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2 Kings 14

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

Text

Hebrew

בּשְׁנַת שְׁתַּׁיִם לְיוֹאֵשׁ בֶּן יוֹאָחָז מֱלֶךּ יִשְׂרָאֵל מָלֶדְּ אֲמַצְיֵהוּ בֶן יוֹאֵשׁ מֱלֶדְּ יְהוּדֶה | 1

הָיָה lugin-autotooltip_default plugin-autotooltip_bigבֶּן עֶשְׂרִים וְחָמֵשׁ שָׁנָה 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 בְּמָלְכֹּוֹ וְעֶשְׂרֵים וָתֵּשַׁעֹ שָׁלָּה מָלַךְ בִּירוּשָׁלֶם וְשֵׁם אִמֹּוֹ יהועדין יְהְוֹעַדָּן מִן יִרוּשָׁלֶם.

ְיְהֹוָה plugin-autotooltip_default plugin-autotooltip_bigוַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהֹוָה

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 בַּק לָא כְּדְוָד אָבֶיו כְּכָל אֲשֶׁר עָשֶׂה

ַרָק הַבַּמוֹת לֹא סֵרוּ עוֹד הַעֶם מוַבּחֵים וִמקטרִים בַּבַּמוֹת 4

ָהָיָהוplugin-autotooltip default plugin-autotooltip bigיַהָּי

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 בָּאָשֶׁר חָזָּקָה הַפַּמְלְכֶה בְּיָדֵוֹ וַיַּדְּ אֶת plugin-autotooltip__default plugin-autotooltip big את

2

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אָת plugin-autotooltip default plugin-autotooltip bigאַב לָּיוּ הַמַּכֶּים אֶת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַמֵּלֶדְ אָבֶיוּ

ואֶתplugin-autotooltip_ default plugin-autotooltip_bigאָת

hebrew

hebrew

6

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 לֵאמֹר לֹא יוּמְתֹּוּ אָבְוֹת עַל בָּנִים 23:6 בַּנִים לֹא יוּמִתוּ עַל אַבּוֹת כֵּי אם אישׁ בּחטאוֹ ימות יוּמת

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אָת plugin-autotooltip default plugin-autotooltip bigהוּא הַכַּה אֶת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אֵדָוֹם בְּגֵיא המלח מֶּלַלוֹ עֲשֶׂרָת אַת המלח מֶּלַלוֹ עֲשֶׂרָת אַת שׁרָת שׁלְּבֹּים ותפּשׁ אַת שׁרָם וּתפּשׁ אַת שׁרָם וּתפּשׁ אַת אַת שׁרָם וּתפּשׁ אַת אַת שׁרָם וּתְבּשׁ אַת אַת שׁרָם וּתְבּשׁ אַת אַת אַת שׁרָם וּתְבּשׁ אַת שׁרָם וּתְבָּשׁ אַת שׁרָם וּתְבּשׁ אַת שׁרִם בּּבְּיִים וּתְבּשׁ אַתְּבְּשׁ הַּבְּיִים וְּתָבְּשׁ בְּבָּיִים וּתְבָּשׁ אַתְּרָם בּּבְּיִישׁ הַּבְּעָּים וּתְבּשׁ אַתְּבְּבּיִים וּתְבָּשׁ אַתְּבְּיִים וּתְבָּשׁ אַתְּבִּים וּתְבָּשׁ אַתְּבִּים וּתְבָּשׁ אַרְבִּים וּתְבָּשׁ אַתְּבִּים וּתְבָּשׁ אַרְבּיִים וּתְבָּשׁ אַרְבִּים וּתְבָּיִים וּתְבָּיִי אַנְיִים בְּבָּיִבְּיִים וּתְבָּיִים וּתְבָּשׁ אַרְבִּים וּתְבָּשׁ אַרְבִּים וּתְבָּשׁ אַרְבִּים וּתְבָּשׁ אַרְבִּים וּתְבָּשׁ אַרְבִּיּיִים וּתְבָּשׁ אַרְבִּים וּתְבָּשׁ אַרְבִּיּיִים וּתְבָּשׁ אַרְבִּיּיִּיִים וּתְבָּשׁ אַרְבִּיּיִים וּתְבָּשׁ אַרְבִּיּיִים וּתְבָּשׁ אַרְבִּיּיִים וּתְבָּשׁ אַרְבִּיּיִים וּתְבָּשׁ אַרְבִּיּיִים וּתְבָּיִיּיִים וּבְּיִיּיִים וּתְבִּיּיִים וּתְבָּיִיּיִים וּתְבִּיִיּיִים וּתְבִּיּיִים וּתְבִּיּיִים וּתְבִּיּיִים וּתְבִּיּיִים בְּבָּיִים וּתְבִּיּיִים וּתְבִּיִיּיִים וּתְבִּיִיּיִים וּתְבִיּיִים וּתְבִּייִים וּבְּיִים וּתְבִּיִים וּתְבִּיִים וּתְבִּיִיּיִים וּתְבִּיִיּיִים וּתְבִּייִים וּתְבִּיִיּיִים וּבְּיִים וּתְּבִּיּיִים וּתְבִּיּיִים וּבְּיִים וּבְּיִים וּתְבִּיּיִים וּיִייִים וּבְּיִים וּתְבִּייִיּיִים וּיִיּיִים וּתְבִּייִיּיִים וּיִ

hebrew

7

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַּפֶּלַע בַּמִּלְחָמֶה וַיִּקְרֵא

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article קַ .Genesis 1:1 שְׁמֵה ֹ יָשְׁתָּה ֹ בְּיָּה בְּיִּם בְּאָבׁר עִד הַיִּיִם הַאָּה בּיִּם בְּאָבּר בִּיִּם בְּאָבִי בִּיִּם בְּאָבִר בִּיִם בְּאָבִי בְּיִבְּים בְּאָבִי בְּיִבְּים בְּאָבִי בְּיִבִּם בְּאָבִי בְּיִבִּים בְּאָבִי בְּיִבִּם בְּאָבִי בְּיִבִּם בְּאָבִי בְּיִבְּיִם בְּיִבְּים בְּאָבִי בְּיִבְּים בְּאָבִייִים בְּאָבִי בְּיִבְּים בְּאָבְיִּים בְּאָבִי בְּיִבְּים בְּיִבְּיִם בְּיִבְיבִּים בְּיִבְּיִם בְּיִבְּים בְּיִבְּיִבְּיִם בְּיִבְּיִבְּיִבְיִּים בְּיִבְּיבִּים בְּיִבְּיבְּיִבְּיִבְּיִבְּיִבְּיִים בְּיִבְּיבִּים בְּיִבְּיבְּיִבְּיִבְּיִים בְּיִבְּיבְּיבִּים בְּיִבְּים בְּיִבְּיבְּיבִּים בְּבָּיבִּים בּיִּבִּים בְּיבִּים בּיִּים בְּיבִּים בְּיבִּים בְּיִבְּים בְּיבִּים בְּיבִּים בּיִים בּיִּים בּיִּים בּיִּים בּיִים בּיִּים בּיִּים בּיּיִים בּיִּים בְּיבִּים בּיִים בְּיבִּים בּיִּים בְּיבִּים בּיִּים בּיִּים בְּיבִּים בּיִּים בּיִּים בְּיבִּים בּיִּים בּיִּים בְּיבִּים בּיִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיִּים בּיבִּים בּיִּבִים בּיבִּים בּיבְּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בְּיבִּים בּיבִּים בּיבְים בּיבִים בּיבִּים בּיבְּיבִּים בּיבְּים בּיבִּים בּיבִּים בּיבִּים ב

אָז שָׁלַח אָמַצְיָהֹ מַלְאָבִּים אֶל יְהוֹאָשׁ בֶּן יְהוֹאָחֵז בֶּן יֵהָוּא מֵלֶדּ יִשְׂרָאֵל לֵאמִר לְבֶה נִתְרָאֵה פָּנִים plugin-autotooltip_default plugin-autotooltip_big פַנִּים

hebrew

8

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -p-), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects.

וַיִּשְׁעַّח יְהוֹאֲשׁ מֶלֶדְּ יִשְׂרָאֵל אֶל אֲמַצְיָהוּ מֶלֶדְּ יְהוּדָה ֹ לֵאמֹר הַחׁוֹחַ אֲשֶׁער בַּלְבְנוֹן שָׁלַח אֶל הָאֶׁרֶז אֲשֶׁר בַּלְבְנוֹן לֵאמֹר תְּנֵה אתplugin-autotooltip default plugin-autotooltip bigאת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 בַּתְּבֶּי לְאָשֵׁר בַּלְּבֶלֵּוֹן וַתִּרְמִיס אֲתּ בַּלְּבְלֵּוֹן וַתִּרְמִיס אֲתּ אֵתְּבֶּר בַּלְּבְלֵּוֹן וַתְּרָמִיס אֲתּ אֵתְבֶּר בַּלְּבְלֵּוֹן וַתִּרְמִיס אֲתּ

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article a. Genesis 1:1

אָת plugin-autotooltip__default plugin-autotooltip bigאַת

hebrew

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hebrew

10

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... הַּבֶּדֹ וְשֵׁב בְּבֵילֶה וְלֶפֶלְה בְּרֶלֶה וְנֵפַלְהָה אַתֶּה וִיהוּדֶה אָמֶּך

וְלֹא שָׁמֵע אֲמַצְיֶּהוּ וַיַּעַל יְהוֹאֲשׁ מֵלֶךּ יִשְׂרָאֵל (וַיִּתְרָאַוּ פָּנִּים plugin-autotooltip_default plugin-autotooltip big פַנִּים

hebrew

11 Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -ים-), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. הָּנָא אָשֶׁר לִּיהוּדֶה בְּבֵית שֶׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַבּית שֶׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַבּית שֶׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַבּית שֶׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַבּית שֶׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַּבִּית שֶׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַּבִּית שֶׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַּבִּית שֶׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַּבִּית שִׁמֶשׁ אֲשֶׁר לִיהוּדֶה הַּבִּית שִׁמְשׁ אֲשֶׁר לִיהוּדֶה הַּבִּית שִׁמְשׁ אֲשֶׁר לִיהוּדֶה הַּבִּית שִׁמְשׁ אֲשֶׁר לִיהוּדֶה הַּבִּית שִׁמְשׁר בּיִית שִׁמְשׁי אַשֶּׁר לִיהוּדֶה הַּבְּית שִׁמְשׁ אַשֶּׁר לִיהוּדֶה הַּבְּית שִׁמְשׁר בּיִּית שִׁמְּיִּית בּיִּית שִׁמְשׁר בּיִית שִׁמְּשׁר בּיִּית שִׁמְשׁר בּיִּית שִּׁמְשׁי אַשֶּׁר לִיהוּדְה בּיִּבּית שִׁמְשׁר בּיִּת שִׁמְּיִית בּיִּבית שִׁמְשׁר בּיִּת שִׁמְשׁר בּיִּר בּיִּבְּית שְׁמֶשׁר בּיִּת שִׁמְּיִית בּיִּבְּית שִׁמְשׁר בּיִת שִׁמְשׁר בּיִּהוּדְּבּית שִׁמְּיִית בּיִּבְּית שִׁמְשׁר בּיִּהוּדְבּית שִׁמְשׁר בּיִּהוּדְבּית שִׁמְשׁר בּיִּהוּדְבּית שִׁמְשׁר בּיִהוּדְבּית שִׁמְּשׁר בּיִּבּית שִׁמְּשׁר בּיִּהוּדְבּית שִּבּית שִּׁמְשׁי בְּיִבּית שִׁמְשׁר בְּיִהוּדְּיִּמְשׁר בְּיִּת שְׁמָשׁי בְּשִׁים בְּיִבְּית שִּׁמְשׁי בְּשִׁים בְּיִית שִׁיבְּית שִּׁמְשׁי בְּשִׁים בְּיִית שִׁיבּית שִּׁמְשׁי בְּשִׁים בְּיִּית שִּׁבְּית בּיִּבְּית בּיִּית בּיִית שִּיִּים בּיִּבְּית שִּיִּים בּיִּית שִּיִּים בּיִּית שִׁיבּית שִּיִּים בּיִּית שִּיִּים בּית שִּיִּים בּיִּית שִּיִּים בּיִּית שִּיִים בּיִית שִּיִּים בּיִים בּיִּית שִּיִּים בּיִּים בּיִּים בּיִית שִּיִּים בּיִּית שִּיִּים בּיִּים בּיִית בּיִים בּיִּים בּיִית בּיִּים בּיִים בּיִּים בּיִים בּיִית בּיִים בּיִים בּיִּים בּיִים בְּיִית בּיִים בְּיִים בּיִית בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בּיִּים בּיִים בּיִּים בְּיִים בְּיִּים בּיִּים בּיים בּייִים בּיִּים בּיִּים בְּיִים בּיִּים בּיים בּיבִּית בּיִים בְּיבִּים בּייִים בְּיִים בְּיִיבּים בּיבּיים בּייִים בְּיבִּית ב

ַפַנִיםplugin-autotooltip default plugin-autotooltip bigפַנִים

hebrew

Meaning:

12

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in ים-), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. יִשְׂרָאֵל וַיַּנֶסוּ אִישׁ לאַהַלו לְאַהָּלֹיִינּ

אָתplugin-autotooltip_default plugin-autotooltip_biqואֶת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אַמֵּצְיָּהוּ מֶּלֶף יְהוּאֲשׁ מֵלֶף יִּהוֹאֲשׁ מֵלֶף יִשְּׁרָאֵל בְּבֵית שֵׁמֶשׁ ויבאו וַיִּבאׁ יְרִוּשָׁלֵּם וַיִּפְשׁ יְהוֹאֲשׁ מֵלֶף יִשְּׁרָאֵל בְּבֵית שֵׁמֶשׁ ויבאו וַיִּבאֹ יְרְוּשָׁלֵם וַיִּבְּעֹר אֶפְּלַיִם עַד שַׁעַר אֶפְּלִים עַד שַׁעַר אָפְּלִים עַד שַׁעַר אָפְּלַים אָמָת אָמָה

2025/11/11 21:55 5/29 2 Kings 14

את plugin-autotooltip default plugin-autotooltip bigאת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 פָּל הַיָּהָב וְּהַבֶּטֶף וְאֵׁת plugin-autotooltip default plugin-autotooltip big>

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 פָל הַבֶּלִים הַנִּמְצְאָים בֵּית plugin-autotooltip default plugin-autotooltip bigania

hebrew

14

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 מָּלֶבֶּוֹ נְאֵצְרוֹת בֵּיִת הַמֶּּלֶבֶּוֹ וְאֵת default plugin-autotooltip bigאַגרוֹת פּרָשׁר default plugin-autotooltip bigאַר

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 בְּנֵי הַתַּעֵּרְבִּוֹת וַיִּשְׁב שִׁמְרְוֹנָה

- ַןיָעֶר ۚ דִּבְרֵי יְהוֹאָשׁ אֲשֶׁר עָשָּׁה וּגְבַוּרָתוֹ וַאֲשֶׁר נִלְחַׁם עָם אֲמַצְיֵהוּ מֱלֶךּ יְהוּדֶה הֲלֹא הֵם כְּתוּבִּים עַל סֵפֶּר דִּבְרֵי הַיָּמֶים לְמַלְכֵי יִשְּׂרָאֵל
- וַיִּשְׁכֵּב יָהוֹאַשׁ עִם אֲבֹתָּיו וַיִּקָבֶר בִּשְּׁמְרוֹן עֵם מַלְכֵי יִשְׂרָאֵל וַיִּמְלֶדְ יַרְבְעַם בִּנְוֹ תַּחְתֵּיו 16
- וַיָּחִי אַמַצְיָהוּ בַן יוֹאַשֹּׁ מֵלֶדְ יָהוּדָּה אַחֲרֵי מוֹת יָהוֹאָשׁ בַּן יִהוֹאָחַז מֵלֶדְּ יִשְׂרָאֵל חֲמֵשׁ עֲשְׁרָה שְׁנָה|17
- וַיַתֶר דָּבָרֵי אַמֶצְיָהוּ הָלֹא הֶם כָּתוּבִּים עַל סֵפֶר דָּבָרֵי הַיַּמִים לְמַלְכֵי יְהוּדָה 18
- וַיָּקשִׁרֹוּ עָלֵיו קֵשֵׁר בִּירוּשָׁלָם וַיֵּנֶס לָכֵישָׁה וַיִּשִׁלְחַוּ אֲחַרָיוֹ לָלָישָׁה וַיִּמְתֵהוּ שֵׁם 19

אתו plugin-autotooltip default plugin-autotooltip bigאר אתו

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 עַל הַסּוּסֵים וַיִּקְבֶּר בִּירוּשָׁלֶם

אתplugin-autotooltip default plugin-autotooltip bigאָת פל עם יְהוּדָה אַת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אַנָּה נְשִׁיּבֶה שְׁבֶּה שְׁבֶּה שְׁבֶּה שְׁבֶּה שְׁבֶּה שִׁבְּה שְׁבֶּה שִׁבְּה שִּבְּה שִׁבְּה שִׁבְּיִּה שִּבְּה שִׁבְּה שִּבְּה שִּבְּה שִׁבְּה שִׁבְּה שִׁבְּה שִׁבְּה שִּבְּה שִּבְּה שִׁבְּה שִּבְּה שִׁבְּה שִׁבְּיה שִׁבְּיה שִׁבְּיה שִּבְּה שִׁבְּיה שִּבְּה שִּבְּיה שִׁבְּיה שִּבְּיה שִּבְּיה שִׁבְּיה שִּבְּיה שִׁבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִבּיה שִׁבְּיה שִׁבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִׁבְּיה שִּבְיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבּיה שִׁבְּיה שִּבְּיה שִׁבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבּיה שִׁבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּיה שִׁבּיה שִּבּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבְּיה שִּבּיה שִבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּיה שִּבּ

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article קַּחָת אָבִין אָמְצִיהוּ 1:1 הַ.Genesis

אָת plugin-autotooltip_default plugin-autotooltip_bigאָת בְּנֵה אֶת

hebrew

- The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אֵילַת וַיְשָׁבֶּהָ לְיהוּדֶה אַחֲבֵי
- עָּיְבֶה שָׁנָּה לָאָמַאְיָהוּ בֶּן יוֹאֶשׁ מֶלֶדּ יְהוּדֶה מֶׁלַדּ יָרְבְּעָׁם בֶּן יוֹאֶשׁ מֶלֶדּ יִשְׂרָאֵל בְּשִׁמְרוֹן אַרְבָּעִים וְאַחָת שָׁנֶה 23 יהוֹה יהוֹהplugin-autotooltip default plugin-autotooltip bigייַשׁ הַרֶע בּעיני יהוָה.

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 לָאׁ סָׁר מִכָּל חַטּאׁוּתֹ יָרָבְעֵם בֶּן יְבָּט \$2:14Jeremiah אֵיֶר הָחֱטָיא אֶת

hebrew

24

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 יִשְּׂרָאֵל

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אָת plugin-autotooltip default plugin-autotooltip bigהוא הַשִּׁיבֹ אָת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 גְּבָוּל יִשְׂרָאֵׁל מִלְּבְוֹא חֲמֶת עַד Genesis 1:1 גְּבָוּל יִשְׂרָאֵׁל מִלְּבְוֹא חֲמֶת עַד יִחְנָה פִּדְבֵּר יִחְנָה default plugin-autotooltip_biga.

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for "god", but rather the word יְהֹוָה (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 אַלהִים plugin-autotooltip default plugin-autotooltip big

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine יִשִּׂרָאֵל אֲשֵׁר דָּבֶּר בָּיַד עַבְדָּוֹ וּוֹנֶה בֵן אֲמִתַּיֹ הַנָּבְיא אֲשֵׁר מִנֶּת הַחֱפֵר

יהוֹה plugin-autotooltip default plugin-autotooltip bigair

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for "god", but rather the word יְהוָּה (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 אַר plugin-autotooltip bigאַר

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 עֵצִיּל וְאָפֶּס עָזִּיב וְאֶיָּנ עָזֶר לִיִשְּׂרָאֵל

יָהוָה plugin-autotooltip default plugin-autotooltip bigולא דָבֵּר יְהוָֹה

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 קַּמְחוֹת אֶת plugin-autotooltip default plugin-autotooltip bigmx

27 hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 שֵׁב יִשְׂרָאֵל מִתָּחַת Ugin-autotooltip default plugin-autotooltip bigם שׁמים

hebrew

Meanings:

* Heaven or heavens * Sky * Compass

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

וְיֶתֶר ឝְּבְבֵּי יָרְבְעָׁם וְכָל אֲשֶׁר עָשָׂהׁ וּגְבוּרָתֵוֹ אֲשֶׁר נִלְחָׁם וַאֲשֶׁׁר הֵשִּׁיב אֶת plugin-autotooltip_default pluginautotooltip_bigאָ

hebrew

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

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 חַמֵּת לִיהוּדֶה בְּיִשְׂרָאֵל הֲלֹא הַלֹא הַלֹא הַלֹא הַלֹא ספר דברי הימים למלכי ישׂראל

וַיִּשְׁכֵּב יַרָבְעָם עָם אַבֹּתִּיו עָם מַלְכֵי יִשְׂרָאֵל וַיִּמְלְדְּ זְכַרְיֵה בְנוֹ תַּחָתַּיו 29

ESV

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- In the second year of Joash the son of Joahaz, king of Israel, Amaziah the son of Joash, king of Judah, began to reign.
- He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddin of Jerusalem.
- And he did what was right in the eyes of the LORD, yet not like David his father. He did in all things as Joash his father had done.
- But the high places were not removed; the people still sacrificed and made offerings on the high places.
- And as soon as the royal power was firmly in his hand, he struck down his servants who had struck down the king his father.
- But he did not put to death the children of the murderers, according to what is written in the Book of the Law of Moses, where the LORD commanded, "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. But each one shall die for his own sin."
- He struck down ten thousand Edomites in the Valley of Salt and took Sela by storm, and called it Joktheel, which is its name to this day.
- Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu, king of Israel, saying, "Come, let us look one another in the face."
- And Jehoash king of Israel sent word to Amaziah king of Judah, "A thistle on Lebanon sent to a cedar on Lebanon, saying, 'Give your daughter to my son for a wife,' and a wild beast of Lebanon passed by and trampled down the thistle.
- You have indeed struck down Edom, and your heart has lifted you up. Be content with your glory, and stay at home, for why should you provoke trouble so that you fall, you and Judah with you?"
- But Amaziah would not listen. So Jehoash king of Israel went up, and he and Amaziah king of Judah faced one another in battle at Beth-shemesh, which belongs to Judah.
- 12 And Judah was defeated by Israel, and every man fled to his home.
- And Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, son of Ahaziah, at Beth-shemesh, and came to Jerusalem and broke down the wall of Jerusalem for four hundred cubits, from the Ephraim Gate to the Corner Gate.
- And he seized all the gold and silver, and all the vessels that were found in the house of the LORD and in the treasuries of the king's house, also hostages, and he returned to Samaria.
- Now the rest of the acts of Jehoash that he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel?
- And Jehoash slept with his fathers and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his place.
- Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash son of Jehoahaz, king of Israel.
- Now the rest of the deeds of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah?
- And they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent after him to Lachish and put him to death there.
- And they brought him on horses; and he was buried in Jerusalem with his fathers in the city of David.
- And all the people of Judah took Azariah, who was sixteen years old, and made him king instead of his father Amaziah.
- 22 He built Elath and restored it to Judah, after the king slept with his fathers.
- In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria, and he reigned forty-one years.
- And he did what was evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel to sin.

- He restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of the LORD, the God of Israel, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath-hepher.
- For the LORD saw that the affliction of Israel was very bitter, for there was none left, bond or free, and there was none to help Israel.
- But the LORD had not said that he would blot out the name of Israel from under heaven, so he saved them by the hand of Jeroboam the son of Joash.
- Now the rest of the acts of Jeroboam and all that he did, and his might, how he fought, and how he restored Damascus and Hamath to Judah in Israel, are they not written in the Book of the Chronicles of the Kings of Israel?
- 29 And Jeroboam slept with his fathers, the kings of Israel, and Zechariah his son reigned in his place.

NIV

- In the second year of Jehoash son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah began to reign.
- He was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother's name was Jehoaddin; she was from Jerusalem.
- He did what was right in the eyes of the LORD, but not as his father David had done. In everything he followed the example of his father Joash.
- The high places, however, were not removed; the people continued to offer sacrifices and burn incense there.
- After the kingdom was firmly in his grasp, he executed the officials who had murdered his father the king.
- Yet he did not put the sons of the assassins to death, in accordance with what is written in the Book of the Law of Moses where the LORD commanded: "Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sins."
- He was the one who defeated ten thousand Edomites in the Valley of Salt and captured Sela in battle, calling it Joktheel, the name it has to this day.
- Then Amaziah sent messengers to Jehoash son of Jehoahaz, the son of Jehu, king of Israel, with the challenge: "Come, meet me face to face."
- But Jehoash king of Israel replied to Amaziah king of Judah: "A thistle in Lebanon sent a message to a cedar in Lebanon, 'Give your daughter to my son in marriage.' Then a wild beast in Lebanon came along and trampled the thistle underfoot.
- You have indeed defeated Edom and now you are arrogant. Glory in your victory, but stay at home! Why ask for trouble and cause your own downfall and that of Judah also?"
- Amaziah, however, would not listen, so Jehoash king of Israel attacked. He and Amaziah king of Judah faced each other at Beth Shemesh in Judah.
- 12 Judah was routed by Israel, and every man fled to his home.
- Jehoash king of Israel captured Amaziah king of Judah, the son of Joash, the son of Ahaziah, at Beth Shemesh. Then Jehoash went to Jerusalem and broke down the wall of Jerusalem from the Ephraim Gate to the Corner Gate-a section about six hundred feet long.
- He took all the gold and silver and all the articles found in the temple of the LORD and in the treasuries of the royal palace. He also took hostages and returned to Samaria.
- As for the other events of the reign of Jehoash, what he did and his achievements, including his war against Amaziah king of Judah, are they not written in the book of the annals of the kings of Israel?
- Jehoash rested with his fathers and was buried in Samaria with the kings of Israel. And Jeroboam his son succeeded him as king.
- Amaziah son of Joash king of Judah lived for fifteen years after the death of Jehoash son of Jehoahaz king of Israel.

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- As for the other events of Amaziah's reign, are they not written in the book of the annals of the kings of Judah?
- They conspired against him in Jerusalem, and he fled to Lachish, but they sent men after him to Lachish and killed him there.
- 20 He was brought back by horse and was buried in Jerusalem with his fathers, in the City of David.
- Then all the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah.
- 22 He was the one who rebuilt Elath and restored it to Judah after Amaziah rested with his fathers.
- In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Jehoash king of Israel became king in Samaria, and he reigned forty-one years.
- He did evil in the eyes of the LORD and did not turn away from any of the sins of Jeroboam son of Nebat, which he had caused Israel to commit.
- He was the one who restored the boundaries of Israel from Lebo Hamath to the Sea of the Arabah, in accordance with the word of the LORD, the God of Israel, spoken through his servant Jonah son of Amittai, the prophet from Gath Hepher.
- The LORD had seen how bitterly everyone in Israel, whether slave or free, was suffering; there was no one to help them.
- 27 And since the LORD had not said he would blot out the name of Israel from under heaven, he saved them by the hand of Jeroboam son of Jehoash.
- As for the other events of Jeroboam's reign, all he did, and his military achievements, including how he recovered for Israel both Damascus and Hamath, which had belonged to Yaudi, are they not written in the book of the annals of the kings of Israel?
- Jeroboam rested with his fathers, the kings of Israel. And Zechariah his son succeeded him as king.

NLT

- Amaziah son of Joash began to rule over Judah in the second year of the reign of King Jehoash of Israel.
- 2 Amaziah was twenty-five years old when he became king, and he reigned in Jerusalem twentynine years. His mother was Jehoaddin from Jerusalem.
- Amaziah did what was pleasing in the LORD's sight, but not like his ancestor David. Instead, he followed the example of his father, Joash.
- 4 Amaziah did not destroy the pagan shrines, and the people still offered sacrifices and burned incense there.
- When Amaziah was well established as king, he executed the officials who had assassinated his father.
- However, he did not kill the children of the assassins, for he obeyed the command of the LORD as written by Moses in the Book of the Law: "Parents must not be put to death for the sins of their children, nor children for the sins of their parents. Those deserving to die must be put to death for their own crimes."
- Amaziah also killed 10,000 Edomites in the Valley of Salt. He also conquered Sela and changed its name to Joktheel, as it is called to this day.
- One day Amaziah sent messengers with this challenge to Israel's king Jehoash, the son of Jehoahaz and grandson of Jehu: "Come and meet me in battle!"
- But King Jehoash of Israel replied to King Amaziah of Judah with this story: "Out in the Lebanon mountains, a thistle sent a message to a mighty cedar tree: 'Give your daughter in marriage to my son.' But just then a wild animal of Lebanon came by and stepped on the thistle, crushing it!
- "You have indeed defeated Edom, and you are very proud of it. But be content with your victory and stay at home! Why stir up trouble that will only bring disaster on you and the people of

Judah?"

- But Amaziah refused to listen, so King Jehoash of Israel mobilized his army against King Amaziah of Judah. The two armies drew up their battle lines at Beth-shemesh in Judah.
- 12 Judah was routed by the army of Israel, and its army scattered and fled for home.
- King Jehoash of Israel captured Judah's king, Amaziah son of Joash and grandson of Ahaziah, at Beth-shemesh. Then he marched to Jerusalem, where he demolished 600 feet of Jerusalem's wall, from the Ephraim Gate to the Corner Gate.
- He carried off all the gold and silver and all the articles from the Temple of the LORD. He also seized the treasures from the royal palace, along with hostages, and then returned to Samaria.
- The rest of the events in Jehoash's reign and everything he did, including the extent of his power and his war with King Amaziah of Judah, are recorded in [The Book of the History of the Kings of Israel.]
- When Jehoash died, he was buried in Samaria with the kings of Israel. And his son Jeroboam II became the next king.
- 17 King Amaziah of Judah lived for fifteen years after the death of King Jehoash of Israel.
- The rest of the events in Amaziah's reign are recorded in [The Book of the History of the Kings of Judah.]
- There was a conspiracy against Amaziah's life in Jerusalem, and he fled to Lachish. But his enemies sent assassins after him, and they killed him there.
- They brought his body back to Jerusalem on a horse, and he was buried with his ancestors in the City of David.
- All the people of Judah had crowned Amaziah's sixteen-year-old son, Uzziah, as king in place of his father, Amaziah.
- 22 After his father's death, Uzziah rebuilt the town of Elath and restored it to Judah.
- Jeroboam II, the son of Jehoash, began to rule over Israel in the fifteenth year of King Amaziah's reign in Judah. Jeroboam reigned in Samaria forty-one years.
- He did what was evil in the LORD's sight. He refused to turn from the sins that Jeroboam son of Nebat had led Israel to commit.
- Jeroboam II recovered the territories of Israel between Lebo-hamath and the Dead Sea, just as the LORD, the God of Israel, had promised through Jonah son of Amittai, the prophet from Gathhepher.
- For the LORD saw the bitter suffering of everyone in Israel, and that there was no one in Israel, slave or free, to help them.
- And because the LORD had not said he would blot out the name of Israel completely, he used Jeroboam II, the son of Jehoash, to save them.
- The rest of the events in the reign of Jeroboam II and everything he did- including the extent of his power, his wars, and how he recovered for Israel both Damascus and Hamath, which had belonged to Judah- are recorded in [The Book of the History of the Kings of Israel.]
- When Jeroboam II died, he was buried in Samaria with the kings of Israel. Then his son Zechariah became the next king.

LXX

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*Hes, she, a * Himself, herself, itself * Same Personal pronount ineffective). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Kodony, Eur, *trigologin-autotoolity_bigd, d, *tó greek Meaning: *The The definite article. Forms Singular Case Masculine Feminine Neuder Nominative 6 d; *tó Gentive *tó* †tő; *tó Dative *tý* †tj. fludpor; *talenry;plugin-autotoolity_bigoines; / differ profits greek Meaning: *These or this *This one, this person, this thing *They or he or she or it
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- Nex, she, it * Hisself, herself, (tself * Same Persons) promout (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Katlop), Euc. * tifyplugin-autotootlip_logh, it to greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuder Nominative ô ή to Genitive too *tify too Dative tip *tif judges; taxinty; plugin-autotootlip_default plugin-autotootlip_bigovins; / alitry / roorto greek Meaning: * These of this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. **arise, casually refers to something close to the speaker — 'this' as opposed to *extinct globe \$1.51 john \$1.510 john 4.9 john \$1.51 Matthew \$1.7 john \$7.26 Links \$2.13 **trick effectives a Syncomic Synthesis to something close to the speaker — 'this' as opposed to *extinct globe \$1.511 Contentians \$1.501 john 4.9 john \$1.51 Matthew \$1.7 john \$7.26 Links \$2.13 **trick effectives as year contenting close to the speaker — 'this' as opposed to *extinct globe \$1.511 Contentians \$1.501 john 4.9 john \$1.51 Matthew \$1.7 john \$7.26 Links \$2.13 **trick effectives as year one of the speaker — 'this' as opposed to *extinct globe \$1.511 Contentians \$1.501 john 4.9 john \$1.51 Matthew \$1.7 john \$7.26 Links \$2.13 **trick effectives as year and an extended to the speaker — 'this' as opposed to *extinct globe \$1.511 Contentians \$1.501 john 4.9 john \$1.51 Matthew \$1.7 john \$7.26 Links \$2.13 **trick effectives as year and an extended to \$1.51 Links \$1.501 john \$1.501

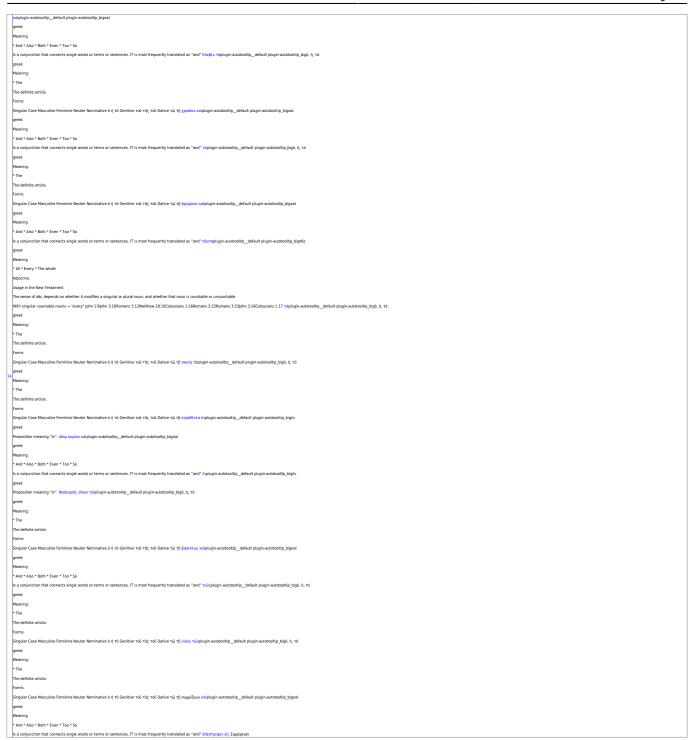
xaiplugin-autotooltip_default plugin-autotooltip_bigxai	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀπέστειλεν Ιωας βασιλεύς Ισραηλ πρός plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_bigmpóς	
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 plugin-autotooltip, bigo, ή, τό	3 core, it usually describes movement or relationship toward someone or something, whether physical, s Αμεσσαν βασιλέα Ιουδα λέγων òplugin-autotooltip_default
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Meaning: *The	
The definite article.	
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greek	
Meaning:	
*The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἐνρlugin-autotooltip_default plugin-autotooltip, bigɨv	
greek	
Preposition meaning "in". "tüplugin-autotooltip_default plugin-autotooltip_bigò, ń, τό	
greek	
Meaning:	
*The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ Λιβάνφ ἀπέστειλεν πρὸςριμgin-autotooltip_default plugin-autotooltip_bigmpóς	
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
poor, 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	s core, it usually describes movement or relationship toward someone or something, whether physical someone are something, whether physical someone are something whether physical someone are something whether physical some
inpoc, is a common preposition in knine Greek that carries amerient meanings, it most requently takes the accusative case, but at times it takes the gentitive or dative cases, giving it a omerent meaning again. At its	
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greek	
Meaning:	
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The definite article.	
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Preposition meaning "in". τῷplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό	
greek	
Meaning:	
* The	
The definite article.	
9 Forms	
Singular Case Masculine Feminine Neuter Nominative δ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ Λυβάνω λέγων δὸς τήγρlugin-autotooltip_default plugin-autotooltip_bigō, ἡ, τό	
greek.	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative δ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ θυγατέρα σου τῷρlugin-autotoolitip_ Default plugin-autotoolitip_ Digó, ἡ, τό	
greek	
Meaning:	
*The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ υἰῷ μου εἰς γυναῖκα καἰριυgin-autotooltip_default plugin-autotooltip_bigκαί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
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Forms	
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greek	
greek Meaning:	
Meaning: * The	
The definite article. Forms	
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greek	
Meaning:	
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The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ό ή το Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἐνρlugin-autotooltip_default plugin-autotooltip_bigἔν	
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Preposition meaning "in". "tiplugin-autotooltip_default plugin-autotooltip_bigå, ń, τό	
greek	
Meaning:	
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The definite article.	
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Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ovvenárnouv tövplugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_bigó, ń, ró	
is a conjunction tale connects single words or come or sentences. It is most nequently transacted as and obvious ripor torphogoreaucountp_urganization purposes. greek	
greek Meaning:	
*The	
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Meaning
* And * Also * Both * Even * Too * So
 The definite article
 The definite article
 Singular Case M
  s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τα τί ἐρίζεις ἐφοιαρία-autotooltip_default plugin-autotooltip_bigès
  s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" nzoñ où καιρίαgin-autotooltip_default plugin-autotooltip_bi
 is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" Ισυδας μετά σοῦ
καίριμαία-autotooltip default plugin-autotooltip bigκαί
  And * Also * Both * Even * Too * So
   ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testam
 Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ plugin-autotooltip_default plugin-autotooltip_bigκαί
  And * Also * Both * Even * Too * So
  The
  The
 Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ
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  The
 The definite article
  He, she, it * Himself, herself, itself * Same
    rsonal 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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ipiliping-autotooting_ default plugin-autotooting_biged rest earling And *Auto Table Tiven* Too *So a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" *tuplugin-autotootilip_default plugin-autotootilip_bigs, it, to each earling: The each definite stricle. This mappair case Masculine Fermine Neuter Nominative 6 it to Genitive too 'triç 'too Dative to' 'triç 'tric 't
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a conjunction that connects single words or terms or sentences. IT is most frequently translated as "ana" "toplugin-audotoolitip_default plugin-audotoolitip_bigs, i ₁ , to execute exects The The Ine Ine Ine Ine Ine Ine Ine I
earing: The se definite article. Trans page Case Masculine Ferminine Neuter Nominative 6 /r 10 Gentive 100 115; Told Dative 100 115 Austransa's sides (see Specific and see Specific seeds). Topical Case Masculine Ferminine Neuter Nominative 6 /r 10 Gentive 100 115; Told Dative 100 115 Austransa's sides (see Specific see Specific
me ne definite artice. man insplace Case Massculine Feminine Neuter Nominative ô fi tó Gentüve trữ trộ tróü Dative trữ trị Autocraw ulôu huac uloū Opciζou Bosokia kodia owciłudice huac ulòc huacjac Bosokia; kopany k vplugin-autotocitip_default plugin-autotocitip_bigkv reek reposition meaning "in". Bestlosuyc xuiplugin-autotocitip_default plugin-autotocitip_default plugin-autotocitip_default plugin-autotocitip_bigkv recek eaning
The definite article. Truss
trea definite article. Trans
orms ngular Case Masculine Feminine Neuter Nominative ở ή tổ Genitive trữ tột chuếu trữ tộ tạt Dative trữ tộ Auconav viễv Nuac vidő Opoljov Boonkés louda avvěladjev Nuac viễc Nuager, Boonkés, Inpaný kryhlugin-audotootlip_default plugin-audotootlip_bigtv eek reck eening
ngular Case Masculine Feminine Neuter Nominative ở ή tró Gentive tró trất, tró Dative tử tỷ Aμασιαν viớu luag viới Οχοζου βοσιλία louda συνέλαβεν luag viớc, luague; βοσιλές; (αραη) έγρλυρία-autotootitp_default plugin-autotootitp_befault reposition meaning "in". Βαιδιουμες καϊρίμηλη autotootitp_default plugin-autotootitp_bigvai resk eaning
recki reposition meaning "in". Bestloogue; «siiplugin-autotoolilip_default plugin-autotoolilip_bignai reck reck recki
reposition meaning "in". Batildrayux; xaliplugin-audotoolitp_default plugin-audotoolitp_bigxali teek eening
eek eaning
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Note that the property of the second
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a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" filter of; kpoussky sciplogin-autotootlip, default plugin-autotootlip, bigsoil
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And * Also * Both * Even * Too * So
a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" nofficiare inpulgin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_
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ne definite article.
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position mening "in": triplugin-autotoolitig _ defaut plugin-autotoolitig _ bigå Å; tö
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ngular Case Massculine Ferminine Neuter Nominative ό ή το Genitive του της του Dative του Dative του της του Dative του της το

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And * Also * Both * Even * Too * So
The definite article
λόνος in Greek Thought
This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and w
 ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
 Who * Which * What
 t is distinct from ὄτι ("that," introducing indirect speech) and from ὄς as an interrogative in older Greek (meaning ἐπολέμησεν μετὰ Αμεσ
 deans book, scroll or document
 A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son
  asculine noun. Related to the verb λέγω.
 όγος in Greek Thought
The definite article
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἡμερῶν τοῖςplugin-autotooltip_default plugin-autotooltip_bigó, ἡ, τό
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ βασιλεῦσιν Ι
 And * Also * Both * Even * Too * So
                          ects single words or terms or sentences. Π is most frequently translated as "and" ἐκοιμήθη Ιωας μετὰ τῶνplugin-autotooltip_default plugin-autotooltip_bigó, ἡ, τό
 The
 He, she, it * Himself, herself, itself * Sam
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) kalplugin-autotooltip_default plugin-autotooltip_bigka
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ βασιλέων Ισραηλ καὶplugin-autotooltip_default plugin-autotooltip_bigκαί
Core uses Function English Equivalent Τγρίκα| Translation Example (Greek) Example (English) ἀντ αὐτοῦρ|μαία-autotoo|tip default plugin-autotoo|tip bi
  rsonal 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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kaiplugin-autotooltip_default plugin-autotooltip bigkati
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" (Lygav Aµzonacq silc, loads µrvà risplugin-autotoolitp, default plugin-autotoolitp, defau
71 greek
Meaning:
The
The definite article.
Forms
Singular Case Masculine Ferminine Neuter Nominative 6 / 11 of Genitive τοῦ τής τοῦ Dative τοῦ τής ποῦ Dative τοῦ της ποῦ Dative
implication team instances authorities for a contract on the contract of the c
greek
Mexing
* And * Also * Bight * Even * Too * So
is a conjunction that connects single words or terms or sentences. (Γ is most frequently translated as "and" ταρίωρια-autototolip_default pluipin-autototolip_bigô, ή, τό
greek
Meaning:
*The
The definite article.
Forms
Singular Class Masculine Feminine Neuter Nominative ở ή τό Genitive τού τής τοῦ Dative τῷ τῆ λοπὰ τίνερλομία autotoodlip_default playin-autotoodlip_default
greek
Meaning:
*The
The definite article.
Terms
Singular Cass Masculine Feminine Neuter Nominative o ft no Genilive no night no Dative no night no
Meaning
* A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son
Masculine noun. Related to the verb λέγω.
Myor in Greek Thought
Before the New Testament, Alorcy already had deep philosophical use. In Greek philosophy, Alorcy was the rational principle that ordered the universe, the divine reason that structured all things, in Heracitius, Xivycy referred to the unifying national principle behind the constant change in the world Autonous visipliqin-autotoologig_default plugin-autotoologig_default plugin-autotoologig
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" mort opportunity translated as "and" mort opportunity production that connects single words or terms or sentences. IT is most frequently translated as "and" mort opportunity production that connects single words or terms or sentences. IT is
greek
Mesning
* All * Every * The whole
Agjective.
Usage in the New Testament
The sense of mix 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 3.23Romans 3.23John 3.16Colossians 1.17 aplugin-autotooltip_default plugin-autotooltip_default p
greek
ss
*Who *Which *What
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
It is distinct from first ("that," introducing indirect speech) and from fix as an interrogative in older Greek (meaning find/prosplagin-autotoolitip_default plugin-autotoolitip_default)
Meaning:
To Go *To make
This yerb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.
This werb - 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
Verb forms Present tense Person Greek Form olgi, trainspiligin-autotooltip_default piligin-autotooltip_ligin-autotooltip
Verb forms
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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" ovverprapprov in airhybpiugin-autotoolity, default plugin-autotoolity, default plugin-autotoolity, default plugin-autotoolity, biggintic
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Meaning
He, she, R. Himself, herself, itself *Same
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Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) σύστρεμμα έγρλυρία-autotooltip_default plugin-autotooltip_bigh
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	k-plugin-autotoollip_default plugin-autotoollip_bigtv
	greek
	Preposition meaning "in". Ττι πεντεκαθεκάτη, troiplugin-autotoolitip_default plugin-autotoolitip_default plugin-autotoolitip_default plugin-autotoolitip, bijo, ή, τό
	greek
	Meaning:
	• The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative 6 ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ Αμισσιου ωίοῦ luaç βασιλέως (νοδα έβασιλέωνον Ιεροβοαμ ωίος have ἐπὶ lopan) λέγρλυσή»-autotootite_ default þugin-autotootite_bigt
	3)greek
	Preposition meaning "m". Σαμαρτία τισοαράκοντα καϊριίση-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" lipplusjn-autotoolitp_bigtic
	gree
	Meaning:
	* One * First * One thing * Alone * Individual * One ma * Someone
	(if, is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). R agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament. Matthew 8:19(sht 10:30 trock
ı	nai phugin-autotootip_default phugin-autotootip_bigsari
	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" trainprophugin-autotoolitip_biginautotoolitip_biginautotoolitip.
	Meaning:
	*To do *To make
	This werb - to do or make - is used in connection with a large range of activities including creation, coverant formation, obedience, miracles, sin and worship.
	Verb forms
	Present tense Person Greek Form triplugin-autotoolitip_ default plugin-autotoolitip_ bigö, ft, tró
	greek
	Meaning:
	• The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative of η τό Genitive τοῦ της τοῦ Dative τῷ τῃ πουηρολ ἐνώπον κυρίου οἰκ ἀπίστη ἀπό πασῶνρίμοςin autotoolitip_ default plugin-autotoolitp_ bignāς
	greek
ľ	Meaning
	* All * Every * The whole
	Adjective.
	Usage in the New Testament
	The sense of nitic depends on whether it modifies a singular or plural noun, and whether that noun is countable.
	With singular countable nouns = "every" john 1:9john 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:28Romans 3:28Rom
	greek
	Meaning:
	* Who * Which * What
	The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
	It is distinct from the ("that," introducing indirect speech) and from tox as an interrogative in older Greek (meaning Effugartive thoplagin-autotoolity_default plugin-autotoolity_bigd, it, to
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative o ή το Gentilive τού τής τού Dative τώ τή Ισραηλ.

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He, she, it * Himself, herself, itself * Same
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀπέστησεν τὸρlugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
greek
Meaning:
* The
 The
 The
 The
* A god or goddess * God Ισραηλ öplugin-autotooltip_default plugin-autotooltip_bigöς, ἤ, ŏ
 He, she, it * Himself, herself, itself * Same
  ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Ιωνα υἰοῦ Αμαθι τοῦρlugin-autotooltip_default plugin-autotooltip_bigō, ἡ, τό
* The
The definite article.
Singular Case N
greek
Meaning:
* The
The definite article.
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ται
 s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐγκαταλελειμμένους καἰριαφία-autotooltip default plugin-autotooltip bigκα
is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οἰκ ἦνρlugin-autotooltip_default plugin-autotooltip_bigtiμί
είμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").
Singular Case Ma
The definite article.
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sai plugin-autotooltip_defauit plugin-autotooltip, bigsssi
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" σύκ λλέλησεν κύριος (ξαλέψη» replugin-autotooltip_default plugin-autotooltip_bigh, ή, τό
greek
Meaning:
• The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ στόρμα journal pound τωθεν τοῦμμηὶ σωτοκουθίος default plugin-autotooltig, bigó, ή, τό
greek
Meaning:
• The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative 6 ή το Genitive του τής του Dative την τη ούρουνούρισμοί «autotoolity, default plugin-autotoolity, bispolpovóς
77 Meaning:
* The sky * Air * Heaven or heavens
278 occurrences in the New Testament.
Olipavok'; 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 xniplugin-autotoolity_default plugin-autotoolity_bignat
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" founce wirelectplugin-autotoolity_bigainsty
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 (English) Sulplugin-audotootity_default plugin-audotootity_default plugin-audotootity_default
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, 6xd emphasizes the means or channel by which something happens join 1:3Matthew 24:17join 1:32 Timothy 2:10Romans 5:1join 1:17 yrupk; (spoßoug uloi) luxe;

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voi plujim-autorolitip_default plugin-autorolitip_bigerai 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" \"\tiplugin-autotooltip_default plugin-autotooltip_big\(\tilde{0}\), \(\tilde{1}\) \tilde{0}\), \(\tilde{1}\)	
greek	
Meaning:	
*The	
The definite article. Forms	
Singular Case Masculine Feminine Neuter Nominative 6 ή το Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λοπὰ τῶνρίμοβη-autotooltip_ Jefaut plugin-autotooltip_ Jefau, ή, το	
greek	
Meaning:	
• The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominiative ở ή tổ Genitive τοῦ τῆς τοῦ Dative τῷ τῆ λόγωνρίωρι-autotooltip_default plugin-autotooltip_biglik/yoς Meaning	
*A word or words *Statement * Message * Speech * Account * Used in John to mean God the Son	
Masculine noun. Related to the verb Ačyu.	
λόγος in Greek Thought	
Before the New Testament, Aóyoç already had deep philosophical use. In Greek philosophy, Aóyoç was the rational principle that ordered the universe, the divine reason that structured all things. In Heracitus, Aóyoç referred to the unifying rational principle	behind the constant change in the world Ιεροβοαμ καὶριυgin-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" normplugin-autocollip_default plugin-autotoollip_bigning greek	
general grants (Meaning Meaning Meanin	
* All * Every * The whole	
Agective.	
Usage in the New Testament	
The sense of hill depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
With iniqual countable nours + "every" john 1:9john 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23Romans 3:23John 3:16Colossians 1:17 dos (moi/peruplugin-autotoolitip_default plugin-autotoolitip_bignodu	
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.	
ins set in the first and the resident in this easily range of automatic incoming creation, coverain infraident, declarate, minimater, as and mustapp. West forms	
Present tense Person Greek Form xoliplugin-autotoolity_default plugin-autotoolity_bigxal	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
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greek	
Meaning: "The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής τού Dative τῷ τῆ δυναστείαι αὐτούρΙυμin-autotoolitp_default plugin-autotoolitp_bigaύτός	
greek	
Meaning	
* He, she, it * Nimself, herself, itself * Same	
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* And * Also * Both * Even * Too * So	
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greek	
Meaning:	
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The definite article. Forms	
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greek	
Meaning	
* And * Also * Both * Even * Too * So	
s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" tripplugin-autotoollip_default plugin-autotoollip_bigó, fi, tó	
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Meaning:	
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*The The definite article.	
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* The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative 6 ή τό Gentive τοῦ τῆς τοῦ Dative τῷ τῆ Ayunθ τῷρlugin-autotoollip_default plugin-autotoollip_bigh, ή, τό greek Meaning:	
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	* He, she, it * Himself, herself, Isself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
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KJV

- In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.
- He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.
- And he did that which was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.
- Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.
- And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.
- But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.
- He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.
- Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.
- And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.
- Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?
- But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which belongeth to Judah.
- 12 And Judah was put to the worse before Israel; and they fled every man to their tents.
- And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.
- And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.
- Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

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- And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.
- And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.
- And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?
- Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.
- And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.
- And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.
- 22 He built Elath, and restored it to Judah, after that the king slept with his fathers.
- In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.
- And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.
- He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.
- For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.
- And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.
- Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?
- And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

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