוֹ הָדָד כֶּסֶפֶךָ וְהַבֶּבֶךָ לִי הוּא וְנָשִׁיד וּבָנֶיךָ הַטּוֹבִים לִי הֵם
4	וַיַּעַן מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר כְּדָבָרְךָ אֲדֹנָי הַמֶּלֶךְ לֵךְ אֲנִי וְכָל אֲשֶׁר לִי
5	וַיָּשָׁבוּ הַמַּלְאָכִים וַיֹּאמְרוּ כֹּה אָמַר בּוֹ הָדָד לֹאמַר כִּי שְׁלַחְתִּי אֵלֶיךָ לֹאמַר כֶּסֶפֶךָ וְהַבֶּבֶךָ וְנָשִׁיד וּבָנֶיךָ לִי תִתֶּן את plugin-autotooltip__default plugin-autotooltip_big 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. For example, in Genesis 1:1 the word is preceded by עֲבָדִי אֵלֶיךָ וַחֲפָשׂוּ אֶת את plugin-autotooltip__default plugin-autotooltip_big 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. For example, in Genesis 1:1 the word is preceded by אֶת־בְּיִתְךָ וְאֶת
6	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. For example, in Genesis 1:1 the word is preceded by בְּיִתְךָ וְאֶת־עֲבָדֶיךָ וְהִיא הִיא 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 כָּל־מִחְמַד עֵינֶיךָ יִשְׁיִמוּ בִידֶם וְלִקְחוּ

7	אָרֶץ plugin-autotooltip__default plugin-autotooltip_big ארץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אָרֶץ 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 וַיֹּאמֶר דָּעוּ נָא וְיָדְעוּ כִּי רָעָה זֶה מִבְּקֹשׁ כִּי שָׁלַח אֱלֹהֵי לָנָשִׁי וּלְבָנִי וּלְכַסְפִּי וּלְזִהְבִּי וְלֹא מִנְעַנִּי מִמֶּנּוּ
8	וַיֹּאמְרוּ אֵלָיו כָּל הַזִּקְנִים וְכָל הָעָם אֶל תִּשְׁמָע וְלֹא תִאָּבֶה
9	וַיֹּאמֶר לְמִלְאָכָי בֶּן הַדָּד אֲמָרוּ לְאֹדְנֵי הַמֶּלֶךְ כֹּל אֲשֶׁר שָׁלַחְתָּ אֶל עַבְדְּךָ בְּרָאשֵׁנָה אֶעֱשֶׂה וְהַדְּבָר הַזֶּה לֹא אוֹכֵל לַעֲשׂוֹת וַיִּלְכוּ הַמַּלְאָכִים וַיִּשְׁבְּחוּ דָבָר
10	אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine וְכֵה יוֹסֵפוֹ אִם יִשְׁפֹּךְ עֹפֶר שִׁמְרוֹן לְשַׁעֲרָיִם לְכָל הָעָם אֲשֶׁר בִּרְגֵלִי
11	וַיַּעַן מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר דִּבְרוּ אֵל יִתְהַלֵּל חֲגַר כַּמְפַתָּח
12	הָיָה plugin-autotooltip__default plugin-autotooltip_big הִיָּה 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 אֵת plugin-autotooltip__default plugin-autotooltip_big אֵת hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (הַדְּבָר הַזֶּה וְהוּא שֵׁתָהּ הוּא וְהַמַּלְאָכִים בַּסִּבּוֹת וַיֹּאמֶר אֶל עַבְדָּיו שִׁימוּ וַיִּשְׁמֻוּ עַל הָעִיר

	יהוה?plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word 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 אתה?plugin-autotooltip__default plugin-autotooltip_big hebrew 13 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 יהוה (כל הַמְיוֹן הַגָּדוֹל הַזֶּה הָיָה בְּיָמֵינוּ בְּיָמֵינוּ הַיּוֹם וְיָדַעְתָּ כִּי אֲנִי יְהוָה)plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word 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
14	יהוה?plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word 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 בְּנֵעָרֵי שָׂרֵי הַמְּדִינֹת וַיֹּאמֶר מִי יֹאסֵר הַמֶּלֶחֶמָה וַיֹּאמֶר אֶתָּה

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. For example, in Genesis 1:1 the word is preceded by נֶעְרַל שְׂרֵי הַמְדִּינוֹת וַיְהִי (plugin-autotooltip__default plugin-autotooltip_big hebrew
15 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 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (כָּל הָעָם כָּל בְּנֵי יִשְׂרָאֵל שִׁבְעַת אֲלָפִים
אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew 16 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. For example, in Genesis 1:1 the word is preceded by (בָּרָא אֱלֹהִים
17 וַיֵּצְאוּ נַעֲרֵי שְׂרֵי הַמְדִּינוֹת בְּרֹאשָׁנָה וַיִּשְׁלַח בֶּן הָדָד וַיִּגְדּוּ לוֹ לֵאמֹר אֲנֹשִׁים יֵצְאוּ מִשְׁמֶרֶת
18 וַיֵּאמֶר אִם לְשָׁלוֹם יֵצְאוּ תִפְשׂוּם חַיִּים וְאִם לְמִלְחָמָה יֵצְאוּ חַיִּים תִּפְשׂוּם
19 וְאַלֶּה יֵצְאוּ מִן הָעִיר נַעֲרֵי שְׂרֵי הַמְדִּינוֹת וְהַחִיל אֲשֶׁר אַחֲרֵיהֶם
20 וַיִּכּוּ אִישׁ אִישׁוֹ וַיִּגְסּוּ אֹרֶם וַיִּרְדְּפֻם יִשְׂרָאֵל וַיִּמְלֹט בֶּן הָדָד מִלִּדְּאֹרֶם עַל סוֹס וּפָרָשִׁים
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.
21 For example, in Genesis 1:1 the word is preceded by (הָסוּס וְאֵת 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הָרֶכֶב וְהַכָּה בְּאֹרֶם מִכָּה גְדוֹלָה
אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew 22 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (אֲשֶׁר תַּעֲשֶׂה כִּי לְתִשְׁבֹּת הַשָּׁנָה מִלִּדְּאֹרֶם עַל עֲלִיד

	אלהיםplugin-autotooltip__default plugin-autotooltip_bigאלהים hebrew Meanings: * God * god * goddess * divine ones * angels
23	Noun, masculine אלהיםplugin-autotooltip__default plugin-autotooltip_bigאלהים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine על כן חזקו ממנו ואולם נלחם אתם במישור אם לא נחזק מהם
24	אתplugin-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. For example, in Genesis 1:1 the word is preceded by ברא אלהים (הדבר הזה עשה הסר המלכים איש ממקומו ושים פחות תחתיהם
25	אתplugin-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. For example, in Genesis 1:1 the word is preceded by ברא אלהים (וסוס פסוס ורכב ורכב ונלחמה אותם
26	היהplugin-autotooltip__default plugin-autotooltip_bigהיה hebrew The word היה 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 אתplugin-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. For example, in Genesis 1:1 the word is preceded by ברא אלהים (ארם ויעל אפקה למלחמה עם ישראל

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1

אלהים plugin-autotooltip_default plugin-autotooltip_big ויגש איש האלהים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine יְהוָה אֱלֹהֵינוּ יֵאָמֵר אֶל מִלְּךָ יִשְׂרָאֵל וְיֵאָמֵר כֹּה אָמַר יְהוָה

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אֱלֹהֵי אֲשֶׁר אִמְרוּ אֲרֵץ אֱלֹהִי

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine יהוה [plugin-autotooltip_default plugin-autotooltip_bigיהוה](#)

hebrew

Meaning

28 * Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אלהים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine את עמקים הוא ונתתי את plugin-autotooltip_default plugin-autotooltip_big את.

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.

For example, in Genesis 1:1 the word is preceded by אלהים (אֱלֹהִים) בְּרֵאשִׁית הַבְּרָאָה וְיָדָעְתָם כִּי אֲנִי יְהוָה 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 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6

	הָיָה:plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence.
29	* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֶת:plugin-autotooltip__default plugin-autotooltip_big 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. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (אֱרֶם מֵאָה אֶלֶף רְגָלִי בְיוֹם אֶחָד
30	וַיִּנְסוּ הַנוֹתָרִים אֶפְקָה אֶל הָעִיר וַתִּפֹּל הַחוֹמָה עַל עֲשָׂרִים וְשִׁבְעָה אָלֶף אִישׁ הַנוֹתָרִים וּבֶן הַדָּד נָס וַיָּבֹא אֶל הָעִיר חֹדֶר בַּחֹדֶר
	וַיֹּאמְרוּ אֵלָיו עֲבָדֶיךָ הִנֵּה גַם שָׂמְעֵנוּ כִּי מַלְכִּי בֵּית יִשְׂרָאֵל כִּי מַלְכִּי חֲסִד הֵם נְשִׁימָה גַם שָׂמְעֵנוּ בְּרָאשֵׁנוּ וְנֹצֵא אֶל מֶלֶךְ יִשְׂרָאֵל אוֹלִי יְחִיָּה אֶת:plugin-autotooltip__default plugin-autotooltip_big hebrew
31	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. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (נִפְשָׁךְ
32	וַיַּחְגְּרוּ שָׂקִים בְּמִתְנֵיהֶם וַחֲבָלִים בְּרֹאשֵׁיהֶם וַיָּבֹאוּ אֶל מֶלֶךְ יִשְׂרָאֵל וַיֹּאמְרוּ עֲבָדְךָ בֶּן הַדָּד אָמַר תַּחֲיוּ גַם נַפְשֵׁי וַיֹּאמֶר הָעוֹדֵנוּ חִי אֲחִי הוּא
33	וְהָאֲנָשִׁים יִנְחֹשׁוּ וַיִּמְהָרוּ וַיַּחֲלֹטוּ הַמַּמְנֵנוּ וַיֹּאמְרוּ אַחִיד בֶּן הַדָּד וַיֹּאמֶר בָּאוּ קַחְהוּ וַיֵּצֵא אֵלָיו בֶּן הַדָּד וַיַּעֲלֵהוּ עַל הַמֶּרְכָּבָה
34	וַיֹּאמֶר אֵלָיו הָעָרִים אֲשֶׁר לָקַח אָבִי מֵאֵת אֲבִיךָ אֲשִׁיב וְחוֹצוֹת תֵּשִׁים לָךְ בְּדַמְשֶׁק כְּאֲשֶׁר שָׁם אָבִי בְּשִׁמְרוֹן וְאֲנִי בְּבִרְיָת אֲשַׁלְחֶךָ וַיִּכְרַת לוֹ בְּרִית וַיִּשְׁלַחְהוּ
	יְהוָה:plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning
35	* 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 הַכִּינִי גַם וַיִּמָּאֵן הָאִישׁ לְהַכְתּוֹ
	יְהוָה:plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning
36	* 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 הַנֶּכֶד הוֹלֵךְ מֵאֲחֵי וְהַכֶּד הָאֲרִיָּה וַיִּלְךְ מֵאֲצִלּוֹ וַיִּמְצָאֵהוּ הָאֲרִיָּה וַיִּכְהוּ
37	וַיִּמְצָא אִישׁ אֲחֵר וַיֹּאמֶר הַכִּינִי גַם וַיִּכְהוּ הָאִישׁ הַכָּה וּפָצַע
38	וַיִּלְךְ הַנָּבִיא וַיַּעֲמֵד לְמֶלֶךְ עַל הַדֶּרֶךְ וַיִּתְחַפֵּשׂ בְּאַפָּר עַל עֵינָיו

	הִיָּה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 קָרַב plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Midst * Among * Within * Inwardly * The centre, whether literal, figurative or adverbial Masculine noun. Occurs over 250 times in the Old Testament. From the root קרב, meaning “to come near, approach.” So קָרַב is a noun form built from the verb Exodus 17:7Psalm 103:1 הִתְקַרְבַּת plugin-autotooltip__default plugin-autotooltip_big Examples שָׁמַר
39	Meaning: * To guard * To protect * To keep * To observe * To attend The verb שָׁמַר occurs about 470 times in the Old Testament. Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 אָטָה plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אָטָה 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 הָיָה וְהָיָה (הָאֵשׁ הָיָה אִם הַפָּקֶד יִפְקֹד וְהָיָה) הִיָּה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 נִפְשָׁךְ תַּחַת נִפְשׁוֹ אֹז כָּכָר בְּסֶף תִּשְׁקוּל
40	הִיָּה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 עָבַדְךָ עֲשֵׂה הִנֵּה וְהָיָה אֵינָנו וְיֹאמַר אֱלֹהֵי מֶלֶךְ יִשְׂרָאֵל כִּן מִשְׁפָּטָא אַתָּה חֲרָצְתָּ

41	את plugin-autotooltip__default plugin-autotooltip_big 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. For example, in Genesis 1:1 the word is preceded by הָאֵלֹהִים (הָאֵלֹהִים מַעַל מַעַל עִינֵיו וַיַּכּוּ אֶת־ plugin-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. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (מֵלֶכֶד יִשְׂרָאֵל כִּי מִהֲנֻבָּאִים הוּא
42	יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word 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 יְעֹזֵר אֶת־ plugin-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. For example, in Genesis 1:1 the word is preceded by הָיָה (אִישׁ חֲרָמִי מִיָּד וְהָיְתָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 נִפְשָׁד תַּחַת נִפְשָׁו וְעַמּוּד תַּחַת עַמּוּד
43	וַיֵּלֶךְ מֶלֶךְ יִשְׂרָאֵל עַל בֵּיתוֹ סָר וְזָעַר וַיָּבֹא שְׁמֶרֹנָה

ESV

1	Ben-hadad the king of Syria gathered all his army together. Thirty-two kings were with him, and horses and chariots. And he went up and closed in on Samaria and fought against it.
2	And he sent messengers into the city to Ahab king of Israel and said to him, “Thus says Ben-hadad:
3	'Your silver and your gold are mine; your best wives and children also are mine.'”
4	And the king of Israel answered, “As you say, my lord, O king, I am yours, and all that I have.”
5	The messengers came again and said, “Thus says Ben-hadad: 'I sent to you, saying, “Deliver to me your silver and your gold, your wives and your children.”
6	Nevertheless I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants and lay hands on whatever pleases you and take it away.'”
7	Then the king of Israel called all the elders of the land and said, “Mark, now, and see how this man is seeking trouble, for he sent to me for my wives and my children, and for my silver and my gold, and I did not refuse him.”

8	And all the elders and all the people said to him, "Do not listen or consent."
9	So he said to the messengers of Ben-hadad, "Tell my lord the king, 'All that you first demanded of your servant I will do, but this thing I cannot do.'" And the messengers departed and brought him word again.
10	Ben-hadad sent to him and said, "The gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people who follow me."
11	And the king of Israel answered, "Tell him, 'Let not him who straps on his armor boast himself like he who takes it off.'"
12	When Ben-hadad heard this message as he was drinking with the kings in the booths, he said to his men, "Take your positions." And they took their positions against the city.
13	And behold, a prophet came near to Ahab king of Israel and said, "Thus says the LORD, Have you seen all this great multitude? Behold, I will give it into your hand this day, and you shall know that I am the LORD."
14	And Ahab said, "By whom?" He said, "Thus says the LORD, By the servants of the governors of the districts." Then he said, "Who shall begin the battle?" He answered, "You."
15	Then he mustered the servants of the governors of the districts, and they were 232. And after them he mustered all the people of Israel, seven thousand.
16	And they went out at noon, while Ben-hadad was drinking himself drunk in the booths, he and the thirty-two kings who helped him.
17	The servants of the governors of the districts went out first. And Ben-hadad sent out scouts, and they reported to him, "Men are coming out from Samaria."
18	He said, "If they have come out for peace, take them alive. Or if they have come out for war, take them alive."
19	So these went out of the city, the servants of the governors of the districts and the army that followed them.
20	And each struck down his man. The Syrians fled, and Israel pursued them, but Ben-hadad king of Syria escaped on a horse with horsemen.
21	And the king of Israel went out and struck the horses and chariots, and struck the Syrians with a great blow.
22	Then the prophet came near to the king of Israel and said to him, "Come, strengthen yourself, and consider well what you have to do, for in the spring the king of Syria will come up against you."
23	And the servants of the king of Syria said to him, "Their gods are gods of the hills, and so they were stronger than we. But let us fight against them in the plain, and surely we shall be stronger than they."
24	And do this: remove the kings, each from his post, and put commanders in their places,
25	and muster an army like the army that you have lost, horse for horse, and chariot for chariot. Then we will fight against them in the plain, and surely we shall be stronger than they." And he listened to their voice and did so.
26	In the spring, Ben-hadad mustered the Syrians and went up to Aphek to fight against Israel.
27	And the people of Israel were mustered and were provisioned and went against them. The people of Israel encamped before them like two little flocks of goats, but the Syrians filled the country.
28	And a man of God came near and said to the king of Israel, "Thus says the LORD, 'Because the Syrians have said, "The LORD is a god of the hills but he is not a god of the valleys," therefore I will give all this great multitude into your hand, and you shall know that I am the LORD.'"
29	And they encamped opposite one another seven days. Then on the seventh day the battle was joined. And the people of Israel struck down of the Syrians 100,000 foot soldiers in one day.
30	And the rest fled into the city of Aphek, and the wall fell upon 27,000 men who were left. Ben-hadad also fled and entered an inner chamber in the city.
31	And his servants said to him, "Behold now, we have heard that the kings of the house of Israel are merciful kings. Let us put sackcloth around our waists and ropes on our heads and go out to the king of Israel. Perhaps he will spare your life."

32	So they tied sackcloth around their waists and put ropes on their heads and went to the king of Israel and said, "Your servant Ben-hadad says, 'Please, let me live.'" And he said, "Does he still live? He is my brother."
33	Now the men were watching for a sign, and they quickly took it up from him and said, "Yes, your brother Ben-hadad." Then he said, "Go and bring him." Then Ben-hadad came out to him, and he caused him to come up into the chariot.
34	And Ben-hadad said to him, "The cities that my father took from your father I will restore, and you may establish bazaars for yourself in Damascus, as my father did in Samaria." And Ahab said, "I will let you go on these terms." So he made a covenant with him and let him go.
35	And a certain man of the sons of the prophets said to his fellow at the command of the LORD, "Strike me, please." But the man refused to strike him.
36	Then he said to him, "Because you have not obeyed the voice of the LORD, behold, as soon as you have gone from me, a lion shall strike you down." And as soon as he had departed from him, a lion met him and struck him down.
37	Then he found another man and said, "Strike me, please." And the man struck him- struck him and wounded him.
38	So the prophet departed and waited for the king by the way, disguising himself with a bandage over his eyes.
39	And as the king passed, he cried to the king and said, "Your servant went out into the midst of the battle, and behold, a soldier turned and brought a man to me and said, 'Guard this man; if by any means he is missing, your life shall be for his life, or else you shall pay a talent of silver.'
40	And as your servant was busy here and there, he was gone." The king of Israel said to him, "So shall your judgment be; you yourself have decided it."
41	Then he hurried to take the bandage away from his eyes, and the king of Israel recognized him as one of the prophets.
42	And he said to him, "Thus says the LORD, 'Because you have let go out of your hand the man whom I had devoted to destruction, therefore your life shall be for his life, and your people for his people.'"
43	And the king of Israel went to his house vexed and sullen and came to Samaria.

NIV

1	Now Ben-Hadad king of Aram mustered his entire army. Accompanied by thirty-two kings with their horses and chariots, he went up and besieged Samaria and attacked it.
2	He sent messengers into the city to Ahab king of Israel, saying, "This is what Ben-Hadad says:
3	'Your silver and gold are mine, and the best of your wives and children are mine.'"
4	The king of Israel answered, "Just as you say, my lord the king. I and all I have are yours."
5	The messengers came again and said, "This is what Ben-Hadad says: 'I sent to demand your silver and gold, your wives and your children.
6	But about this time tomorrow I am going to send my officials to search your palace and the houses of your officials. They will seize everything you value and carry it away.'"
7	The king of Israel summoned all the elders of the land and said to them, "See how this man is looking for trouble! When he sent for my wives and my children, my silver and my gold, I did not refuse him."
8	The elders and the people all answered, "Don't listen to him or agree to his demands."
9	So he replied to Ben-Hadad's messengers, "Tell my lord the king, 'Your servant will do all you demanded the first time, but this demand I cannot meet.'"
10	They left and took the answer back to Ben-Hadad.
10	Then Ben-Hadad sent another message to Ahab: "May the gods deal with me, be it ever so severely, if enough dust remains in Samaria to give each of my men a handful."

11	The king of Israel answered, "Tell him: 'One who puts on his armor should not boast like one who takes it off.'"
12	Ben-Hadad heard this message while he and the kings were drinking in their tents, and he ordered his men: "Prepare to attack." So they prepared to attack the city.
13	Meanwhile a prophet came to Ahab king of Israel and announced, "This is what the LORD says: 'Do you see this vast army? I will give it into your hand today, and then you will know that I am the LORD.'"
14	"But who will do this?" asked Ahab. The prophet replied, "This is what the LORD says: 'The young officers of the provincial commanders will do it.' And who will start the battle?" he asked. The prophet answered, "You will."
15	So Ahab summoned the young officers of the provincial commanders, 232 men. Then he assembled the rest of the Israelites, 7,000 in all.
16	They set out at noon while Ben-Hadad and the 32 kings allied with him were in their tents getting drunk.
17	The young officers of the provincial commanders went out first. Now Ben-Hadad had dispatched scouts, who reported, "Men are advancing from Samaria."
18	He said, "If they have come out for peace, take them alive; if they have come out for war, take them alive."
19	The young officers of the provincial commanders marched out of the city with the army behind them
20	and each one struck down his opponent. At that, the Arameans fled, with the Israelites in pursuit. But Ben-Hadad king of Aram escaped on horseback with some of his horsemen.
21	The king of Israel advanced and overpowered the horses and chariots and inflicted heavy losses on the Arameans.
22	Afterward, the prophet came to the king of Israel and said, "Strengthen your position and see what must be done, because next spring the king of Aram will attack you again."
23	Meanwhile, the officials of the king of Aram advised him, "Their gods are gods of the hills. That is why they were too strong for us. But if we fight them on the plains, surely we will be stronger than they."
24	Do this: Remove all the kings from their commands and replace them with other officers.
25	You must also raise an army like the one you lost-horse for horse and chariot for chariot-so we can fight Israel on the plains. Then surely we will be stronger than they." He agreed with them and acted accordingly.
26	The next spring Ben-Hadad mustered the Arameans and went up to Aphek to fight against Israel.
27	When the Israelites were also mustered and given provisions, they marched out to meet them. The Israelites camped opposite them like two small flocks of goats, while the Arameans covered the countryside.
28	The man of God came up and told the king of Israel, "This is what the LORD says: 'Because the Arameans think the LORD is a god of the hills and not a god of the valleys, I will deliver this vast army into your hands, and you will know that I am the LORD.'"
29	For seven days they camped opposite each other, and on the seventh day the battle was joined. The Israelites inflicted a hundred thousand casualties on the Aramean foot soldiers in one day.
30	The rest of them escaped to the city of Aphek, where the wall collapsed on twenty-seven thousand of them. And Ben-Hadad fled to the city and hid in an inner room.
31	His officials said to him, "Look, we have heard that the kings of the house of Israel are merciful. Let us go to the king of Israel with sackcloth around our waists and ropes around our heads. Perhaps he will spare your life."
32	Wearing sackcloth around their waists and ropes around their heads, they went to the king of Israel and said, "Your servant Ben-Hadad says: 'Please let me live.'" The king answered, "Is he still alive? He is my brother."

33	The men took this as a good sign and were quick to pick up his word. "Yes, your brother Ben-Hadad!" they said. "Go and get him," the king said. When Ben-Hadad came out, Ahab had him come up into his chariot.
34	"I will return the cities my father took from your father," Ben-Hadad offered. "You may set up your own market areas in Damascus, as my father did in Samaria." Ahab said, "On the basis of a treaty I will set you free." So he made a treaty with him, and let him go.
35	By the word of the LORD one of the sons of the prophets said to his companion, "Strike me with your weapon," but the man refused.
36	So the prophet said, "Because you have not obeyed the LORD, as soon as you leave me a lion will kill you." And after the man went away, a lion found him and killed him.
37	The prophet found another man and said, "Strike me, please." So the man struck him and wounded him.
38	Then the prophet went and stood by the road waiting for the king. He disguised himself with his headband down over his eyes.
39	As the king passed by, the prophet called out to him, "Your servant went into the thick of the battle, and someone came to me with a captive and said, 'Guard this man. If he is missing, it will be your life for his life, or you must pay a talent of silver.'
40	While your servant was busy here and there, the man disappeared. That is your sentence," the king of Israel said. "You have pronounced it yourself."
41	Then the prophet quickly removed the headband from his eyes, and the king of Israel recognized him as one of the prophets.
42	He said to the king, "This is what the LORD says: 'You have set free a man I had determined should die. Therefore it is your life for his life, your people for his people.'"
43	Sullen and angry, the king of Israel went to his palace in Samaria.

NLT

1	About that time King Ben-hadad of Aram mobilized his army, supported by the chariots and horses of thirty-two allied kings. They went to besiege Samaria, the capital of Israel, and launched attacks against it.
2	Ben-hadad sent messengers into the city to relay this message to King Ahab of Israel: "This is what Ben-hadad says:
3	'Your silver and gold are mine, and so are your wives and the best of your children!'"
4	"All right, my lord the king," Israel's king replied. "All that I have is yours!"
5	Soon Ben-hadad's messengers returned again and said, "This is what Ben-hadad says: 'I have already demanded that you give me your silver, gold, wives, and children.
6	But about this time tomorrow I will send my officials to search your palace and the homes of your people. They will take away everything you consider valuable!'"
7	Then Ahab summoned all the elders of the land and said to them, "Look how this man is stirring up trouble! I already agreed with his demand that I give him my wives and children and silver and gold."
8	"Don't give in to any more demands," all the elders and the people advised.
9	So Ahab told the messengers from Ben-hadad, "Say this to my lord the king: 'I will give you everything you asked for the first time, but I cannot accept this last demand of yours.' " So the messengers returned to Ben-hadad with that response.
10	Then Ben-hadad sent this message to Ahab: "May the gods strike me and even kill me if there remains enough dust from Samaria to provide even a handful for each of my soldiers."
11	The king of Israel sent back this answer: "A warrior putting on his sword for battle should not boast like a warrior who has already won."
12	Ahab's reply reached Ben-hadad and the other kings as they were drinking in their tents. "Prepare to attack!" Ben-hadad commanded his officers. So they prepared to attack the city.

13	Then a certain prophet came to see King Ahab of Israel and told him, "This is what the LORD says: Do you see all these enemy forces? Today I will hand them all over to you. Then you will know that I am the LORD."
14	Ahab asked, "How will he do it?" And the prophet replied, "This is what the LORD says: The troops of the provincial commanders will do it." "Should we attack first?" Ahab asked. "Yes," the prophet answered.
15	So Ahab mustered the troops of the 232 provincial commanders. Then he called out the rest of the army of Israel, some 7,000 men.
16	About noontime, as Ben-hadad and the thirty-two allied kings were still in their tents drinking themselves into a stupor,
17	the troops of the provincial commanders marched out of the city as the first contingent. As they approached, Ben-hadad's scouts reported to him, "Some troops are coming from Samaria."
18	"Take them alive," Ben-hadad commanded, "whether they have come for peace or for war."
19	But Ahab's provincial commanders and the entire army had now come out to fight.
20	Each Israelite soldier killed his Aramean opponent, and suddenly the entire Aramean army panicked and fled. The Israelites chased them, but King Ben-hadad and a few of his charioteers escaped on horses.
21	However, the king of Israel destroyed the other horses and chariots and slaughtered the Arameans.
22	Afterward the prophet said to King Ahab, "Get ready for another attack. Begin making plans now, for the king of Aram will come back next spring. "
23	After their defeat, Ben-hadad's officers said to him, "The Israelite gods are gods of the hills; that is why they won. But we can beat them easily on the plains.
24	Only this time replace the kings with field commanders!
25	Recruit another army like the one you lost. Give us the same number of horses, chariots, and men, and we will fight against them on the plains. There's no doubt that we will beat them." So King Ben-hadad did as they suggested.
26	The following spring he called up the Aramean army and marched out against Israel, this time at Aphek.
27	Israel then mustered its army, set up supply lines, and marched out for battle. But the Israelite army looked like two little flocks of goats in comparison to the vast Aramean forces that filled the countryside!
28	Then the man of God went to the king of Israel and said, "This is what the LORD says: The Arameans have said, 'The LORD is a god of the hills and not of the plains.' So I will defeat this vast army for you. Then you will know that I am the LORD."
29	The two armies camped opposite each other for seven days, and on the seventh day the battle began. The Israelites killed 100,000 Aramean foot soldiers in one day.
30	The rest fled into the town of Aphek, but the wall fell on them and killed another 27,000. Ben-hadad fled into the town and hid in a secret room.
31	Ben-hadad's officers said to him, "Sir, we have heard that the kings of Israel are merciful. So let's humble ourselves by wearing burlap around our waists and putting ropes on our heads, and surrender to the king of Israel. Then perhaps he will let you live."
32	So they put on burlap and ropes, and they went to the king of Israel and begged, "Your servant Ben-hadad says, 'Please let me live!' " The king of Israel responded, "Is he still alive? He is my brother!"
33	The men took this as a good sign and quickly picked up on his words. "Yes," they said, "your brother Ben-hadad!" "Go and get him," the king of Israel told them. And when Ben-hadad arrived, Ahab invited him up into his chariot.
34	Ben-hadad told him, "I will give back the towns my father took from your father, and you may establish places of trade in Damascus, as my father did in Samaria." Then Ahab said, "I will release you under these conditions." So they made a new treaty, and Ben-hadad was set free.

35	Meanwhile, the LORD instructed one of the group of prophets to say to another man, “Hit me!” But the man refused to hit the prophet.
36	Then the prophet told him, “Because you have not obeyed the voice of the LORD, a lion will kill you as soon as you leave me.” And when he had gone, a lion did attack and kill him.
37	Then the prophet turned to another man and said, “Hit me!” So he struck the prophet and wounded him.
38	The prophet placed a bandage over his eyes to disguise himself and then waited beside the road for the king.
39	As the king passed by, the prophet called out to him, “Sir, I was in the thick of battle, and suddenly a man brought me a prisoner. He said, ‘Guard this man; if for any reason he gets away, you will either die or pay a fine of seventy-five pounds of silver!’
40	But while I was busy doing something else, the prisoner disappeared!” “Well, it's your own fault,” the king replied. “You have brought the judgment on yourself.”
41	Then the prophet quickly pulled the bandage from his eyes, and the king of Israel recognized him as one of the prophets.
42	The prophet said to him, “This is what the LORD says: Because you have spared the man I said must be destroyed, now you must die in his place, and your people will die instead of his people.”
43	So the king of Israel went home to Samaria angry and sullen.

LXX

	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” ἀμπελών εἰς ἥνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). 1It 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. τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ναβουθαι τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰσραηλῖτη παρὰ τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὅλῳ Ἀχασβ βασιλέως Σαμαρείας
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καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐλάλησεν Αχασαβ πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρὸς
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Ναβουθαι λέγων δὸς μοι τὸν	plugin-autotooltip__default plugin-autotooltip_bigὸς
greek	
The definite article ἄμπελῶνά σου καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἔσται	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. μοι εἰς κῆπον λαχάνων ὅτι ἐγγύων οὗτος	plugin-autotooltip__default plugin-autotooltip_bigούτος
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τῷ	plugin-autotooltip__default plugin-autotooltip_bigὸς
greek	
The definite article οἰκῷ μου καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δώσω σοι ἄμπελῶνα ἄλλον ἀγαθὸν ὑπὲρ αὐτόν	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) εἰ δέ	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. ἀρέσκει ἐνώπιόν σου δώσω σοι ἀργύρον ἀντάλλαγμα τοῦ	plugin-autotooltip__default plugin-autotooltip_bigὸς
greek	
The definite article ἄμπελῶνός σου τοῦτου	plugin-autotooltip__default plugin-autotooltip_bigούτος
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἔσται	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. υιοι εἰς κῆπον λαγάνων	

3

	καὶplugin-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" εἰσῆλθεν ἔξαβελ ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γυνὴ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτόνplugin-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) καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
5	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" ἐλάλησεν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτόνplugin-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) τί τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πνεῦμά σου τεταραγμένον καὶplugin-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 εἶplugin-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. οὐ ἐσθίων ἄρτον

	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἶπεν πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς
	greek
	Meaning
	* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
	Preposition. Occurs 703 times in the New Testament.
	πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτήν plugin-autotooltip__default plugin-autotooltip_bigαὐτὸς
	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) ὅτι ἐλάλησα πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς
	greek
	Meaning
6	* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
	Preposition. Occurs 703 times in the New Testament.
	πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Ναβουθαὶ τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article ἡ ζαηλῆτην λέγων δὲς μοι τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article ἀμπελῶνά σου ἀργυρίου εἰ δέ 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. βούλει δώσω σοι ἀμπελῶνα ἄλλον ἀντ αὐτοῦ 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) καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἶπεν οὐ δώσω σοι κληρονομίαν πατέρων μου

	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” εἶπεν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτὸνplugin-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) ἰεζαβελ ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γυνὴ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός
7	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) οὐ νῦν οὕτως ποιεῖςplugin-autotooltip__default plugin-autotooltip_bigποιεῖω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form βασιλέα ἐπὶ Ἰσραηλ ἀνάστηθι φάγε ἄρτον 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” σαυτοῦ γενοῦ ἐγὼ δώσω σοι τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀμπελῶνα Ναβουθαι τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἰεζραηλῖτου

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” ἔγραψεν βιβλίονplugin-autotooltip__default plugin-autotooltip_bigβιβλίον Means book, scroll or document. Noun, neuter. Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίῳ ἐνὶ τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὀνόματι Αἰσαβ 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” ἐσφραγίσατο τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σφραγίδι αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek 8 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” ἀπέστειλεν τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βιβλίονplugin-autotooltip__default plugin-autotooltip_bigβιβλίον Means book, scroll or document. Noun, neuter. Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίῳ πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πρεσβυτέρους 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” τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐλευθέρους τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κατοικοῦντας μετὰ Ναβουθαί
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καὶplugin-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" ἐγγράπτο ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βιβλίουplugin-autotooltip__default plugin-autotooltip_bigβιβλίου Means book, scroll or document. Noun, neuter. Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίῳ λέγων νηστεύσατε νηστεῖαν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek 9 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" καθίσαστε τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ναβουθαί ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἀρχῇplugin-autotooltip__default plugin-autotooltip_bigἀρχή greek Meaning: * Beginning * First * Elementary * Rulers, rule, domain Noun, feminine (first declension) Occurs 56 times in the New Testament, consistently conveying the idea of primacy - whether temporal (i.e. the start, e.g. John 1:1) or causal (i.e. the source) or governmental (i.e. the ruler, e.g. Ephesians 6:12 τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λαοῦ

	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" ἐγκαθίστατε δύο ἄνδρας υἱοὺς παρ' αὐτῶν ἐξ ἐναντίας αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) 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" καταμαρτυροῦσάν αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) λέγοντες ἡλόγησεν θεὸνplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning 10 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" βασιλέα 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" ἐξαγαγέτωσαν αὐτὸνplugin-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" λιθοβολήσάν αὐτόνplugin-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" ἀποθανέτω
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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” ἐποίησαν

plugin-autotooltip__default plugin-autotooltip_bigποίηώ

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

οἱ

plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article

ἄνδρες

τῆς

plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article

πόλεως

αὐτοῦ

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_bigὸ

greek

The definite article

πρεσβύτεροι

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”

οἱ

plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article

ἐλεύθεροι

οἱ

plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article

κατοικοῦντες

ἐν

plugin-autotooltip__default plugin-autotooltip_bigἐν

greek

Preposition meaning “in”.

τῇ

plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article

πόλει

αὐτοῦ

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)

καθὰ

ἀπέστειλεν

πρός

plugin-autotooltip__default plugin-autotooltip_bigπρός

greek

Meaning

* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About

Preposition. Occurs 703 times in the New Testament.

πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s...

αὐτοῦς

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)

ἰεζαβελ

καθὰ

γέγραπται

ἐν

plugin-autotooltip__default plugin-autotooltip_bigἐν

greek

Preposition meaning “in”.

τοῖς

plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article

βιβλίους

plugin-autotooltip__default plugin-autotooltip_bigβιβλίον

Means book, scroll or document.

Noun, neuter.

Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίῳ οἷς

ἀπέστειλεν

πρός

plugin-autotooltip__default plugin-autotooltip_bigπρός

greek

Meaning

* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About

Preposition. Occurs 703 times in the New Testament.

πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s...

αὐτοῦς

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)

	ἐκάλεσαν νηστεῖαν καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐκάθισαν τὸν greek The definite article Ναβουθαι ἐν greek 12Preposition meaning "in". ἀρχῇ greek Meaning: * Beginning * First * Elementary * Rulers, rule, domain Noun, feminine (first declension) Occurs 56 times in the New Testament, consistently conveying the idea of primacy - whether temporal (i.e. the start, e.g. John 1:1) or causal (i.e. the source) or governmental (i.e. the ruler, e.g. Ephesians 6:12 τοῦ greek The definite article λαοῦ
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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" ἤλθον δύο ἄνδρες υἱοὶ παπᾶνόμων 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" ἐκάθεισαν ἐξ ἐναντίας αὐτοῦ	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) 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" κατεμαρτύρησαν αὐτοῦ	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) λέγοντες ὑλόγηκας θεὸν	plugin-autotooltip__default plugin-autotooltip_bigθεὸς
greek	
Masculine noun meaning:	
* A god or goddess * God 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" βασιλέα 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" ἐξήγαγον αὐτὸν	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) ἔξω τῆς	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article πόλεως 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" ἐλιθοβόλησαν αὐτὸν	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) λίθους 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" ἀπέθανεν	

	καὶplugin-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" ἀπέστειλαν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning 14 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Ιεζαβελ λέγοντες λελιθοβόληται Ναβουθαι καὶplugin-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" τέθνηκεν
	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐγένετο ὡς ἤκουσεν Ιεζαβελ καὶplugin-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 πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning 15 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Αχασά ανάστα κληρονόμει τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀμπελώνα Ναβουθαι τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ιεζραηλῖτου ὃς οὐκ ἔδωκέν σοι ἀργυρίου ὅτι οὐκ ἔστινplugin-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. Ναβουθαι ζῶν ὅτι τέθνηκεν

	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐγένετο ὡς ἤκουσεν Αἰσαβὶ δτι τέθνηκεν Ναβουθαί όplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Ιεζραηλῖτης 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” διέρρηξεν τὰplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἑαυτοῦ 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” περιβάλετο σάκκον καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐγένετο μετὰ ταῦταplugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη /τούτο 16 greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 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” ἀέστη 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” κατέβη Αἰσαβ εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἀπελῶνα Ναβουθαί τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Ιεζραηλῖτου κληρονομῆσαι αὐτόνplugin-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” εἶπεν κύριος πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρός 17 greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς Is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Ηλιου τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Θεοῦ τῷ λένιω
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	ἀνάστηθι καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" κατάβηθι εἰς ἀπαντὴν Ἀχασα βασίλειως Ἰσραηλ τοῦ plugin-autotooltip__default plugin-autotooltip_bigο greek The definite article ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". Σαμαρεία ἰδοὺ οὗτος plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek <td>18</td> <td> Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐν plugin-autotooltip__default plugin- autotooltip_bigἐν greek Preposition meaning "in". ἀμπελῶνι Ναβουθαὶ ὅτι καταβέβηκεν ἐκεῖ κληρονομήσαι αὐτόν 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) </td>	18	Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐν plugin-autotooltip__default plugin- autotooltip_bigἐν greek Preposition meaning "in". ἀμπελῶνι Ναβουθαὶ ὅτι καταβέβηκεν ἐκεῖ κληρονομήσαι αὐτόν 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)
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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" λαλήσεις πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρὸς
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτὸν	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) λέγων τάδε λέγει κύριος ὡς αὐ ἐφώνευσας 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" ἐκκληρονόμησας 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 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τοῦτο	plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τάδε λέγει κύριος ἐν	plugin-autotooltip__default plugin-autotooltip_bigἐν
greek	
19 Preposition meaning "in". παντί	plugin-autotooltip__default plugin-autotooltip_bigπάνς
greek	
Meaning	
* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of πάνς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τόπω ᾧ ἔλειξαν αἱ	plugin-autotooltip__default plugin-autotooltip_bigοἱ
greek	
The definite article ὅς 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" οἱ	plugin-autotooltip__default plugin-autotooltip_bigοἱ
greek	
The definite article κύνες τὸ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article αἶμα Ναβουθαί ἔκει λείξουσιν οἱ	plugin-autotooltip__default plugin-autotooltip_bigοἱ
greek	
The definite article κύνες τὸ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article αἶμά σου 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" αἱ	plugin-autotooltip__default plugin-autotooltip_bigαἱ
greek	
The definite article πόρναι λούσονται ἐν	plugin-autotooltip__default plugin-autotooltip_bigἐν
greek	
Preposition meaning "in". τῷ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article αἶματί σου	

20	καὶ	greek	Meaning	* And * Also * Both * Even * Too * So	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἶπεν Ἀχασᾶ πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρὸς				
	greek	Meaning	* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	Preposition. Occurs 703 times in the New Testament.	πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Ἡλιοῦ εἰ εὐρηκὰς με ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ				
	greek	The definite article ἐχθρὸς μου καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαὶ	greek	Meaning	* And * Also * Both * Even * Too * So	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἶπεν εὐρηκα διότι μάτην πέπρασαι ποιῆσαι	plugin-autotooltip__default plugin-autotooltip_bigποιεῖω		
	Meaning:	* To do * To make	This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.	Verb forms	Present tense Person Greek Form τὸ	plugin-autotooltip__default plugin-autotooltip_bigὸ	greek	The definite article νονηρὸν ἐνώπιον κυρίου παροργίσαι αὐτόν	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)	τῷδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ κακὰ καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαὶ			
	greek	Meaning	* And * Also * Both * Even * Too * So	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐκκαύσω ὀπίσω σου καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαὶ	greek	Meaning	* And * Also * Both * Even * Too * So	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐξολεθρεύσω τοῦ	plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek	The definite article Ἀχασᾶ οὐροῦντα πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρὸς	greek	Meaning	* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	Preposition. Occurs 703 times in the New Testament.	πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τοῖχον καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαὶ	
	greek	Meaning	* And * Also * Both * Even * Too * So	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" συνεχόμενον καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαὶ	greek	Meaning	* And * Also * Both * Even * Too * So	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐγκαταλελειμμένον ἐν	plugin-autotooltip__default plugin-autotooltip_bigἐν
	greek	Preposition meaning "in". ἰοραηλ								

	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" ὅσω τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οἰκόν σου ὡς τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οἶκον ἱεροβοαμ υιοῦ Ναβατ καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning 22 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὡς τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οἶκον Βαασα υιοῦ Αχια περὶ τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article παπογισμάτων ὧν παρώργισας 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" ἐξήμαρτες τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἰσραηλ
23	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" τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἰεζαβελ ἐλάλησεν κύριος λέγων οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κύνες καταφάγονται αὐτήνplugin-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) ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προτευχίσματα Ἰεζραελ

	τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τεθνηκότα τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἀχασαῖ ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πόλει φάγονται οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κύνες καὶplugin-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" τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τεθνηκότα αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός 24greek 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) ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πεδῷ φάγονται τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πετεινὰ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οὐρανοῦplugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 πᾶν ματαῶς Ἀχασαῖ ὥς ἐπράθη ποιῆσαιplugin-autotooltip__default plugin-autotooltip_bigνοῦεω 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 τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πονηρὸν ἐνώπιον κυρίου ὡς μετέθηκεν αὐτὸνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek 25greek 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) ἰεζαβελ ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γυνὴ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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καὶplugin-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" ἐβδελύχθη σφόδρα πορεύεσθαι ὁπίσω τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βδελυμάτων κατὰ πάνταplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole 26 Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἃ ἐποίησενplugin-autotooltip__default plugin-autotooltip_bigποιέω 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 ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἀπορραῖος ὃν ἐξωλέθρευσεν κύριος ἀπὸ προσώπου υἱῶν Ἰσραὴλ
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	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὕπὲρ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article λόγουplugin-autotooltip__default plugin-autotooltip_bigλόγος
	Meaning
	* A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son
	Masculine noun. Related to the verb λέγω.
	λόγος in Greek Thought
	Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... ὥς κατενόγη Ἀχασβ ἀπὸ προσώπου τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article κυρίου καὶplugin-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" ἐπορεύετο καίων καὶplugin-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" διέπρηξεν τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article χιτῶνα αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός
	greek
	Meaning
27	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶplugin-autotooltip__default plugin-autotooltip_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" ἐξώσατο σάκκον ἐπὶ τὸplugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article σώμα αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶplugin-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" ἐνήστευσεν καὶplugin-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" περιεβάλετο σάκκον ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν
	greek
	Preposition meaning "in". τῇplugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article ἡμέρα ἥ ἐπάταξεν Ναβουθαι τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article λεζραηλίτην

	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐγένετο ῥῆμα κυρίου ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". χειρὶ δούλου αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek 28Meaning * 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) ἤλιου περὶ Ἀχασβ καὶplugin-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 κύριος ἐώρακας ὡς κατενόγη Ἀχασβ ἀπὸ προσώπου μου οὐκ ἐπάξω τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ
	greek The definite article κακίαν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ταῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἡμέραις αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀλλ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν 29greek Preposition meaning "in". ταῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἡμέραις τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article υἱοῦ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐπάξω τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κακίαν
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1	And Benhadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.
2	And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad,
3	Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.
4	And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.
5	And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6	Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.
7	Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.
8	And all the elders and all the people said unto him, Hearken not unto him, nor consent.
9	Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.
10	And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.
11	And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.
12	And it came to pass, when Benhadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.
13	And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.
14	And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.
15	Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand.
16	And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.
17	And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.
18	And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.
19	So these young men of the princes of the provinces came out of the city, and the army which followed them.
20	And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.
21	And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.
22	And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.
23	And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.
24	And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:
25	And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.
26	And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27	And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.
28	And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.
29	And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.
30	But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Benhadad fled, and came into the city, into an inner chamber.
31	And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.
32	So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.
33	Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.
34	And Benhadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.
35	And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.
36	Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.
37	Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.
38	So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.
39	And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.
40	And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.
41	And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.
42	And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.
43	And the king of Israel went to his house heavy and displeased, and came to Samaria.

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