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2 Samuel 20

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

Text

Hebrew

ן שְּׁם נִקְרָא אֵישׁ בְּלִיַעַל וּשְׁמֶוֹ שֶׁבַע בֶּן בִּכְרֶי אֵישׁ יְמִינֵי וַיִּתְקַע בַּשּׁפָּר וַׁיאֹמֶר אֵין לָנוּ חֵלֶק בְּדָוִד וְלָאׁ נְחֲלָה לָנוּ בְּבֶן יִשַּׁיִי אַישׁ לִאֹּחָלֵיו יִשְּׂרָאֵל

ַן יַּעַל כָּל אֵישׁ יִשְׂרָאֶל מֶאַחָרֵי דָּוְד אַחָרֵי שֶׁבַע בֶּן בִּכְרֵי וְאֵישׁ יִהוּדָה דַּבְקוּ בְמַלְכָּם מִן הַיַּרְדֵּן וְעַד יִרוּשָׁלָם ו

אָת plugin-autotooltip_ default plugin-autotooltip_bigאָת הַמֶּׁלֶךְּ אֶת plugin-autotooltip_ default plugin-autotooltip_bigאָת

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 (עֶשֶׂר נָשִַּׁים בּּלַגְשָׁׁים אֲשֶׁר הִנִּיתַ קּנְשְׁמֹר plugin-autotooltip default plugin-autotooltip bigExamples

שָׁמַר

Meaning:

* To guard * To protect * To keep * To observe * To attend

The verb שמר occurs about 470 times in the Old Testament.

Central in covenant language. God "keeps" His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 הַבָּיָת נְיָהְעָבֶם בֵּית מִשְׁטֶּבֶר וָאָלֶיהֶם לֹא בָא וַתְּרָיֵינָה default plugin-autotooltip bigary. הַיָּה פֿוֹם וַאָּלֶיהֶם לֹא בָא וַתְּרָיֵינָה

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 צררוֹת עד יוֹם מתן אלמנוּת חיוּת

אָת glugin-autotooltip_default plugin-autotooltip_bigאָמר הַמֵּלֶדְּ' אֵל עֲמַשָּׁא הַזְעֵק לֵי אֶת

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אָת plugin-autotooltip default plugin-autotooltip bigאַר אָת אָתי אָת

hebrew

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autotooltip bigh

hebrew

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- ַן בָּכָרֵי אָנָשֵׁי יוֹאָב וְהַכָּרֵתֵי וְהַפְּלֶתֵי וְכַל הַגָּבֹּרֵים וַיֵּצְאוּ מִירְוּשַׁלֶּם לְרִדֶּוּ אָחֵרֵי שֶׁבַע בֵּן בִּכְרֵי
- ַם עם הָאֶבֶן הַגְּדוֹלָה אֲשֵׁר בְּגִבְעוֹן וַעֲמָשֵׂא בָּא לִפְנֵיהֶם וְיוֹאָב חָגָוּר מִדְּוֹ לְבֻשׁוּ ועלו וְעָלָיו חֲגְוֹר הְּלֶב מְעָלֶשְּׁא הָאַ נַמְא נַמְבְּלוֹן וַעֲמָשֵׂא בָּא לִפְנֵיהֶם וְיוֹאָב חָגָוּר מִדְּוֹ לְבֻשׁוּ ועלו וְעָלֶיוּ חֲגְוֹר הְנָא נַצֵא וַתִּבּּׁל בְּאַ נַתְבּבּׁל בְּאַ נַתְבּבּׁל בּאַ נִתְבּבּׁל בּאַ נִתְבּבּּל בּאַ נִתְבּבּל בּאַ נִתְבּבּל בּאַ נַתְבּבּל בּאַ נַמְאַ נַתְבּבּל בּאַ נַתְבּבּל בּאַ בּאַ נַתְבּבּל בּאַ בּאַ נַתְבּבּל בּאַ בּאַ נַתְבּבּל בּאַ בּאַ נַתְבּבּל בּאָב בּאַ נַתְבּבּל בּאַ בּאַ נַתְבָּב בּאַ בּאַ נַתְבָּב בּאַ בּאַ נַתְבּבּל בּאָב בּאַ נַתְבּבּאַ נַבְּאַ נַתְבָּב בּאַ בּאַ נַתְּבָּיל בּאָב בּאַ בּאָב בּאָב בּאַ בּאַב בּאַב בּאַ בּאָב בּאַב בּאַב בּאָב בּאָב בּאָב בּאָב בּאָב בּאַב בּאַב בּאַב בּאַב בּאָב בּאָב
- וַיָּאמֶר יוֹאַבֹ לָעֲמֶשֶׂא הַשַּׁלִוֹם אָתָּה אָחֶי וַתְּׁוֹחֵז יָד יִמֶין יוֹאָב בַּזָּקָן עַמְשֵׂא לְנָשָׁק לְוֹ

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plugin-autotooltip default plugin-autotooltip bigExamples

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Meaning:

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אָר הַרֹּמֵשׁ וַיִּשְׁפֹּדְ מֵעֵיו אָרָצָה plugin-autotooltip default plugin-autotooltip bigy אָרַץ הווין אָרָצָה

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 וְלֹא שֵׁנָה לִוֹ וַיָּמָת וְיוֹאָבֹ נַאֲבִישֵׁי אָחְיוֹ רַדְּף אַחֲבֵי שֵׁבַע בֵּן בִּּכְרֵי

וֹאָב וּמֵי אֲשֶׁר לְדָוָד אַחֲרֵי יוֹאֶב וַיֹּאֹמֶר מִי אֲשֶׁר חָפֵּץ בִּיוֹאֱב וּמֵי אֲשֶׁר לְדָוָד אַחֲרֵי יוֹאֶב

וַנְּמֶשֵׁא מִתְגֹּלֵל בַּדֶּם בְּתַוֹדְּ הַמְּפֶּלֶה וַיַּּרְא הָאִׁישׁ כִּי עָמֵד כָּל הָעָׁם וַיַּפֵּב אֶתplugin-autotooltip_default pluginautotooltip_bigאַ

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- ַבַּאֲשֵׁר הֹגָה מִן הַמְסִלֶּה עָבַר כָּל אִישֹׁ אַחֲרֵי יוֹאָב לִרְדֹּוֹף אַחֲרֵי שֶׁבַע בֶּן בִּכְרִי [13
- וַיַּעֵבٌר בִּכָל שִׁבְטֵי יִשְׂרָאֵל אָבֵלָה וּבֵית מַעֵכָה וְכָל הַבֵּרֵים ויקלהו וַיִּקְהַלוּ וַיָּבֹאוּ אַף אַחֵרֵיו |14
- ַניָבֹאוּ וַיָּצֶרוּ עָלָיו בְּאָבֵׁלָה בֵּית הַפַּעֲלָה וַיִּשְׁפְּכָוּ סְּלְלָה אֶל הָעִיר וַתַּעֲמִד בַּחֵל וְכָל הָעָם אֲשֶׁר אֶת יוֹאָב מַשְׁחִיתֶם לְהַבְּּיל הַחוֹמֵה
- וַתִּקרֵא אִשֵּׁה חֵכָמָה מִן הַעֵיר שִׁמְעוּ שִׁמְעוּ אָמְרוּ נֵא אֱל יוֹאָב קָרֵב עַד הֶּנָה וַאֲדַבּרֵה אֱלֵידְ 16
- וַיִּקְרָב אֱלֶּיָה וַתָּאֹמֶר הָאִשָּׁה הַאַתָּה יוֹאָב וַיַּאֹמֶר אָנִי וַתָּאֹמֶר לוֹ שְׁמַע דִּבְרֵי אֲמָתֶׁדְּ וַיְּאֹמֶר שֹׁמֵע אָנְכִי |17
- וַתָּאמר לָאמָר דַבַּר יִדַבּרוּ בַרְאשׁנָה לַאמֹר שָאַל יִשְאַלוּ בּאַבַל וכן הַתַמוּ 18

אָנֹבִּי שְׁלָמֵי אֱמוּנֵי יִשְׂרָאֵל אַתָּה מְבַּפֵּשׁ לְהָמִית עֵיר וְאֵם בְּיִשְׂרָאֵל לֵפָּה תְבַלֵּע נַחֲלֵת יְהוֶה plugin-autotooltip default plugin-autotooltip bigהיהוֹה

hebrew

Meaning

19 * 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

וַיַּעַן יוֹאָב וַיּאֹמֵר חַלֵּילָה חַלִּילָה לִי אָם אַבַּלֵע וָאָם אַשְׁחֵית 20

לא כֵן הַדָּבָּר פִּֿי אִישׁ מֵהַּר אֶפְּרַיִם שֶׁבַע בֶּן בִּכְרֵי שְׁמֹוֹ נָשֵׂא יָדוֹ בַּמֵּלֶדְּ בְּדָוִּד תְּנְוּ אֹתְוֹ plugin-autotooltip__default plugin-autotooltip_bigאַ

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אָת פָל הָעָׁם בְּּחָכְמָתָּהּ וַיְּכָרְתֿוּ אֵת plugin-autotooltip default plugin-autotooltip big אַת

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- וּוֹוֹאֶב אֱל כַּל הַצָּבָא יִשִּׂרָאֱל וּבָנָיַה בֵּן יִהְוֹיַדֶּע עַל הכרי הַכַּרֶתֵי וְעַל הַפַּלֵתֵי 23
- וַאַדֹרֶם עַל הַמָּס וִיהוֹשָׁפָט בֶּן אַחִילִוּד הַמַּזְכֵּיר 24
- ושיא וּשָׁוָא סֹפֶּר וְצָדְוֹק וְאֶבְיָתֶר כֹּהֲנִים |25

הָיָה עִירָא הַיָּאָרְי הָיָה plugin-autotooltip_ default plugin-autotooltip_big.

hebrew

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ESV

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- Now there happened to be there a worthless man, whose name was Sheba, the son of Bichri, a Benjaminite. And he blew the trumpet and said, "We have no portion in David, and we have no inheritance in the son of Jesse; every man to his tents, O Israel!"
- 2 So all the men of Israel withdrew from David and followed Sheba the son of Bichri. But the men of Judah followed their king steadfastly from the Jordan to Jerusalem.
- And David came to his house at Jerusalem. And the king took the ten concubines whom he had left to care for the house and put them in a house under guard and provided for them, but did not go in to them. So they were shut up until the day of their death, living as if in widowhood.
- Then the king said to Amasa, "Call the men of Judah together to me within three days, and be here yourself."
- So Amasa went to summon Judah, but he delayed beyond the set time that had been appointed him.
- And David said to Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom. Take your lord's servants and pursue him, lest he get himself to fortified cities and escape from us."
- And there went out after him Joab's men and the Cherethites and the Pelethites, and all the mighty men. They went out from Jerusalem to pursue Sheba the son of Bichri.
- When they were at the great stone that is in Gibeon, Amasa came to meet them. Now Joab was wearing a soldier's garment, and over it was a belt with a sword in its sheath fastened on his thigh, and as he went forward it fell out.
- 9 And Joab said to Amasa, "Is it well with you, my brother?" And Joab took Amasa by the beard with his right hand to kiss him.
- But Amasa did not observe the sword that was in Joab's hand. So Joab struck him with it in the stomach and spilled his entrails to the ground without striking a second blow, and he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.
- And one of Joab's young men took his stand by Amasa and said, "Whoever favors Joab, and whoever is for David, let him follow Joab."
- And Amasa lay wallowing in his blood in the highway. And anyone who came by, seeing him, stopped. And when the man saw that all the people stopped, he carried Amasa out of the highway into the field and threw a garment over him.
- When he was taken out of the highway, all the people went on after Joab to pursue Sheba the son of Bichri.
- And Sheba passed through all the tribes of Israel to Abel of Beth-maacah, and all the Bichrites assembled and followed him in.
- And all the men who were with Joab came and besieged him in Abel of Beth-maacah. They cast up a mound against the city, and it stood against the rampart, and they were battering the wall to throw it down.
- Then a wise woman called from the city, "Listen! Listen! Tell Joab, 'Come here, that I may speak to you.'"
- And he came near her, and the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Listen to the words of your servant." And he answered, "I am listening."
- Then she said, "They used to say in former times, 'Let them but ask counsel at Abel,' and so they settled a matter.
- 19 I am one of those who are peaceable and faithful in Israel. You seek to destroy a city that is a mother in Israel. Why will you swallow up the heritage of the LORD?"
- 20 Joab answered, "Far be it from me, far be it, that I should swallow up or destroy!
- That is not true. But a man of the hill country of Ephraim, called Sheba the son of Bichri, has lifted up his hand against King David. Give up him alone, and I will withdraw from the city." And the woman said to Joab, "Behold, his head shall be thrown to you over the wall."
- Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri and threw it out to Joab. So he blew the trumpet, and they dispersed from the city, every man to his home. And Joab returned to Jerusalem to the king.

- Now Joab was in command of all the army of Israel; and Benaiah the son of Jehoiada was in command of the Cherethites and the Pelethites;
- and Adoram was in charge of the forced labor; and Jehoshaphat the son of Ahilud was the recorder;
- 25 and Sheva was secretary; and Zadok and Abiathar were priests;
- 26 and Ira the Jairite was also David's priest.

NIV

- Now a troublemaker named Sheba son of Bicri, a Benjamite, happened to be there. He sounded the trumpet and shouted, "We have no share in David, no part in Jesse's son! Every man to his tent, O Israel!"
- So all the men of Israel deserted David to follow Sheba son of Bicri. But the men of Judah stayed by their king all the way from the Jordan to Jerusalem.
- When David returned to his palace in Jerusalem, he took the ten concubines he had left to take care of the palace and put them in a house under guard. He provided for them, but did not lie with them. They were kept in confinement till the day of their death, living as widows.
- Then the king said to Amasa, "Summon the men of Judah to come to me within three days, and be here yourself."
- 5 But when Amasa went to summon Judah, he took longer than the time the king had set for him.
- David said to Abishai, "Now Sheba son of Bicri will do us more harm than Absalom did. Take your master's men and pursue him, or he will find fortified cities and escape from us."
- So Joab's men and the Kerethites and Pelethites and all the mighty warriors went out under the command of Abishai. They marched out from Jerusalem to pursue Sheba son of Bicri.
- While they were at the great rock in Gibeon, Amasa came to meet them. Joab was wearing his military tunic, and strapped over it at his waist was a belt with a dagger in its sheath. As he stepped forward, it dropped out of its sheath.
- Joab said to Amasa, "How are you, my brother?" Then Joab took Amasa by the beard with his right hand to kiss him.
- Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died. Then Joab and his brother Abishai pursued Sheba son of Bicri.
- One of Joab's men stood beside Amasa and said, "Whoever favors Joab, and whoever is for David, let him follow Joab!"
- Amasa lay wallowing in his blood in the middle of the road, and the man saw that all the troops came to a halt there. When he realized that everyone who came up to Amasa stopped, he dragged him from the road into a field and threw a garment over him.
- After Amasa had been removed from the road, all the men went on with Joab to pursue Sheba son of Bicri.
- Sheba passed through all the tribes of Israel to Abel Beth Maacah and through the entire region of the Berites, who gathered together and followed him.
- All the troops with Joab came and besieged Sheba in Abel Beth Maacah. They built a siege ramp up to the city, and it stood against the outer fortifications. While they were battering the wall to bring it down,
- 16 a wise woman called from the city, "Listen! Listen! Tell Joab to come here so I can speak to him."
- He went toward her, and she asked, "Are you Joab?I am," he answered. She said, "Listen to what your servant has to say.I'm listening," he said.
- 18 She continued, "Long ago they used to say, 'Get your answer at Abel,' and that settled it.
- We are the peaceful and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why do you want to swallow up the LORD's inheritance?"
- 20 "Far be it from me!" Joab replied, "Far be it from me to swallow up or destroy!

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- That is not the case. A man named Sheba son of Bicri, from the hill country of Ephraim, has lifted up his hand against the king, against David. Hand over this one man, and I'll withdraw from the city." The woman said to Joab, "His head will be thrown to you from the wall."
- Then the woman went to all the people with her wise advice, and they cut off the head of Sheba son of Bicri and threw it to Joab. So he sounded the trumpet, and his men dispersed from the city, each returning to his home. And Joab went back to the king in Jerusalem.
- Joab was over Israel's entire army; Benaiah son of Jehoiada was over the Kerethites and Pelethites;
- 24 Adoniram was in charge of forced labor; Jehoshaphat son of Ahilud was recorder;
- 25 Sheva was secretary; Zadok and Abiathar were priests;
- 26 and Ira the Jairite was David's priest.

NLT

- There happened to be a troublemaker there named Sheba son of Bicri, a man from the tribe of Benjamin. Sheba blew a ram's horn and began to chant: "Down with the dynasty of David! We have no interest in the son of Jesse. Come on, you men of Israel, back to your homes!"
- 2 So all the men of Israel deserted David and followed Sheba son of Bicri. But the men of Judah stayed with their king and escorted him from the Jordan River to Jerusalem.
- When David came to his palace in Jerusalem, he took the ten concubines he had left to look after the palace and placed them in seclusion. Their needs were provided for, but he no longer slept with them. So each of them lived like a widow until she died.
- Then the king told Amasa, "Mobilize the army of Judah within three days, and report back at that time."
- 5 So Amasa went out to notify Judah, but it took him longer than the time he had been given.
- Then David said to Abishai, "Sheba son of Bicri is going to hurt us more than Absalom did. Quick, take my troops and chase after him before he gets into a fortified town where we can't reach him."
- So Abishai and Joab, together with the king's bodyguard and all the mighty warriors, set out from Jerusalem to go after Sheba.
- As they arrived at the great stone in Gibeon, Amasa met them. Joab was wearing his military tunic with a dagger strapped to his belt. As he stepped forward to greet Amasa, he slipped the dagger from its sheath.
- 9 "How are you, my cousin?" Joab said and took him by the beard with his right hand as though to kiss him.
- Amasa didn't notice the dagger in his left hand, and Joab stabbed him in the stomach with it so that his insides gushed out onto the ground. Joab did not need to strike again, and Amasa soon died. Joab and his brother Abishai left him lying there and continued after Sheba.
- One of Joab's young men shouted to Amasa's troops, "If you are for Joab and David, come and follow Joab."
- But Amasa lay in his blood in the middle of the road, and Joab's man saw that everyone was stopping to stare at him. So he pulled him off the road into a field and threw a cloak over him.
- 13 With Amasa's body out of the way, everyone went on with Joab to capture Sheba son of Bicri.
 - Meanwhile, Sheba traveled through all the tribes of Israel and eventually came to the town of
- 14 Abel-beth-maacah. All the members of his own clan, the Bicrites, assembled for battle and followed him into the town.
- When Joab's forces arrived, they attacked Abel-beth-maacah. They built a siege ramp against the town's fortifications and began battering down the wall.
- But a wise woman in the town called out to Joab, "Listen to me, Joab. Come over here so I can talk to you."

- As he approached, the woman asked, "Are you Joab?" "I am," he replied. So she said, "Listen carefully to your servant." "I'm listening," he said.
- Then she continued, "There used to be a saying, 'If you want to settle an argument, ask advice at the town of Abel.'
- 19 I am one who is peace loving and faithful in Israel. But you are destroying an important town in Israel. Why do you want to devour what belongs to the LORD?"
- 20 And Joab replied, "Believe me, I don't want to devour or destroy your town!
- That's not my purpose. All I want is a man named Sheba son of Bicri from the hill country of
- Ephraim, who has revolted against King David. If you hand over this one man to me, I will leave the town in peace." "All right," the woman replied, "we will throw his head over the wall to you."
- Then the woman went to all the people with her wise advice, and they cut off Sheba's head and threw it out to Joab. So he blew the ram's horn and called his troops back from the attack. They all returned to their homes, and Joab returned to the king at Jerusalem.
- Now Joab was the commander of the army of Israel. Benaiah son of Jehoiada was captain of the king's bodyguard.
- 24 Adoniram was in charge of the labor force. Jehoshaphat son of Ahilud was the royal historian.
- 25 Sheva was the court secretary. Zadok and Abiathar were the priests.
- 26 And Ira, a descendant of Jair, was David's personal priest.

LXX

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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" ἀνέβη πᾶςplugin-autotooltip_default plugin-autotooltip_bignᾶς greek

Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἀνήρ Ισρ * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀνὴρ Ιουδα ἐκολλήθη τῷρlugin-autotooltip_default plugin-autotooltip_bigò 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) ἀπὸ τοῦρlugin-autotooltip_default plugin-autotooltip_bigὸ greek * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔως Ιερουσαλημ

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 And * Also * Both * Even * Too * So
 Meaning
 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
  reposition. Occurs 703 times in the New Testament.
inpóg, 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... α autocoitip_default plugin-autotootitp_bigoiróς
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lt 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. συνεχόμεναι ἔως ἡμέρας θανάτου αὐτῶνρlugin-autotooltip_default plugin-autotooltip_bigαὐτός
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    sonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament
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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" εἶπεν ὁρlugin-autotooltip_default plugin-autotooltip_bigὁ greek greek Meaning *To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. poc, 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... A just the proposition of the 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... A just the 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... A just the common preposition in the commo greek The definite article ἄνδρα Ιουδα τρεῖς ἡμέρας σὺ δὲplugin-autotooltip_default plugin-autotooltip_bigδέ greek Meaning * 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) στῆθι καὶρlugin-autotooltip_default plugin-autotooltip_bigκαί greek Meaning ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐπορεύθη Αμεσσαῖ τοῦρlugin-autotooltip_default plugin-autotooltip_bigò The definite article βοῆσαι τὸνρlugin-autotooltip_default plugin-autotooltip_bigò greek The definite article Ιουδαν καὶplugin-autotooltip_default plugin-autotooltip_bigκαί greek * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐχρόνισεν ἀπὸ τοῦρlugin-autotooltip_default plugin-autotooltip_bigὸ greek The definite article καιροῦ οὖ ἐτάξατο αὐτῷplugin-autotooltip_default plugin-autotooltip_bigαὐτός greek * 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) Δαυιδ 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" εἶπεν Δανιδ ποὸς plugin-autotooltip default plugin-autotooltip bigποός greek reposition. Occurs 703 times in the New Testament. soc is a common preposition in Kaine Greek that carries different meanings. It must 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... A \$ccore whether phy greek * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" νῦν οὺ λαβέ μετὰ σεαυτοῦ τοὺςplugin-autotooltip_default plugin-autotooltip_bigò The definite article παΐδας τοῦplugin-autotooltip_default plugin-autotooltip_bigò The definite article κυρίου σου καὶplugin-autotooltip_default plugin-autotooltip_bigκαί greek Meaning ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" καταδίωξου όπίσω αὐτοῦρἰαgin-autotooltip_default plugin-autotooltip_bigαὐτός greek * 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) μήποτε ἐαυτῷ εῦρη πάλεις ὀχυρὰς καἰplugin-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" σκιάσει τοὺς plugin-autotooltip default plugin-autotooltip big The definite article ὀφθαλμοὺς ἡμῶν

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	Meaning
	* All * Every * The whole
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	With singular countable nouns → "every" John 1-9John 3-16Romans 5-12Matthew 28-19Colossians 1-16Romans 3-23Romans 3-23John 3-16Colossians 1-117 olphugin-autotooltip_default plugin-autotooltip_bigó
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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) περιεζωσμένος μάχαιραν έζευγμένην έπὶ τῆςplugin-autotooltip_default plugin-autotooltip_bigċ
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 Personal pronoun (reflexive). Occurs more than 5.000 times in the New Testament.
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* He, she, it * Himself, herself, itself * Same
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* He, she, it * Himself, herself, itself * Same
  rsonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
The definite article γῆνρlugin-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)
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* And * Also * Both * Even * Too * So
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	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

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 lt an irregular verb, and, like English, changes significantly between person and tense. For example είμί is the word for am and ἦv is the word for was, e.g. lωgβ oplugin-autotooltip_default plugin-autotooltip_big
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  λόγος in Greek Thought
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| Figure Significant control (a player autocotic) playing autocoticy player autocoticy playing autocoticy player (a player serior singular week for "to be" (sing its the first person singular week for "to be").

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**The active employation (speak) of terms or sentences. IT is most frequently translated as "and" disaught playin-autocoticy, played growth.

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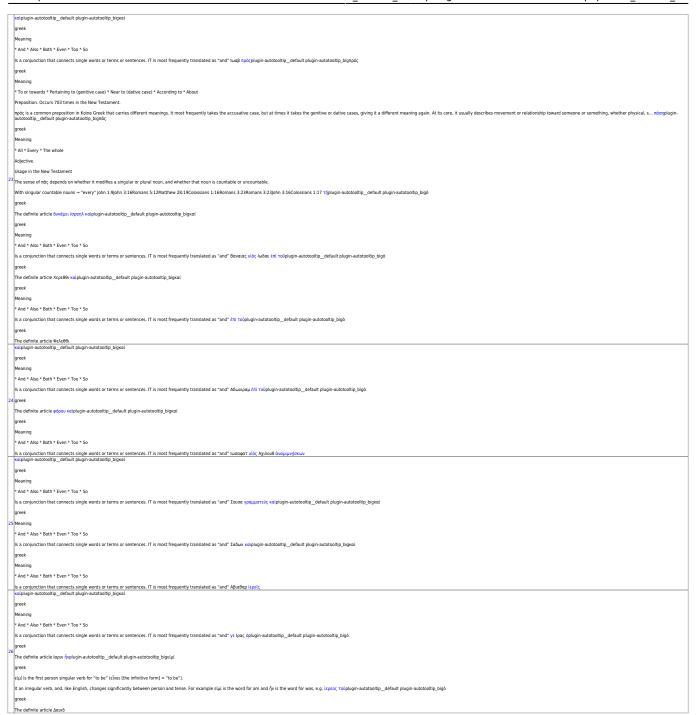
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These or this * This one, this person, this thing * They or he or she or it ούτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ὁρlugin-autotooltip_default plugin-autotooltip_bigó * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heracilius, λόγος referred to the unifying rational principle behind the constant change in the world... δτι ἀνήρ εξ δρους Εφραμμίδς, Βογος ιδουρα αυτοίρμοβια-autotoolitip_default plugin-autotoolitip_biggiver. 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 bigκα greek ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐπῆρεν τὴνρlugin-autotooltip_default plugin-autotooltip_bigó The definite article χεῖρα αὐτοῦρlugin-autotooltip_default plugin-autotooltip_bigαὐτός greek ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) 📶 τὸνρlugin-autotooltip_default plugin-autotooltip_bigd greek The definite article βασιλέα Δαυιδ δότε αὐτόνplugin-autotooltip_default plugin-autotooltip_bigαὐτός * 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) μοι μόνον καὶpluqin-autotooltip default pluqin-autotooltip biqκαί The definite article πόλεως καιplugin-autotooltip_default plugin-autotooltip_bigκαί greek * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἶπεν ἡplugin-autotooltip_default plugin-autotooltip_bigó areek The definite article γυνή πρόςplugin-autotooltip default plugin-autotooltip bigπρός greek * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition, Occurs 703 times in the New Testament. spok; is a common preposition in Koine Greak 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... loog (50) The definite article κεφαλή αὐτοῦρlugin-autotooltip_default plugin-autotooltip_bigαὐτός greek Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ῥιφήσεται πρὸςplugin-autotooltip_default plugin-autotooltip_bigπρός greek Meaning To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About reposition. Occurs 703 times in the New Testament. spot; 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... Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation When used with the genitive case, διά emphasizes the means or channel by which something happens. John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τοῦριομία-autotooltip_default plugin-autotooltip_bigó

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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 ἡplugin-autotooltip_default plugin-autot greek greek Meaning *To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. poor, is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movautoolitip_line autotoolitip_lings greek Meaning * All * Every * The whole Usage in the New Testament With singular countable nouns -- "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τουρίματη-autotooltip default pluqin-autotooltip bigó * And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐλάλησεν πρὸςplugin-autotooltip_default plugin-autotooltip_bigπρός greek *To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About reposition. Occurs 703 times in the New Testament. greek Meaning * All * Every * The whole With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τἢνρlugin-autotooltip_default plugin-autotooltip_bigḋ The definite article πόλιν ένρlugin-autotooltip_default plugin-autotooltip_bigέν The definite article σοφία αὐτῆςplugin-autotooltip_default plugin-autotooltip_bigαὐτόο greek rsonal pronoun (reflexive). Occurs more than 5,000 times in the New Testame Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Kolplugin-autotooltip_default plugin-autotooltip_t ireek Meaning The definite article κεφαλήν Σαβεε υἰοῦ Βοχορι καὶplugin-autotooltip_default plugin-auto areek Meaning And * Also * Both * Even * Too * So ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔβαλεν πρὸς plugin-autotooltip_default plugin-autotooltip_bigπρός greek *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 fre autotooltip_default plugin-autotooltip_bigκαί greek greek The definite article πόλεως ἀνὴρ εἰς τὰplugin-autotooltip_default plugin-autotooltip_bigò * 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) 👊 plugin-autotooltip_default plugin-autotooltip_bigk@ is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" Ιωαβ ἀπέστρεψεν είς Ιερουσαλημ πρόςplugin-autotooltip_default plugin-autotooltip_bigmpóς areek To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About



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- And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.
- 2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.
- And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.
- Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.
- So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

- And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.
- And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.
- When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.
- And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.
- But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.
- And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.
- And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.
- When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.
- And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.
- And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.
- Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.
- And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.
- Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter.
- I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?
- 20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.
- The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.
- Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.
- Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:
- 24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder:
- 25 And Sheva was scribe: and Zadok and Abiathar were the priests:
- 26 And Ira also the Jairite was a chief ruler about David.

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