

1 Samuel 2

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 |

Text

Hebrew

	לִבִּי וּתְהַפֵּל חֲנָה וְתֹאמַר עַל־י לִבִּי hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... יְהוָה hebrew Meaning * Yahweh - God's personal name 1 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 רָמָה קִרְנֵי בֵּיהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 רָחַב פִּי עַל אֹיְבָי כִּי שָׁמַחְתִּי בִישׁוּעֶתְךָ
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	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. 2 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 וְאֵין צוֹר כְּאַלְהֵינוּ plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine
	יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning 3 * 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 וְלֹא יָלֹוּ נִתְכַּנּוּ עַלְלוֹת
4	קִשְׁת גִּבּוֹרִים חֲתָיִם וְנִכְשָׁלִים אֲזָרוּ חֵיִל
5	שְׁבַעִים בְּלֶחֶם נִשְׁאָרוּ וְרַעֲבִים חָדְלוּ עַד עֲקָרָה יִלְדָּה שְׁבַעָה וְרַבַּת בָּנִים אִמְלָלָה
6	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 מִמִּית וּמַחִיָּה מוֹרִיד שֶׁאֵוֹל וַיַּעַל

7	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 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 מוריש ומעשיר משפיל אף מרומם
8	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 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 ארץ plugin-autotooltip__default plugin-autotooltip_big ארץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שמים), the phrase indicates the entire created order. Genesis 12:1 וישת עליהם תבל
9	שמר plugin-autotooltip__default plugin-autotooltip_big שמר Examples שמר Meaning: * To guard * To protect * To keep * To observe * To attend The verb שמר occurs about 470 times in the Old Testament. Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9 Psalm 121:7 Deuteronomy 7:11 Psalm 127:1 Luke 2:19 ורשעים בתשד ידמו כי לא בכה יגבר איש

יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה

hebrew

Meaning

* Yahweh - God's personal name

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

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שמים plugin-autotooltip__default plugin-autotooltip_big שמים

hebrew

Meanings:

* Heaven or heavens * Sky * Compass

Masculine noun. The word is dual in form (ending in -ים) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20 Psalm 115:3 יהוה ירעם יהוה

hebrew

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ארץ plugin-autotooltip__default plugin-autotooltip_big ארץ

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שמים), the phrase indicates the entire created order. Genesis 12:1 ויתן עז משיחו למלכו וירם קרן משיחו

Messiah means “anointed one”

The Greek word is Christ (Χριστός)

Masculine, noun

	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 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. 11 For example, in Genesis 1:1 the word is preceded by הָיָה (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 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 אֶת פָּנֵי עַלִי הַכֶּהֶן
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13	וּמִשְׁפַּט הַכֹּהֲנִים אֶת הָעָם כָּל אִישׁ זִבְחָה זָבַח וּבָא נָעַר הַכֹּהֵן כְּבַשְׁלֵה הַבֶּשֶׂר וְהַמְזֻלָּג שְׁלֹשׁ הַשָּׁנִים בְּיָדוֹ

14	וְהָיָה בְּכִיּוֹר אֹו בְּדוּד אֹו בְּקִלְחַת אֹו בְּכָל אֲשֶׁר יַעֲלֶה הַמִּזְבֵּחַ יָקַח הַכֹּהֵן בֹּו כֶּכֶה יַעֲשֶׂוּ לְכָל יִשְׂרָאֵל הַבָּאִים שָׁם בְּשִׁלָּה אתplugin-autotooltip__default plugin-autotooltip_bigגם בְּטָרֶם יִקְטְרוּ אֶת hebrew
15	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 בָּרָא אֱלֹהִים (הַחֲלֹב יָבֵא נָעַר הַכֹּהֵן וְאָמַר לְאִישׁ הַזֵּיכָּח תִּנָּה בְּשָׁר לַצִּלּוֹת לַכֹּהֵן וְלֹא יָקַח מִמֶּנּוּ בְּשָׁר מִבְּשָׁל כִּי אִם חִי
16	וַיֹּאמֶר אֱלֹו הָאִישׁ קִטְרוּ יִקְטְרוּ כִּיוֹם הַחֲלֹב וְקַח לָךְ כְּאֲשֶׁר תִּאָּמַר נִפְשָׁד וְאָמַר לוֹ לֹא כִי עֲתָה תִּתֵּן וְאִם לֹא לְקַחְתִּי בְּחִזָּקָה

הִיְהוֹה plugin-autotooltip__default plugin-autotooltip_big

hebrew

The word הִיְהוֹה 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 הִיְהוֹה אֶת פְּנֵי 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 יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

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hebrew

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For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (מִנְחַת יְהוָה) plugin-autotooltip__default plugin-autotooltip_big

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18	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 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 נָעַר הַגִּיד אֶפֶוד בָּדָד
19	את 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 (יָבַח הַיָּמִים

ברך plugin-autotooltip__default plugin-autotooltip_big

Meaning

* To kneel * To bless God as an act of adoration * To bless man as a benefit * Sometimes, to curse

Verb, appearing approximately 330 times in the Old Testament.

The word ברך marks important moments of covenant, worship, inheritance and hope. Genesis 1:28 Psalm 103:1 Numbers 6:24 אַתְּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אַת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

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20

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	אתָּ לָהֶם לְמַה תַּעֲשֶׂוּן כְּדִבְרֵי־הָאֱלֹהִים אֲשֶׁר אֲנֹכִי שֹׁמֵעַ אֶת־ plugin-autotooltip__default plugin-autotooltip_big hebrew 23 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 (דִּבְרֵיכֶם רְעִים מֵאֵת כָּל הָעַם אֵלֶּה
	אֵל בְּנִי כִי לֹא טוֹבָה הַשְׁמָעָה אֲשֶׁר אֲנֹכִי שֹׁמֵעַ מֵעֲבָרִים עִם יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning 24 * 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

	אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine להיה plugin-autotooltip__default plugin-autotooltip_big להיה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word להיה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. 25 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 אלהים plugin-autotooltip__default plugin-autotooltip_big להיה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word להיה (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
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	אלהים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name
27	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 2:4 1 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 הַנְּגִלָּה נִגְלִיתִי אֶל בֵּית אֲבִיךָ plugin-autotooltip__default plugin-autotooltip_big יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew The word יהוה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 בְּמִצְרַיִם לְבֵית פְּרֹעֹה
28	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 בְּרָא אֱלֹהִים (מִכָּל שְׂבִטֵי יִשְׂרָאֵל לִי לִכְהֹן לַעֲלֹת עַל לְפָנַי וְאֶתְנָה לְבֵית אֲבִיךָ אֵת plugin-autotooltip__default plugin-autotooltip_big 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 בְּרָא אֱלֹהִים (כָּל אֲשֵׁי בְנֵי יִשְׂרָאֵל

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	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 בְּרִיֹא מִמֶּנִּי לְהַבְרִיאֲכֶם (אלהים) בְּרִא plugin-autotooltip__default plugin-autotooltip_big
	hebrew Meaning: * To create * To cut down, select, feed
29	Bara is a verb that is never takes a human subject; God is always the one who creates in the Old Testament. In contrast, עָשָׂה (to make or do) and יָצַר (to form and to build) do often have humans as the subject. ראשית plugin-autotooltip__default plugin-autotooltip_big
	hebrew Meanings: * Beginning * Finest (or choice) * First (first fruits) * Principal thing Embraces the idea of beginnings, first part, chief value and first-fruits. The context determines the specific meaning. Derived from ראש Feminine, noun כָּל מִנְחַת יִשְׂרָאֵל לַעֲמִי

יהוה־bigplugin-autotooltip_default plugin-autotooltip_bigלְכֹן נָא יְהוֹה־יהוה

hebrew

Meaning

* Yahweh - God's personal name

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

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 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 plugin-autotooltip__default plugin-autotooltip big אלהים

hebrew

30 Meanings:

* God * god * goddess * divine ones * angels

plugin-יְשׁוּעָה אִמּוֹר אֶמְרָתִי בֵּיתְךָ וּבֵית אֲבִיךָ יִתְּלָכּוּ לִפְנֵי עַד עוֹלָם וְעַתָּה נָא יְהוָה
Noun, masculine יְהוָה 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 3:14 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 חִלְלָה לִי כִּי מִכְבְּדִי אֶכְבֵּד וּבְזֵי יִקְלוּ

אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (וַיֵּצֵא וְאֵת) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

31 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 (וַיֵּצֵא בֵּית אֲבִיךָ מִהֵיכָל) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.

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

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 זָקַן בְּבִיתָךְ

אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

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For example, in Genesis 1:1 the word is preceded by (וַיֵּצֵא וְאֵת) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

32

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.

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	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (עֲנִיד וְלֹאֲדִיב אֶתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (נִפְשָׁד וְכָל מַרְבִּית בֵּיתָד יְמוֹתוֹ אֲנָשִׁים
34	וְהָ לָדָּ הָאוֹת אֲשֶׁר יָבֵא אֶל שְׁנֵי בָנֶיךָ אֶל חֲפְנֵי וּפִינְחָס בְּיוֹם אֶחָד יְמוֹתוֹ שְׁנֵיהֶם
35	מְשִׁיחַ plugin-autotooltip__default plugin-autotooltip_big Messiah means “anointed one” The Greek word is Christ (Χριστός) Masculine, noun כָּל הַיָּמִים
36	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. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 אֶל וְאָמַר סִפְחָנִי נָא אֶל כָּל הַנוֹתֵר בְּבִיתָד יָבוֹא לְהִשְׁתַּחֲוֹת לוֹ לְאַגֹּרֶת כֶּסֶף וְכֹפֶר לָחֶם וְאָמַר סִפְחָנִי נָא אֶל אַחַת הַכְּהֻנוֹת לְאַכֹּל פֶּת לָחֶם

ESV

1	And Hannah prayed and said, “My heart exults in the LORD; my strength is exalted in the LORD. My mouth derides my enemies, because I rejoice in your salvation.
2	“There is none holy like the LORD; there is none besides you; there is no rock like our God.
3	Talk no more so very proudly, let not arrogance come from your mouth; for the LORD is a God of knowledge, and by him actions are weighed.
4	The bows of the mighty are broken, but the feeble bind on strength.
5	Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn.
6	The LORD kills and brings to life; he brings down to Sheol and raises up.
7	The LORD makes poor and makes rich; he brings low and he exalts.
8	He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD's, and on them he has set the world.

9	"He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness, for not by might shall a man prevail.
10	The adversaries of the LORD shall be broken to pieces; against them he will thunder in heaven. The LORD will judge the ends of the earth; he will give strength to his king and exalt the power of his anointed."
11	Then Elkanah went home to Ramah. And the boy ministered to the LORD in the presence of Eli the priest.
12	Now the sons of Eli were worthless men. They did not know the LORD.
13	The custom of the priests with the people was that when any man offered sacrifice, the priest's servant would come, while the meat was boiling, with a three-pronged fork in his hand,
14	and he would thrust it into the pan or kettle or cauldron or pot. All that the fork brought up the priest would take for himself. This is what they did at Shiloh to all the Israelites who came there.
15	Moreover, before the fat was burned, the priest's servant would come and say to the man who was sacrificing, "Give meat for the priest to roast, for he will not accept boiled meat from you but only raw."
16	And if the man said to him, "Let them burn the fat first, and then take as much as you wish," he would say, "No, you must give it now, and if not, I will take it by force."
17	Thus the sin of the young men was very great in the sight of the LORD, for the men treated the offering of the LORD with contempt.
18	Samuel was ministering before the LORD, a boy clothed with a linen ephod.
19	And his mother used to make for him a little robe and take it to him each year when she went up with her husband to offer the yearly sacrifice.
20	Then Eli would bless Elkanah and his wife, and say, "May the LORD give you children by this woman for the petition she asked of the LORD." So then they would return to their home.
21	Indeed the LORD visited Hannah, and she conceived and bore three sons and two daughters. And the young man Samuel grew in the presence of the LORD.
22	Now Eli was very old, and he kept hearing all that his sons were doing to all Israel, and how they lay with the women who were serving at the entrance to the tent of meeting.
23	And he said to them, "Why do you do such things? For I hear of your evil dealings from all the people.
24	No, my sons; it is no good report that I hear the people of the LORD spreading abroad.
25	If someone sins against a man, God will mediate for him, but if someone sins against the LORD, who can intercede for him?" But they would not listen to the voice of their father, for it was the will of the LORD to put them to death.
26	Now the young man Samuel continued to grow both in stature and in favor with the LORD and also with man.
27	And there came a man of God to Eli and said to him, "Thus the LORD has said, 'Did I indeed reveal myself to the house of your father when they were in Egypt subject to the house of Pharaoh?
28	Did I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? I gave to the house of your father all my offerings by fire from the people of Israel.
29	Why then do you scorn my sacrifices and my offerings that I commanded, and honor your sons above me by fattening yourselves on the choicest parts of every offering of my people Israel?'
30	Therefore the LORD the God of Israel declares: 'I promised that your house and the house of your father should go in and out before me forever,' but now the LORD declares: 'Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed.
31	Behold, the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house.
32	Then in distress you will look with envious eye on all the prosperity that shall be bestowed on Israel, and there shall not be an old man in your house forever.

33	The only one of you whom I shall not cut off from my altar shall be spared to weep his eyes out to grieve his heart, and all the descendants of your house shall die by the sword of men.
34	And this that shall come upon your two sons, Hophni and Phinehas, shall be the sign to you: both of them shall die on the same day.
35	And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever.
36	And everyone who is left in your house shall come to implore him for a piece of silver or a loaf of bread and shall say, "Please put me in one of the priests' places, that I may eat a morsel of bread."""

NIV

1	Then Hannah prayed and said: "My heart rejoices in the LORD; in the LORD my horn is lifted high. My mouth boasts over my enemies, for I delight in your deliverance.
2	"There is no one holy like the LORD; there is no one besides you; there is no Rock like our God.
3	"Do not keep talking so proudly or let your mouth speak such arrogance, for the LORD is a God who knows, and by him deeds are weighed.
4	"The bows of the warriors are broken, but those who stumbled are armed with strength.
5	Those who were full hire themselves out for food, but those who were hungry hunger no more. She who was barren has borne seven children, but she who has had many sons pines away.
6	"The LORD brings death and makes alive; he brings down to the grave and raises up.
7	The LORD sends poverty and wealth; he humbles and he exalts.
8	He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes and has them inherit a throne of honor. "For the foundations of the earth are the LORD's; upon them he has set the world.
9	He will guard the feet of his saints, but the wicked will be silenced in darkness. "It is not by strength that one prevails;
10	those who oppose the LORD will be shattered. He will thunder against them from heaven; the LORD will judge the ends of the earth. "He will give strength to his king and exalt the horn of his anointed."
11	Then Elkanah went home to Ramah, but the boy ministered before the LORD under Eli the priest.
12	Eli's sons were wicked men; they had no regard for the LORD.
13	Now it was the practice of the priests with the people that whenever anyone offered a sacrifice and while the meat was being boiled, the servant of the priest would come with a three-pronged fork in his hand.
14	He would plunge it into the pan or kettle or caldron or pot, and the priest would take for himself whatever the fork brought up. This is how they treated all the Israelites who came to Shiloh.
15	But even before the fat was burned, the servant of the priest would come and say to the man who was sacrificing, "Give the priest some meat to roast; he won't accept boiled meat from you, but only raw."
16	If the man said to him, "Let the fat be burned up first, and then take whatever you want," the servant would then answer, "No, hand it over now; if you don't, I'll take it by force."
17	This sin of the young men was very great in the LORD's sight, for they were treating the LORD's offering with contempt.
18	But Samuel was ministering before the LORD -a boy wearing a linen ephod.
19	Each year his mother made him a little robe and took it to him when she went up with her husband to offer the annual sacrifice.
20	Eli would bless Elkanah and his wife, saying, "May the LORD give you children by this woman to take the place of the one she prayed for and gave to the LORD." Then they would go home.
21	And the LORD was gracious to Hannah; she conceived and gave birth to three sons and two daughters. Meanwhile, the boy Samuel grew up in the presence of the LORD.

22	Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the Tent of Meeting.
23	So he said to them, "Why do you do such things? I hear from all the people about these wicked deeds of yours.
24	No, my sons; it is not a good report that I hear spreading among the LORD's people.
25	If a man sins against another man, God may mediate for him; but if a man sins against the LORD, who will intercede for him?" His sons, however, did not listen to their father's rebuke, for it was the LORD's will to put them to death.
26	And the boy Samuel continued to grow in stature and in favor with the LORD and with men.
27	Now a man of God came to Eli and said to him, "This is what the LORD says: 'Did I not clearly reveal myself to your father's house when they were in Egypt under Pharaoh?
28	I chose your father out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, and to wear an ephod in my presence. I also gave your father's house all the offerings made with fire by the Israelites.
29	Why do you scorn my sacrifice and offering that I prescribed for my dwelling? Why do you honor your sons more than me by fattening yourselves on the choice parts of every offering made by my people Israel?'
30	"Therefore the LORD, the God of Israel, declares: 'I promised that your house and your father's house would minister before me forever.' But now the LORD declares: 'Far be it from me! Those who honor me I will honor, but those who despise me will be disdained.
31	The time is coming when I will cut short your strength and the strength of your father's house, so that there will not be an old man in your family line
32	and you will see distress in my dwelling. Although good will be done to Israel, in your family line there will never be an old man.
33	Every one of you that I do not cut off from my altar will be spared only to blind your eyes with tears and to grieve your heart, and all your descendants will die in the prime of life.
34	"And what happens to your two sons, Hophni and Phinehas, will be a sign to you-they will both die on the same day.
35	I will raise up for myself a faithful priest, who will do according to what is in my heart and mind. I will firmly establish his house, and he will minister before my anointed one always.
36	Then everyone left in your family line will come and bow down before him for a piece of silver and a crust of bread and plead, "Appoint me to some priestly office so I can have food to eat.'""

NLT

1	Then Hannah prayed: "My heart rejoices in the LORD! The LORD has made me strong. Now I have an answer for my enemies; I rejoice because you rescued me.
2	No one is holy like the LORD! There is no one besides you; there is no Rock like our God.
3	"Stop acting so proud and haughty! Don't speak with such arrogance! For the LORD is a God who knows what you have done; he will judge your actions.
4	The bow of the mighty is now broken, and those who stumbled are now strong.
5	Those who were well fed are now starving, and those who were starving are now full. The childless woman now has seven children, and the woman with many children wastes away.
6	The LORD gives both death and life; he brings some down to the grave but raises others up.
7	The LORD makes some poor and others rich; he brings some down and lifts others up.
8	He lifts the poor from the dust and the needy from the garbage dump. He sets them among princes, placing them in seats of honor. For all the earth is the LORD's, and he has set the world in order.
9	"He will protect his faithful ones, but the wicked will disappear in darkness. No one will succeed by strength alone.

10	Those who fight against the LORD will be shattered. He thunders against them from heaven; the LORD judges throughout the earth. He gives power to his king; he increases the strength of his anointed one."
11	Then Elkanah returned home to Ramah without Samuel. And the boy served the LORD by assisting Eli the priest.
12	Now the sons of Eli were scoundrels who had no respect for the LORD
13	or for their duties as priests. Whenever anyone offered a sacrifice, Eli's sons would send over a servant with a three-pronged fork. While the meat of the sacrificed animal was still boiling,
14	the servant would stick the fork into the pot and demand that whatever it brought up be given to Eli's sons. All the Israelites who came to worship at Shiloh were treated this way.
15	Sometimes the servant would come even before the animal's fat had been burned on the altar. He would demand raw meat before it had been boiled so that it could be used for roasting.
16	The man offering the sacrifice might reply, "Take as much as you want, but the fat must be burned first." Then the servant would demand, "No, give it to me now, or I'll take it by force."
17	So the sin of these young men was very serious in the LORD's sight, for they treated the LORD's offerings with contempt.
18	But Samuel, though he was only a boy, served the LORD. He wore a linen garment like that of a priest.
19	Each year his mother made a small coat for him and brought it to him when she came with her husband for the sacrifice.
20	Before they returned home, Eli would bless Elkanah and his wife and say, "May the LORD give you other children to take the place of this one she gave to the LORD. "
21	And the LORD gave Hannah three sons and two daughters. Meanwhile, Samuel grew up in the presence of the LORD.
22	Now Eli was very old, but he was aware of what his sons were doing to the people of Israel. He knew, for instance, that his sons were seducing the young women who assisted at the entrance of the Tabernacle.
23	Eli said to them, "I have been hearing reports from all the people about the wicked things you are doing. Why do you keep sinning?
24	You must stop, my sons! The reports I hear among the LORD's people are not good.
25	If someone sins against another person, God can mediate for the guilty party. But if someone sins against the LORD, who can intercede?" But Eli's sons wouldn't listen to their father, for the LORD was already planning to put them to death.
26	Meanwhile, the boy Samuel grew taller and grew in favor with the LORD and with the people.
27	One day a man of God came to Eli and gave him this message from the LORD: "I revealed myself to your ancestors when the people of Israel were slaves in Egypt.
28	I chose your ancestor Aaron from among all the tribes of Israel to be my priest, to offer sacrifices on my altar, to burn incense, and to wear the priestly vest as he served me. And I assigned the sacrificial offerings to you priests.
29	So why do you scorn my sacrifices and offerings? Why do you give your sons more honor than you give me- for you and they have become fat from the best offerings of my people Israel!
30	"Therefore, the LORD, the God of Israel, says: I promised that your branch of the tribe of Levi would always be my priests. But I will honor those who honor me, and I will despise those who think lightly of me.
31	The time is coming when I will put an end to your family, so it will no longer serve as my priests. All the members of your family will die before their time. None will reach old age.
32	You will watch with envy as I pour out prosperity on the people of Israel. But no members of your family will ever live out their days.
33	Those who survive will live in sadness and grief, and their children will die a violent death.
34	And to prove that what I have said will come true, I will cause your two sons, Hophni and Phinehas, to die on the same day!

35	"Then I will raise up a faithful priest who will serve me and do what I desire. I will establish his family, and they will be priests to my anointed kings forever.
36	Then all of your surviving family will bow before him, begging for money and food. 'Please,' they will say, 'give us jobs among the priests so we will have enough to eat.'"

LXX

[illegible]

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greek

Meaning

* And * Also * Both * Even * Too * So

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greek

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greek	Meaning
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greek	ijul is the first person singular verb for "to be" (iuln, [the infinitive form] = "to be").
is an irregular verb, and, like English, changes significantly between person and tense. For example iuln is the word for am and ijl is the word for was, e.g. greekplugin-autotooltip__default plugin-autotooltip_bigijul	
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greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
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KJV

1	And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.
2	There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.
3	Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.
4	The bows of the mighty men are broken, and they that stumbled are girded with strength.
5	They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.
6	The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.
7	The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.
8	He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.
9	He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.
10	The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.
11	And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.
12	Now the sons of Eli were sons of Belial; they knew not the LORD.
13	And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;
14	And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.
15	Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.
16	And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.
17	Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.
18	But Samuel ministered before the LORD, being a child, girded with a linen ephod.
19	Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.
20	And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home.
21	And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22	Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.
23	And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.
24	Nay, my sons; for it is no good report that I hear: ye make the LORD'S people to transgress.
25	If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.
26	And the child Samuel grew on, and was in favour both with the LORD, and also with men.
27	And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?
28	And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?
29	Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?
30	Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.
31	Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.
32	And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.
33	And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.
34	And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.
35	And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.
36	And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

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