

	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 צָאן וּבָקָר הָרְבִּיּה מְאֹד
2	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 לֹא כָבֶדָה
3	הִיָּה plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew הִיָּה 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 בְּרֵא אֱלֹהִים (כַּבֶּשֶׁת הָאֵשׁ הָרִאשׁ וַיַּעֲשֶׂה לְאִישׁ הַבָּא לֹא וַיִּקַּח אֶת אֱלֹו
4	הִיָּה 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 כִּי בְּנֵי מִוֶּת הָאֵשׁ הָעֹשֶׂה זֹאת

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַכִּבְשָׁה יִשְׁלַם אֲרִבְעָתַיִם עֶקֶב אֲשֶׁר אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַדְּבַר הַזֶּה וְעַל אֲשֶׁר לֹא חָמַל
6	הַהוּא?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 אֱלֹהֵיplugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine יִשְׂרָאֵל אֲנֹכִי מִשְׁחִיתִיךָ לְמַלְךְ עַל יִשְׂרָאֵל וְאֲנֹכִי הַצֹּלֶתִיךָ מִיַּד שָׂאוּל

אתָּ לְךָ וְאַתָּה לְךָ 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 בְּיַת אֱלֹהִים (בְּיַת אֱלֹהִים וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

- 8 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 בְּיַת אֱלֹהִים (נְשִׂי אֱדֻנִּיךָ בְּחִיקְךָ וְאַתָּה לְךָ) 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 בְּיַת אֱלֹהִים (בְּיַת אֱלֹהִים וְאֵת) בְּיַת אֱלֹהִים וְאֵת בְּיַת אֱלֹהִים וְאֵת בְּיַת אֱלֹהִים וְאֵת

אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

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For example, in Genesis 1:1 the word is preceded by (דְּבַר 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 3:14 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 אתָּ plugin-autotooltip__default plugin-autotooltip_big

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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 (אֲנִי הָחֵלֵי הַכִּיֹּת בְּחָרֵב וְאֵת) 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 (אֲשֶׁתּוֹ לְקַחְתָּ לָךְ לְאִשָּׁה וְאֵת) 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 (הָרָגְתָּ בְּחָרֵב בְּנֵי עַמּוֹן) בְּרָא אֱלֹהִים

10	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 (אֵשֶׁת אֹרִיגָה הַחַתִּי לְהִיּוֹת plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיגָה 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 לָךְ לְאִשָּׁה
11	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 הִנְנִי מְקִים עֲלֶיךָ רָעָה מִבֵּיתְךָ 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 בָּרָא אֱלֹהִים (נָשִׂיךְ לְעִינֶיךָ וְנִתְּתִי לְרַעֲיֶיךָ וְשָׁכַב עִם נָשִׂיךְ לְעִינֵי הַשָּׁמַשׁ הַזֹּאת
12	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 בָּרָא אֱלֹהִים (הַדְּבַר הַזֶּה נִגְדָּה כָּל יִשְׂרָאֵל וְנִגְדָּה הַשָּׁמַשׁ

13	יהוהָ 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 יהוה גם דוד אל נתן חטאתי ליהוה 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 העביר חטאתך לא תמות יהוה
14	אתָ 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 אֱלֹהִים (אֵלֶּיךָ 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 בדרך הנה גם הכן היקוד לך מות ימות

	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.
15	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 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 (הַיָּלֵךְ אֶשֶׁר יָלְדָה אֵשֶׁת אֹרִיָּה לְדָוִד וַיֵּאָנֶשׁ
	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 (הָאֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big אֱלֹהִים hebrew Meanings:
16	* God * god * goddess * divine ones * angels Noun, masculine אֶרֶץ וַיָּבֵא וְלֶן וְשָׁכַב אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big אֶרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1

	אָרץ plugin-autotooltip__default plugin-autotooltip_big אָרץ וְיָקָמוּ זִקְנֵי בֵיתוֹ עָלָיו לְהַקִּימוֹ מִן הָאָרֶץ hebrew Meaning: 17 * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אָרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 וְלֹא אָבָה וְלֹא בָרָא אֶתֶּם לָחֶם
18	הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בְּיוֹם הַשְּׁבִיעִי וַיִּמָּת הַיֶּלֶד וַיִּרְאוּ עֲבָדֵי דָוִד לְהַגִּיד לוֹ כִּי מֵת הַיֶּלֶד כִּי אָמְרוּ בְּיוֹם הַיֶּלֶד חֵי דַבְּרָנוּ אֵלָיו וְלֹא שָׁמַע בְּקוֹלָנוּ וְאֵיךְ נֹאמַר אֵלָיו מֵת הַיֶּלֶד וְעָשָׂה רָעָה הַיֶּלֶד חֵי דַבְּרָנוּ אֵלָיו וְלֹא שָׁמַע בְּקוֹלָנוּ וְאֵיךְ נֹאמַר אֵלָיו מֵת הַיֶּלֶד וְעָשָׂה רָעָה הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 וַיִּרְא דָּוִד כִּי עֲבָדָיו מִתְלַחֲשִׁים וַיִּבֶן דָּוִד כִּי מֵת הַיֶּלֶד וַיֹּאמֶר דָּוִד אֶל עֲבָדָיו הֲמַת הַיֶּלֶד וַיֹּאמְרוּ מֵת
19	וַיִּרְא דָּוִד כִּי עֲבָדָיו מִתְלַחֲשִׁים וַיִּבֶן דָּוִד כִּי מֵת הַיֶּלֶד וַיֹּאמֶר דָּוִד אֶל עֲבָדָיו הֲמַת הַיֶּלֶד וַיֹּאמְרוּ מֵת

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	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (בַּת שֶׁבַע אֲשֶׁתוֹ וַיְבָא אֵלָיָהּ וַיִּשְׁכַּב עִמָּהּ) אתָּplugin-autotooltip__default plugin-autotooltip_big וַיִּקְרָא וַתִּקְרָא אֶת 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.
24	אתָּplugin-autotooltip__default plugin-autotooltip_big וַיְהִי הָיָה 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 אֶהְיֶה
25	אתָּplugin-autotooltip__default plugin-autotooltip_big וַיִּשְׁלַח בְּיָד נָתַן הַנְּבִיא וַיִּקְרָא אֶת 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 (שָׁמוֹ יְדִידָהּ בַּעֲבוּר יְהוָה) אתָּplugin-autotooltip__default plugin-autotooltip_big וַיְהִי הָיָה 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

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew
26	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 עֵינֵי הַמַּלּוּכָה (עֵינֵי הַמַּלּוּכָה)
27	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 עֵינֵי הַמַּלּוּכָה (עֵינֵי הַמַּלּוּכָה)
28	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 יִתֵּן הָעָם וְחַנּוּהָ עַל הָעִיר וְלִכְדָּהּ פֶּן (יִתֵּן הָעָם וְחַנּוּהָ עַל הָעִיר וְלִכְדָּהּ פֶּן) 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 הָעִיר וְנִקְרָא שְׁמִי עָלֶיהָ (הָעִיר וְנִקְרָא שְׁמִי עָלֶיהָ)
29	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 כָּל הָעָם וַיִּלְדוּ רַבְתָּה וַיִּלְחָם בָּהּ וַיִּלְכְּדוּהָ (כָּל הָעָם וַיִּלְדוּ רַבְתָּה וַיִּלְחָם בָּהּ וַיִּלְכְּדוּהָ)

30	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 בָּרָא אֱלֹהִים (עֲטַרְת מְלָכִם מְעַל רֹאשׁוֹ וּמִשְׁקָלָה כֶּכֶר) הָיָה plugin-autotooltip__default plugin-autotooltip_big וְיָבֹא יִקְרָה וְהָיָה 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 על ראש דוד ושלל העיר הוציא הרבה מאד
31	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 בָּרָא אֱלֹהִים (הָעֵם אֲשֶׁר בָּהּ הוּצֵא וַיֵּשֶׁם בְּמִגְרָה) אתָּ plugin-autotooltip__default plugin-autotooltip_big וַיִּבְחַרְצִי הַבְּרָזָל וַיִּבְמַזְרֹת הַבְּרָזָל וְהַעֲבִיר אוֹתָם 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 (בַּמְלָכִין בַּמְלָכִין וְכִן יַעֲשֶׂה לְכָל עָרֵי בְנֵי עַמּוֹן וַיָּשֶׁב דָּוִד וְכָל הָעָם יְרוּשָׁלַם

ESV

1	And the LORD sent Nathan to David. He came to him and said to him, “There were two men in a certain city, the one rich and the other poor.
2	The rich man had very many flocks and herds,
3	but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him.
4	Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him.”
5	Then David's anger was greatly kindled against the man, and he said to Nathan, “As the LORD lives, the man who has done this deserves to die,
6	and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”
7	Nathan said to David, “You are the man! Thus says the LORD, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul.

8	And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more.
9	Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites.
10	Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.'
11	Thus says the LORD, 'Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.
12	For you did it secretly, but I will do this thing before all Israel and before the sun.'"
13	David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die.
14	Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die."
15	Then Nathan went to his house. And the LORD afflicted the child that Uriah's wife bore to David, and he became sick.
16	David therefore sought God on behalf of the child. And David fasted and went in and lay all night on the ground.
17	And the elders of his house stood beside him, to raise him from the ground, but he would not, nor did he eat food with them.
18	On the seventh day the child died. And the servants of David were afraid to tell him that the child was dead, for they said, "Behold, while the child was yet alive, we spoke to him, and he did not listen to us. How then can we say to him the child is dead? He may do himself some harm."
19	But when David saw that his servants were whispering together, David understood that the child was dead. And David said to his servants, "Is the child dead?" They said, "He is dead."
20	Then David arose from the earth and washed and anointed himself and changed his clothes. And he went into the house of the LORD and worshiped. He then went to his own house. And when he asked, they set food before him, and he ate.
21	Then his servants said to him, "What is this thing that you have done? You fasted and wept for the child while he was alive; but when the child died, you arose and ate food."
22	He said, "While the child was still alive, I fasted and wept, for I said, 'Who knows whether the LORD will be gracious to me, that the child may live?'
23	But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me."
24	Then David comforted his wife, Bathsheba, and went in to her and lay with her, and she bore a son, and he called his name Solomon. And the LORD loved him
25	and sent a message by Nathan the prophet. So he called his name Jedidiah, because of the LORD.
26	Now Joab fought against Rabbah of the Ammonites and took the royal city.
27	And Joab sent messengers to David and said, "I have fought against Rabbah; moreover, I have taken the city of waters.
28	Now then gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called by my name."
29	So David gathered all the people together and went to Rabbah and fought against it and took it.
30	And he took the crown of their king from his head. The weight of it was a talent of gold, and in it was a precious stone, and it was placed on David's head. And he brought out the spoil of the city, a very great amount.
31	And he brought out the people who were in it and set them to labor with saws and iron picks and iron axes and made them toil at the brick kilns. And thus he did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem.

NIV

1	The LORD sent Nathan to David. When he came to him, he said, "There were two men in a certain town, one rich and the other poor.
2	The rich man had a very large number of sheep and cattle,
3	but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him.
4	"Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him."
5	David burned with anger against the man and said to Nathan, "As surely as the LORD lives, the man who did this deserves to die!
6	He must pay for that lamb four times over, because he did such a thing and had no pity."
7	Then Nathan said to David, "You are the man! This is what the LORD, the God of Israel, says: 'I anointed you king over Israel, and I delivered you from the hand of Saul.
8	I gave your master's house to you, and your master's wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more.
9	Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites.
10	Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.'
11	"This is what the LORD says: 'Out of your own household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight.
12	You did it in secret, but I will do this thing in broad daylight before all Israel.'"
13	Then David said to Nathan, "I have sinned against the LORD." Nathan replied, "The LORD has taken away your sin. You are not going to die.
14	But because by doing this you have made the enemies of the LORD show utter contempt, the son born to you will die."
15	After Nathan had gone home, the LORD struck the child that Uriah's wife had borne to David, and he became ill.
16	David pleaded with God for the child. He fasted and went into his house and spent the nights lying on the ground.
17	The elders of his household stood beside him to get him up from the ground, but he refused, and he would not eat any food with them.
18	On the seventh day the child died. David's servants were afraid to tell him that the child was dead, for they thought, "While the child was still living, we spoke to David but he would not listen to us. How can we tell him the child is dead? He may do something desperate."
19	David noticed that his servants were whispering among themselves and he realized the child was dead. "Is the child dead?" he asked. "Yes," they replied, "he is dead."
20	Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the LORD and worshiped. Then he went to his own house, and at his request they served him food, and he ate.
21	His servants asked him, "Why are you acting this way? While the child was alive, you fasted and wept, but now that the child is dead, you get up and eat!"
22	He answered, "While the child was still alive, I fasted and wept. I thought, 'Who knows? The LORD may be gracious to me and let the child live.'
23	But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

24	Then David comforted his wife Bathsheba, and he went to her and lay with her. She gave birth to a son, and they named him Solomon. The LORD loved him;
25	and because the LORD loved him, he sent word through Nathan the prophet to name him Jedidiah.
26	Meanwhile Joab fought against Rabbah of the Ammonites and captured the royal citadel.
27	Joab then sent messengers to David, saying, "I have fought against Rabbah and taken its water supply.
28	Now muster the rest of the troops and besiege the city and capture it. Otherwise I will take the city, and it will be named after me."
29	So David mustered the entire army and went to Rabbah, and attacked and captured it.
30	He took the crown from the head of their king -its weight was a talent of gold, and it was set with precious stones-and it was placed on David's head. He took a great quantity of plunder from the city
31	and brought out the people who were there, consigning them to labor with saws and with iron picks and axes, and he made them work at brickmaking. He did this to all the Ammonite towns. Then David and his entire army returned to Jerusalem.

NLT

1	So the LORD sent Nathan the prophet to tell David this story: "There were two men in a certain town. One was rich, and one was poor.
2	The rich man owned a great many sheep and cattle.
3	The poor man owned nothing but one little lamb he had bought. He raised that little lamb, and it grew up with his children. It ate from the man's own plate and drank from his cup. He cuddled it in his arms like a baby daughter.
4	One day a guest arrived at the home of the rich man. But instead of killing an animal from his own flock or herd, he took the poor man's lamb and killed it and prepared it for his guest."
5	David was furious. "As surely as the LORD lives," he vowed, "any man who would do such a thing deserves to die!
6	He must repay four lambs to the poor man for the one he stole and for having no pity."
7	Then Nathan said to David, "You are that man! The LORD, the God of Israel, says: I anointed you king of Israel and saved you from the power of Saul.
8	I gave you your master's house and his wives and the kingdoms of Israel and Judah. And if that had not been enough, I would have given you much, much more.
9	Why, then, have you despised the word of the LORD and done this horrible deed? For you have murdered Uriah the Hittite with the sword of the Ammonites and stolen his wife.
10	From this time on, your family will live by the sword because you have despised me by taking Uriah's wife to be your own.
11	"This is what the LORD says: Because of what you have done, I will cause your own household to rebel against you. I will give your wives to another man before your very eyes, and he will go to bed with them in public view.
12	You did it secretly, but I will make this happen to you openly in the sight of all Israel."
13	Then David confessed to Nathan, "I have sinned against the LORD." Nathan replied, "Yes, but the LORD has forgiven you, and you won't die for this sin.
14	Nevertheless, because you have shown utter contempt for the LORD by doing this, your child will die."
15	After Nathan returned to his home, the LORD sent a deadly illness to the child of David and Uriah's wife.
16	David begged God to spare the child. He went without food and lay all night on the bare ground.
17	The elders of his household pleaded with him to get up and eat with them, but he refused.

18	Then on the seventh day the child died. David's advisers were afraid to tell him. "He wouldn't listen to reason while the child was ill," they said. "What drastic thing will he do when we tell him the child is dead?"
19	When David saw them whispering, he realized what had happened. "Is the child dead?" he asked. "Yes," they replied, "he is dead."
20	Then David got up from the ground, washed himself, put on lotions, and changed his clothes. He went to the Tabernacle and worshiped the LORD. After that, he returned to the palace and was served food and ate.
21	His advisers were amazed. "We don't understand you," they told him. "While the child was still living, you wept and refused to eat. But now that the child is dead, you have stopped your mourning and are eating again."
22	David replied, "I fasted and wept while the child was alive, for I said, 'Perhaps the LORD will be gracious to me and let the child live.'
23	But why should I fast when he is dead? Can I bring him back again? I will go to him one day, but he cannot return to me."
24	Then David comforted Bathsheba, his wife, and slept with her. She became pregnant and gave birth to a son, and they named him Solomon. The LORD loved the child
25	and sent word through Nathan the prophet that they should name him Jedidiah (which means "beloved of the LORD"), as the LORD had commanded.
26	Meanwhile, Joab was fighting against Rabbah, the capital of Ammon, and he captured the royal fortifications.
27	Joab sent messengers to tell David, "I have fought against Rabbah and captured its water supply.
28	Now bring the rest of the army and capture the city. Otherwise, I will capture it and get credit for the victory."
29	So David gathered the rest of the army and went to Rabbah, and he fought against it and captured it.
30	David removed the crown from the king's head, and it was placed on his own head. The crown was made of gold and set with gems, and it weighed seventy-five pounds. David took a vast amount of plunder from the city.
31	He also made slaves of the people of Rabbah and forced them to labor with saws, iron picks, and iron axes, and to work in the brick kilns. That is how he dealt with the people of all the Ammonite towns. Then David and all the army returned to Jerusalem.

LXX

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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" τὸplugin-autotooltip__default plugin-autotooltip_bigὀ
	greek
	The definite article μένῃτι οὐδέν ἄλλ ᾧ ἀνὰς μία μικρὰ ἦν ἐκτρίστοι καιplugin-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" περιμενούστο καιplugin-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" ἐξέθρεψεν αὐτήνplugin-autotooltip__default plugin-autotooltip_bigαὐτόρ
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καιplugin-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" ἡδρόνη μετ' αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτόρ
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καιplugin-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" μετὰ τοῦplugin-autotooltip__default plugin-autotooltip_bigὀ
	greek
	The definite article οὖν αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτόρ
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐν τοῦplugin-autotooltip__default plugin-autotooltip_bigὀ
	greek
	The definite article αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτόρ
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐκ τοῦplugin-autotooltip__default plugin-autotooltip_bigὀ
	greek
	The definite article δευτοῦ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτόρ
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἥρθεν καιplugin-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" ἐκ τοῦplugin-autotooltip__default plugin-autotooltip_bigὀ
	greek
	The definite article νοτηρίου αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτόρ
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐμνευ καιplugin-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" ἐνplugin-autotooltip__default plugin-autotooltip_bigεἰ
	greek
	Preposition meaning "in". τοῦplugin-autotooltip__default plugin-autotooltip_bigὀ
	greek
	The definite article κόλμη αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτόρ
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐκάθεν καιplugin-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" ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰ
	greek
	εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").
	It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτόρ
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὡς θυγάτηρ

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" καὶ greek The definite article ὁ greek The definite article ἡ 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" καὶ greek The definite article οὗτος greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ 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" καὶ greek The definite article οὗτος greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ greek The definite article αὐτός Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ποιῶ greek The definite article ὁ greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτόν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ 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" καὶ greek The definite article ἡ greek The definite article ὁ 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" καὶ Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ποιῶ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ greek The definite article ὁ greek The definite article ὁ greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτόν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ	
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	τάδε λέγει κύριος ἰσοῦ ἐγὼ ἐξεγέρω ἐπὶ σὲ κατὰ ἐκ τοῦ greek The definite article οἰκου σου 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" ἀλλήλων τῶν greek The definite article γυναικὶς σου κατ' ὀφθαλμοῦ σου 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" δύσω τοῖς greek The definite article πληθόν σου 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" κοιμηθῆσεται μετὰ τῶν greek The definite article γυναῖκων σου ἐναντίον τοῖς greek The definite article ἡλίου τούτου greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἵτι οὐ ἐποίησας Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form κρῶν Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form τῷ greek The definite article ῥῆμα τούτου greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ὅς 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 3:23John 3:16Colossians 1:17 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" ἀλλ' ἐναντὶ τούτου greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 greek The definite article ἡλίου καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἐπὶ ἐνεν δαυὶδ τῷ greek The definite article Ναθαν ἡμῶν greek The definite article κυρίῳ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἐπὶ ἐνεν Ναθαν πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... δαυὶδ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" κύριος παρεβίβασεν τῷ greek The definite article ἡμῶν
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1	And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.
2	The rich man had exceeding many flocks and herds:
3	But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.
4	And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.
5	And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:
6	And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.
7	And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;
8	And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.
9	Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.
10	Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.
11	Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.
12	For thou didst it secretly: but I will do this thing before all Israel, and before the sun.
13	And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.
14	Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.
15	And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.
16	David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.
17	And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.
18	And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?
19	But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.
20	Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.
21	Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.
22	And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?

23	But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.
24	And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.
25	And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.
26	And Joab fought against Rabbah of the children of Ammon, and took the royal city.
27	And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.
28	Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.
29	And David gathered all the people together, and went to Rabbah, and fought against it, and took it.
30	And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.
31	And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

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