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2 Samuel 12

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

Text

Hebrew

יָהוָהplugin-autotooltip_default plugin-autotooltip_bigוְיִּשְׁלֵח יָהוֶה

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 پير plugin-autotooltip_big الموات ا

1 hebrew

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

For example, in Genesis 1:1 the word is preceded by בָּרֵא אֱלֹהֵים (נָתֶן אֶל דָּגֶד וַיָּבָאׁ אֵלָיו וַיָּאֹמֶר לוֹ שְׁנֵי פּרָא אָנְשִּׁים הִיוּ plugin-autotooltip_default plugin-autotooltip_bigאָנְשִּׁים הִיוּ

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 אָטָר אָטֶּת אָטֶד נְשָׁטִיר וְאָטֶד רָאשׁ הַיָּה plugin-autotooltip__default plugin-autotooltip_bigבְּעָשִּׁיר הָיֶה

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ּוְלָרֵשׁ אֵין כֹּל כִּי^{*} אִם כִּבְשָּׁה אַחֶת קְטַנָּה אֲשֶׁר קָנָּה וַיְחַיֶּה וַתִּגְדֵּל עִמֶּוֹ וְעִם בָּנֵיו יַחְדֵּו מִפִּּתּוֹ תּאֹכַׁל וּמִכֹּסְוֹ תִשְׁתֶּה וּבְחֵיקּוֹ הָיָהplugin-autotooltip_default plugin-autotooltip_bigהָיּבָּב וַתִּהִי חַלָּבְּי מִבְּהִייִּ

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ניָבאׁ הֵלֶדּ ֶּלְאֵישׁ הֱעָשִּׁיר װַיַּחְמֹל לָקָחַת מִצּאֹנוֹ וּמִבְּקָלוֹ לַעֲשׁׂוֹת לָאֹרֵחַ הַבָּא לֶוֹ וַיִּקַּח אֶתplugin-autotooltip_default plugin-autotooltip_bigאַ

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יָהוָהplugin-autotooltip_default plugin-autotooltip_bigיַחַר אַף דָּוֶד בָּאֵישׁ מְאָד וַיּׂאמֶר אֵל נָתָּׁן חַי יִהוָּה

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.

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אתplugin-autotooltip_default plugin-autotooltip_biqאַת

hebrew

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For example, in Genesis 1:1 the word is preceded by בָּרֵא אֱלֹהֵים (הַכִּבְשֶׂה יְשַׁלֵּם אַרְבַּעְתָּיִם עַׁקֶב אֲשֶׁר אָתplugin-autotooltip_default plugin-autotooltip_bigאַל אֶת

hebrew

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יָהוָהplugin-autotooltip_default plugin-autotooltip_bigויָאמֶר נָתֶן אֵל דָּוֶד אַתָּה הָאֵישׁ כֹּה אָמֵּר יִהוָה

hebrew

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hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine יִשִּׂרָאֵל אַנֹכִּי הָצַלְתֵּיךְ מְשַׁרְאֵּיל נָל יִשְּׂרָאֵל וְאַנֹכֵי הָצַלְתֵּיךְ מְיָּד שַׁאִוּל

אָת plugin-autotooltip default plugin-autotooltip bigאַתּנָּה לְּךְּׁ אֲת

hebrew

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hebrew

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hebrew

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hebrew

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For example, in Genesis 1:1 the word is preceded by אֲלֹהֵים (דְּבַר יְהוָה plugin-autotooltip_default plugin-autotooltip_big יְהוַהםּ

hebrew

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hebrew

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hebrew

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אֶת פָּיִר נַתִּפָּח אֶת plugin-autotooltip_default pluginautotooltip_bigאַ אַד עוֹלֶם עֻקֶּב פֵּי בְּזִּלְּנִי וַתִּפַּח אֶת את

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hebrew

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יָהוָהplugin-autotooltip_default plugin-autotooltip_bigהְיָה אָמֶר יְהוָה

hebrew

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אֶת בָּפֶּתֶר וַאֲנִי אֶעֱשֶּׁהֹ אֶת plugin-autotooltip_default plugin-autotooltip_bigבְּי אַתָּה עָשִׂיתָ בַּפֶּתֶר וַאֲנִי אֶעֱשֶּׂהֹ אֶת

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יָהוַהplugin-autotooltip_default plugin-autotooltip_biqוַיָּאׁמֵר דָּוִד' אֱל נָתָּׁן חָטֶאתִּי לֵיהוֶה

hebrew

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את plugin-autotooltip default plugin-autotooltip bigאפס כּי נאץ נאצתּ את

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hebrew

14

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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 מָּנָת נַּבֶּר תַּאֶּה נַּם תַבֶּר תַּאֶה נַּם תַבֶּר תַּאֶה נַּם תַבֶּר תַּאֶה נַם תַבֶּר תַּאֶה נַם תַבֶּר תַּאֶה נִּם תַבֶּר תַּאֶה נִּם תַבָּר תַּאֶה נִּם תַבֶּר תַּאֶה נִּם תַבֶּר תַּאֶה נִּם תַבֶּר תַּאֶה נִּם תַבֶּר תַּאֶה נִּם תַבָּר תַּאֶה נִּם תַבָּר תַּאֶה נִּם תַבָּר תַּאֶה נִּם תַבָּר תַּאֶה נִּם תַּבָּר תַּאֶה נִּם תַבָּר תַּאֶה נִּם תַּבְּר תַּאֶה נִבְּר תַּאֶה נִּם תַּבְּר תַּאֶה נִּם תַּבְּר תַּאֶה נִּם תַּבְּר תַּאָה נִבְּר תַּאֶה נִבְּר תַּאֶה נִּבְּר תַּאָה נִבְּר תַּאֶה נִבְּר תַּאָה נִבְּר תַּאָה נִבְּר תַאָּה נִבְּר תַּאָה נִבְּר תַּאָר תַּאָה נִבְּר תַּאָה נִבְּר תַּאָה נִבְּר תַּאָה נִבְּר תַּאָה נִבְּר תַּאָה נִּם תַּבְּר תַּאָה נִבְּר תַּאָה נִבְּר תַּאָה נִבְּר תַּאָה נִבְּר תַּאָה נִבְּר תַּאָר תַּאָּר נִבְּר תַּאָה נִבּר תַּאָה נִבּר תַּאָּר תַּתְּר תַּעָּר תַּם תַּבְּר תַּאָּר נִבּר תַּאָר תַּבְּר תַּאָר תַּאָר מִיּיִילְּיוֹד לְּבְּר תַּאָר תַּיּילְּיוֹד לְּבְּר תַּאָּר נִבְּר תַּאָּר תַּעְּר תַּבְּר תַּעְּר תַּבּי תְּבּר תַּתְּי מִיּילְיוֹד לְּבְּר תַּאָּר מִּיִילְיוֹד לְּבְּר תַּבְּר תַּבְּר תַּבְּי תְּבְּי תְּיִּילְיוֹד לְּבְּר תַּבְּי תְּבּי תַּבְּר תַּבְּיּר תַּבְּי תְּבְּיּבְיּת תַּבְּר תַּבְּיּת תַּבְּר תַּבְּיּת תַּבְּר תַּבְּיּר תַּבְּיּת תְּבְּיּת תְּבְּיּת תַּבְּר תַּבְּיּת תַּבְּיּת תְּבְּיּת תַּבְּיּת תְּבְּיִיתְּיִּיּת תְּבְּית תְּבְּיּת תַּבְּית תְּבְּיּת תְּבְּית תְּבְּיּת תַּבְּיּת תְּבְּבְּר תַּבְּיּת תְּבְּיּת תְּבְּית תְּבְּיּת תְּבְּית תְּבְּיּת תְּבְּית תְּבְּיּת תְבּיּת תְּבְּיּב תְּבּית תְּבּית תְּבְּית תְּבּית תְּבְיּבּית תְּבּית תְּבְּית תְּבּית תְּבּית תְבּית תְּבּית תְּבּית תְּבְּית תְּבְּית תְּבּית תְבּיּת תְבּיּת תְ

יָהוָה plugin-autotooltip_default plugin-autotooltip_bigיַלֶדְ נָתֶן אֱל בֵּיתֵוֹ וַיִּגְּף יְהוָה

hebrew

Meaning

* Yahweh - God's personal name

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

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hebrew

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

For example, in Genesis 1:1 the word is preceded by בָּרֵא אֱלֹהֵים (הַיֻּּלֶד אֲשֶׁר יָלְדֶה אֱשֶׁת אוּרִיֳּה לְדָוֶד

אַת plugin-autotooltip_default plugin-autotooltip_bigאַת אָת

hebrew

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For example, in Genesis 1:1 the word is preceded by בָּהֵים (הָאֱלֹהֶים) פְּרֵא אֱלֹהֵים plugin-autotooltip default plugin-autotooltip big

hebrew

Meanings:

16 * God * god * goddess * divine ones * angels

Noun, masculine בְּעִד הַגָּעֵר וַיָּצֶם דְּוִד ֹצֹוֹם וּבֵא וְלֶן וְשָׁכַב אֱרְצָה plugin-autotooltip_default plugin-autotooltip bigy:אֵרֵץ

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 (שַׁמֵים), the phrase indicates the entire created order.Genesis 12:1

2025/10/30 15:09 9/37 2 Samuel 12

אָרֵץ plugin-autotooltip_ default plugin-autotooltip_bigyאַרָץ בֵּיתוֹ עַלָּיו לַהַקִּימִוֹ מָן הָאָרֵץ

hebrew

Meaning:

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

When coupled with heavens (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 וְלָאׁ בָּרֵא אָתֵּם לֶחַם

ָּהָיָם plugin-autotooltip default plugin-autotooltip bigמַיְהֵי

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 בּיִּוֹם הַשְּׁבִיעֵי וַיָּמֶת הַיֶּלֶד וַיִּרְאוּ עַבְדֵּי דְוֹד לְהַגְּיד לִוֹ כִּי מֵת הַיֶּלֶד כֵּי אֲמְרוּ 18 הָיָהplugin-autotooltip_default plugin-autotooltip_big...

hebrew

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וַיַּרָא דָּוֹד פֶּי עֲבָדָיוֹ מְתַלַחֲשִּׁים וַיָּבֶן דָּוֶד כֵּי מֵת הַיָּלֶד וַיּאֹמֶר דָּוֶד אֶל עֲבָדֵיו הֲמֵת הַיֶּלֶד וַיִּאֹמְרוּ מֵת |19

ארץplugin-autotooltip default plugin-autotooltip bigy:ארץ

hebrew

Meaning:

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

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

When coupled with heavens (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 יְהוָּהplugin-autotooltip_default plugin-autotooltip_big:יְרְחֵץ וַיִּּטֵבֶּר שִׁמְלֹתִּיו וַיִּבְאׁ בֵּית יְהוֶה

20

hebrew

Meaning

* Yahweh - God's personal name

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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 וַיִּשְׁיִמוּ לֵוֹ לֵחֶם וִיּאֹבֶל

עַבְּדָיוֹ אֵלֶיו מֶה הַדָּבֵר הַזֶּה אֲשֶׁר עָשֻׂיתָה בַּעֲבֿוּר הַיֶּלֶד חַי צַמְתִּי וַמֵּבְדָּ וְכַאֲשֶׁר מֵת הַיֶּּלֶד קַמְתְּ וַתְּאֹכַל לֱחֶם 12 plugin-autotooltip_default plugin-autotooltip autotooltip bigחַנִּי יְהוֶה

hebrew

Meaning

22 * Yahweh - God's personal name

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ַוְעַתָּה מֶת לַמָּה זֶּה אָנִי צָּם הָאוּכָל לָהַשִּׁיבָוֹ עוֹד אָנִי הֹלֶדְ אַלָּיו וְהָוּא לָא יַשִּוּב אֶלֵי

אַת plugin-autotooltip default plugin-autotooltip bigאַת

hebrew

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

For example, in Genesis 1:1 the word is preceded by בָּרֵא אֱלֹתֵים (בַּת שֶׁבַע אִשְׁתֹּוֹ וַיִּבְאֹ אֵלֶיהָ וַיִּשְׁכַּב עִמֶּהְ נִיִּשְׁכַּב עִמֶּה וֹיִשְׁרָא וַתְּקְרֵא אָת.
אָת plugin-autotooltip_default plugin-autotooltip_bigאָת שֶׁב בּּן ויִקרא וַתְּקְרֵא 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.

For example, in Genesis 1:1 the word is preceded by פָּרָא אֱלֹהֵים (שְׁמוֹ שְׁלֹמֹה וַיִהוֶה plugin-autotooltip_default plugin-autotooltip_bigភוָה יָהוָה

hebrew

Meaning

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אָת מָלָח בִּיַד' נָתֶן הַנָּבִּיא וַיִּקְרֵא אֶת plugin-autotooltip_default plugin-autotooltip_big 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.

For example, in Genesis 1:1 the word is preceded by בָּעֶבְוּר יְהוֶה בַּעֲבְוּר יְהוֶה plugin-autotooltip default plugin-autotooltip big יְהוַה

25 hebrew

Meaning

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אָת פוּן ניִלְכִּד אָת plugin-autotooltip default plugin-autotooltip bigאָת בְּנֵי עְמִוֹן נַיְלְכָּד אָת

hebrew

<mark>26</mark>The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by בָּרֵא אֱלֹהֵים (עֵיר הַמְּלוּכָה

autotooltip bigאַת

hebrew

27

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 בַּרָא אֱלֹהֵים (עֵיר הַמֵּיִם

אתplugin-autotooltip default plugin-autotooltip bigאַת אַסֹף אַת

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 בַּרָא אַלהַים (יֶתַר הַעֶּׁם וַחָנָה עַל הַעִיר וַלְכַדָה פַּן אלכּד אַניּ אַת plugin-autotooltip default plugin-autotooltip bigאַר

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 בַּרָא אַלהַים (הַעִּיר ונקרָא שׁמִי עַלָיהַ

את plugin-autotooltip default plugin-autotooltip bigאלף דוד את

hebrew

²⁹The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by בַּרָא אֱלֹהֵים (כָּל הָעֶם וַיֶּלֶדְ רַבָּתָה וַיִּלֶּחֶם בָּהּ וַיִּלֶכְּדָה

2025/10/30 15:09 13/37 2 Samuel 12

אָת plugin-autotooltip default plugin-autotooltip bigאָת אָת

hebrew

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For example, in Genesis 1:1 the word is preceded by בָּרֵא אֱלֹהֵים (עֲטֶרֶת מַלְכָּם מֵעַּל רֹאשׁוֹ וּמִשְׁקָלְהּ כִּכֵּר הָיָה plugin-autotooltip_default plugin-autotooltip_big. הָיָה plugin-autotooltip_big.

30

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 עַל רָאשׁ דָּוֶד וּשְׁלֵל הָעֶיר הוֹצֶיא הַרְבֵּה מְאִד

ואֶת plugin-autotooltip_default plugin-autotooltip_bigאָת

hebrew

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hebrew

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

For example, in Genesis 1:1 the word is preceded by בָּמֵלְבֵּׁן וְכֵן יַעֲשֶּׁה לְכָּל עָרֵי בְנֵי וְכָּל עָרֵי בְנֵי וְכָל עָרֵי בְנֵי וְכָל הָאֶם יִרוּשְׁלָם עַמִּוֹן וַיֵּשְׁב דְּוֵד וְכָל הָאֶם יִרוּשְׁלָם

ESV

- 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,
- 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.
- 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."
- 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."
- 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.

- 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.
- 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.
- 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.'
- 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."
- 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.
- Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die."
- Then Nathan went to his house. And the LORD afflicted the child that Uriah's wife bore to David, and he became sick.
- David therefore sought God on behalf of the child. And David fasted and went in and lay all night on the ground.
- 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.
- 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."
- 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."
- 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.
- 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."
- 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?'
- 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."
- 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 loab fought against Rabbah of the Ammonites and took the royal city.
- And Joab sent messengers to David and said, "I have fought against Rabbah; moreover, I have taken the city of waters.
- 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.
- 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.
- 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.

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NIV

- 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,
- 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.
- "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."
- 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."
- 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.
- 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.
- 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.'
- "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."
- 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.
- But because by doing this you have made the enemies of the LORD show utter contempt, the son born to you will die."
- After Nathan had gone home, the LORD struck the child that Uriah's wife had borne to David, and he became ill.
- David pleaded with God for the child. He fasted and went into his house and spent the nights lying on the ground.
- 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.
- On the seventh day the child died. David's servants were afraid to tell him that the child was 18 dead, for they thought, "While the child was still living, we spoke to David but he would not list
- 18 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."
- 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."
- 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.
- 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!"
- 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.'
- 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."

- 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.
- Joab then sent messengers to David, saying, "I have fought against Rabbah and taken its water supply.
- 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.
- 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
- 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

- 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.
- 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.
- 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."
- 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."
- 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.
- 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.
- 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.
- "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."
- 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.
- Nevertheless, because you have shown utter contempt for the LORD by doing this, your child will die."
- 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.

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- 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?"
- When David saw them whispering, he realized what had happened. "Is the child dead?" he asked. "Yes," they replied, "he is dead."
- 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.
- 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."
- 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.'
- 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."
- 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
- and sent word through Nathan the prophet that they should name him Jedidiah (which means "beloved of the LORD"), as the LORD had commanded.
- 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.
- Now bring the rest of the army and capture the city. Otherwise, I will capture it and get credit for the victory."
- So David gathered the rest of the army and went to Rabbah, and he fought against it and captured it.
- 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.
- 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

ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀπέστειλεν κύριος τὸνρlugin-autotooltip_default plugin-autotooltip_bigó eposition. Occurs 703 times in the New Testament. npó; 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, wh And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἰσῆλθεν πρὸςριαφίn-autotooltip default pluqin-autotooltip default pluqin-autotooltip default pluqin-autotooltip greek * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About eposition. Occurs 703 times in the New Testament. ούς 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 ph. αὐτὸγρlugin-autotooltip_default plugin-autotooltip_bigoὐτός ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶρlugin-autotooltip_default plugin-autotooltip_bigκα ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἶπεν ἀὑτῷplugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_default plugin-autotooltip_bigαὑτὸ 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) δύο ἦσανplugin-autotooltip_default plugin-autotooltip_bigtlμί εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). t an irregular verb, and, like English, changes significantly between person and tense. For example είμί is the word for am and ἦν is the word for was, e.g. ἄνδρες ἐνρίμgin-autotooltip_default plugin-autotooltip_bigἐν reposition meaning "in". πόλει μιᾳ εἶς πλούσιος καὶplugin-autotooltip_default plugin-autotooltip_bigκαί reek And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἶς πένης καὶρlugin-autotooltip_default plugin-autotooltip_bigκαί And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τῷplugin-autotooltip_default plugin-autotooltip_bigò thμí is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). t an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ποίμνια καἰριμομι-autotooltip_default plugin-autotooltip_bigκαί

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* And * Also * Both * Even * Too * S

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ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔδωκά σοι τὸνρlugin-autotooltip_default plugin-autotooltip_bigὁ
The definite article κυρίου σου καὶplugin-autotooltip_default plugin-autotooltip_bigκαί
 And * Also * Both * Even * Too * So
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 reposition meaning "in". τῷplugin-autotooltip_default plugin-autotooltip_bigὁ
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 εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").
 : an irregular verb, and, like English, changes significantly between person and tense. For example είμί is the word for am and ην is the word for was, e.g. προσθήσω σοι κατά ταῦταρlugin-autotooltip_default plugin-autotooltip_bigοὖτος / αὕτη /τοῦτο
greek
 * These or this * This one, this person, this thing * They or he or she or it
οὕτος 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
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ὄτι ἐφαύλισας τὸνplugin-autotooltip_default plugin-autotooltip_bigὁ
The definite article λόγονplugin-autotooltip_default plugin-autotooltip_bigλόγος
* A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son
λόγος in Greek Thought
The definite article ποιῆσαιρlugin-autotooltip_default plugin-autotooltip_bigποιέω
* 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
 resent tense Person Greek Form τὸplugin-autotooltip_default plugin-autotooltip_bigὁ
The definite article πονηρὸν ἐνρlugin-autotooltip_default plugin-autotooltip_bigἐν
 reposition meaning "in". ὀφθαλμοῖς αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός
 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) Topplugin-autotooltip_default plugin-autotooltip_bigó
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The definite article Χετταῖον ἐπάταξας ἐνρlugin-autotooltip_default plugin-autotooltip_bigἐν
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  ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἔλαβες σεαυτῷ εἰς γυναϊκα καὶplugin-autotooltip_default plugin-autotooltip_bigκαί
* And * Also * Both * Even * Too * So
ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" αὐτὸνρίμgin-autotooltip_default plugin-autotooltip_big
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Preposition meaning "in". ῥομφαία υἰῶν Αμμων
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 And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" του ούκ ἀποστήσεται ῥομφαία ἐκ τοῦρlugin-autotooltip_default plugin-autotooltip_bigó
The definite article οἴκου σου ἔως αἰῶνος ἀνθ ὧν ὅτι ἐξουδένωσάς με καὶplugin-autotooltip_default plugin-autotooltip_bigκαί
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The definite article γυναϊκα τοῦplugin-autotooltip_default plugin-autotooltip_bigὁ
The definite article Ουριου τοῦρlugin-autotooltip_default plugin-autotooltip_bigò
The definite article Χετταίου τοῦρlugin-autotooltip_default plugin-autotooltip_bigò
The definite article εἶναίρΙυgin-autotooltip default plugin-autotooltip bigεἰμί
 lμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").
 an irregular verb, and, like English, changes significantly between person and tense. For example είμί is the word for am and ἦν is the word for was, e.g. σοι είς γυναῖκα
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ιδε λέγει κύριος ίδοὺ ἐγὼ ἐξεγείρω ἐπὶ σὲ κακὰ ἐκ τοῦplugin-autotooltip_default plugin-autotooltip_bigò
 * And * Also * Both * Even * Too * So
* These or this * This one, this person, this thing * They or he or she or it
οὖτος 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 
ὅτι οὐ ἐποίησας plugin-autotoolitp_ default plugin-autotoolitp_bigmotiu
* 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
 resent tense Person Greek Form κρυβῆ κάγὼ ποιήσωplugin-autotooltip_default plugin-autotooltip_bigποιέω
* 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
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The definite article <mark>ῥῆμα τοῦτο</mark>plugin-autotooltip_default plugin-autotooltip_bigοὖτος / αὕτη /τοῦτο
 * These or this * This one, this person, this thing * They or he or she or it
ούτος 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 ἐναντίον παντὸςplugin-autotoclitip_default plugin-autotoclitip_bigmāς
 All * Every * The whole
Usage in the New Testament
  lith singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 Ισραηλ καὶρlugin-autotooltip_default plugin-autotooltip_bigκαί
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 * These or this * This one, this person, this thing * They or he or she or it
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* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
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The definite article ἀμάρτημά σου οὐ μὴ ἀποθάνης
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ας τοὺςplugin-autotooltip_default plugin-autotooltip_bigὁ
The definite article ἐχθροὺς κυρίου ἐνρlugin-autotooltip_default plugin-autotooltip_bigἐν
        tion meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigὁ
 * These or this * This one, this person, this thing * They or he or she or it
 And * Also * Both * Even * Too * So
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  ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶρμαίη-autotooltip default plugin-autotooltip biακαί
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The definite article παιδίον ὂ ἔτεκεν ἡplugin-autotooltip_default plugin-autotooltip_bigὁ
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* A god or goddess * God περὶ τοῦplugin-autotooltip_default plugin-autotooltip_bigὁ
The definite article παιδαρίου και plugin-autotooltip_default plugin-autotooltip_bigκαί
 Soil or gro
              nd (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5)
   minine noun. Connected to the English words "ground", "geometry" and "geology"
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ccurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX.Genesis 1:1Genesis 2:7Genesis 12:1

ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀνέστησαν ἐπ αὐτὸνρίμgin-autotooltip_default plugin-autotooltip_bigαὐτός ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) olplugin-autotooltip_default plugin-autotooltip_bigó he definite article πρεσβύτεροι τοῦplugin-autotooltip_default plugin-autotooltip_bigò ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τοῦplugin-autotooltip_default plugin-autotooltip_bigò 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) ἀπὸ τῆς plugin-autotooltip_default plugin-autotooltip_bigò The definite article γῆςplugin-autotooltip_default plugin-autotooltip_bigyῆ * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) eminine noun. Connected to the English words "ground", "geometry" and "geology". occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX.Genesis 1:1Genesis 2:7Genesis 12:1 xaiplugin-autotoolitje_default plugin-autotoolitje_default plugin-autotoolitje And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὐκ ἡθέλησεν καὶρlugin-autotooltip_default plugin-autotooltip_bigκαί * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὐ συνέφαγεν αὐτοῖςplugin-autotooltip_default plugin-autotooltip_bigαὐτός areek 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) ἄρτον

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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) καὶ plugin-autotooltip_default plugin-autotooltip_bigκαί

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He, she, it * Himself, herself, itself * Same

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  ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament
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  reposition meaning "in". χειρὶ Ναθαν τοῦplugin-autotooltip_default plugin-autotooltip_bigὁ
 The definite article προφήτου καὶplugin-autotooltip default plugin-autotooltip bigκαί
 And * Also * Both * Even * Too * So
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The definite article ὄνομα αὐτοῦplugin-autotooltip_default plugin-autotooltip_bigαὐτός
 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) Ιδεδι ἔνεκεν κυρίο
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2025/10/30 15:09 s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐπολέμησεν Ιωαβ ἐγρlugin-autotooltip_default plugin-autotooltip_bigèv * And * Also * Both * Even * Too * So The definite article βασιλείας καὶ plugin-autotooltip_bigκαί eek * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. Π is most frequently translated as "and" ἀπέστειλεν Ιωαβ ἀγγέλους πρὸςριμgin-autotooltip_default plugin-autotooltip_dignpóς reposition. 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 ph reposition meaning "in". Ραββαθ καὶplugin-autotooltip_default plugin-autotooltip_bigκαί * And * Also * Both * Even * Too * So The definite article ὑδάτων καὶplugin-autotooltip_default plugin-autotooltip_bigκαί eek And * Also * Both * Even * Too * So The definite article κατάλοιπον τοῦplugin-autotooltip_default plugin-autotooltip_bigὁ The definite article λαοῦ καὶplugin-autotooltip_default plugin-autotooltip_bigκαί And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. Π is most frequently translated as "and" παρέμβαλε ἐπὶ τὴνρlugin-autotooltip_default plugin-autotooltip_bigὁ The definite article πόλιν καὶplugin-autotooltip_default plugin-autotooltip_bigκαί reek And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" προκαταλαβοῦ αὐτήνρΙμαίη-autotooltip default plugin-autotooltip bigαὐτήν reek 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) ἵνα μὴ προκαταλάβωμαι ἐγὼ τὴνplugin-autotooltip_default plugin-autotooltip_bigὁ The definite article πόλιν καὶplugin-autotooltip_default plugin-autotooltip_bigκαί And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" κληθή τὸplugin-autotooltip_default plugin-autotooltip_bigὁ he definite article ὄνομά μου ἐπ αὐτήνplugin-autotooltip_default plugin-autotooltip_bigαὐτός 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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* All * Every * The whole
Usage in the New Testament
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* And * Also * Both * Even * Too * So
 t an irregular verb, and, like English, changes significantly between person and tense. For example ɛlu̞l is the word for am and ñृंग is the word for was, e.g. ini tri̞cplugin-autotooltip_default plugin-autotooltip_bigó
The definite article πόλεως έξήνεγκεν πολλὰ σφόδρο
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* Through * Because * On account of
  eposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation
 When used with the genitive case, διά emphasizes the means or channel by which something happens. John 1:3Matthew 24:12 John 1:32 Timothy 2:10Romans 5:1 John 1:17 τοῦρlugin-autotooltip_default plugin-autotooltip_default
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* To do * To r
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
 resent tense Person Greek Form πάσαιςplugin-autotooltip_default plugin-autotooltip_bigπᾶς
* All * Every * The whole
Usage in the New Testament
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- 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:
- 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.
- 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.
- 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.
- 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;
- 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.
- 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.
- 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.
- 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.
- 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.
- 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.
- And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.
- David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.
- 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.
- 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?
- 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.
- 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.
- 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.
- 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?

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- 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.
- 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.
- 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.
- And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.
- 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.
- And David gathered all the people together, and went to Rabbah, and fought against it, and took it.
- 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.
- 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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