

2 Samuel 4

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12

Text

Hebrew

1	וַיִּשְׁמַע בֶּן שְׂאוּל כִּי מֵת אֲבִנֵּהּ בַּחֲבֵרוֹן וַיִּרְפוּ יָדָיו וְכָל יִשְׂרָאֵל נִבְהָלוּ
2	הָיָה plugin-autotooltip__default plugin-autotooltip_big הֵי hebrew The word הֵי 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 בֶּן שְׂאוּל שֵׁם הָאֶחָד בְּעֵנָה וְשֵׁם הַשֵּׁנִי רָכָב בֶּנִי רַמְזֵן הַבְּאֶרְתִּי מִבְּנֵי בְנֵימָן כִּי גַם בְּאֵרוֹת תַּחֲשֹׁב עַל בְּנֵימָן
3	הָיָה plugin-autotooltip__default plugin-autotooltip_big הֵי hebrew The word הֵי 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 שֵׁם גְּרִיִּים עַד הַיּוֹם הַזֶּה

[illegible]

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (רֵאשׁ אִישׁ בִּשְׁתׁ אֶל דּוֹדׁ תְּבָרוֹךְ וַיֹּאמְרוּ plugin-autotooltip__default plugin-autotooltip_big את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. 8 For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (נִפְשָׁךְ וַיִּתֵּן יְהוָה plugin-autotooltip__default plugin-autotooltip_big יְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 לֵאדֹנֵי הַמֶּלֶךְ נִקְמוֹת הַיּוֹם הַזֶּה מִשָּׂאוֹל וּמִזֶּרְעוֹ
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	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (רָכַב וְאֵת) אֱלֹהִים את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בָּעֲנָה אֲחִיו בְּנֵי רִמּוֹן הַבְּאֵרֹתַי וַיֹּאמֶר) בָּרָא אֱלֹהִים הָהָה plugin-autotooltip__default plugin-autotooltip_big
9	hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֵת אֲשֶׁר פָּדָה את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (נִפְשֵׁי מִכָּל צֹרֶה) בָּרָא אֱלֹהִים
10	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 (בָּשָׂרָה לֹו בָשָׂרָה) בּוֹ וְאַהֲרָגָהּ בְּצִקְלָהּ אֲשֶׁר לְתַתִּי לוֹ

אתָּפּלugin-autotooltip__default plugin-autotooltip_bigאֵת כִּי אֲנָשִׁים רָשָׁעִים הָרְגוּ 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 בָּרָא אֱלֹהִים (אֵישׁ צַדִּיק בְּבֵיתוֹ עַל מַשְׁכְּבוֹ וְעֵתָהּ plugin-autotooltip__default plugin-autotooltip_bigאֵת אֲבָקֶשׁ 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 בָּרָא אֱלֹהִים (דָּמוֹ מִיַּדְכֶם וּבַעֲרֵתִי אֶתְכֶם plugin-autotooltip__default plugin-autotooltip_bigאֵת

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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 בָּרָא אֱלֹהִים (מִן הָאָרֶץ plugin-autotooltip__default plugin-autotooltip_bigאֵת אֶרֶץ

hebrew

Meaning:

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

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

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1

את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הַנְּעָרִים וְהַרְגִּים וְיִקְצְצוּ אֶת) את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (וְיָדִיחַ וְאֶת) את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (רָגְלֵיהֶם וְיָתְלוּ עַל הַבְּרֶכֶה בְּחִבְרוֹן) את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (רָאשׁ אִישׁ בְּשֵׁת לָקְחוּ וַיִּקְבְּרוּ בְּקֶבֶר אֲבִנֵּר בְּחִבְרוֹן) את	את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הַנְּעָרִים וְהַרְגִּים וְיִקְצְצוּ אֶת) את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (וְיָדִיחַ וְאֶת) את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (רָגְלֵיהֶם וְיָתְלוּ עַל הַבְּרֶכֶה בְּחִבְרוֹן) את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (רָאשׁ אִישׁ בְּשֵׁת לָקְחוּ וַיִּקְבְּרוּ בְּקֶבֶר אֲבִנֵּר בְּחִבְרוֹן) את
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ESV

1	When Ish-bosheth, Saul's son, heard that Abner had died at Hebron, his courage failed, and all Israel was dismayed.
2	Now Saul's son had two men who were captains of raiding bands; the name of the one was Baanah, and the name of the other Rechab, sons of Rimmon a man of Benjamin from Beeroth (for Beeroth also is counted part of Benjamin;
3	the Beerothites fled to Gittaim and have been sojourners there to this day).
4	Jonathan, the son of Saul, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel, and his nurse took him up and fled, and as she fled in her haste, he fell and became lame. And his name was Mephibosheth.
5	Now the sons of Rimmon the Beerothite, Rechab and Baanah, set out, and about the heat of the day they came to the house of Ish-bosheth as he was taking his noonday rest.
6	And they came into the midst of the house as if to get wheat, and they stabbed him in the stomach. Then Rechab and Baanah his brother escaped.
7	When they came into the house, as he lay on his bed in his bedroom, they struck him and put him to death and beheaded him. They took his head and went by the way of the Arabah all night,

8	and brought the head of Ish-bosheth to David at Hebron. And they said to the king, "Here is the head of Ish-bosheth, the son of Saul, your enemy, who sought your life. The LORD has avenged my lord the king this day on Saul and on his offspring."
9	But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, "As the LORD lives, who has redeemed my life out of every adversity,
10	when one told me, 'Behold, Saul is dead,' and thought he was bringing good news, I seized him and killed him at Ziklag, which was the reward I gave him for his news.
11	How much more, when wicked men have killed a righteous man in his own house on his bed, shall I not now require his blood at your hand and destroy you from the earth?"
12	And David commanded his young men, and they killed them and cut off their hands and feet and hanged them beside the pool at Hebron. But they took the head of Ish-bosheth and buried it in the tomb of Abner at Hebron.

NIV

1	When Ish-Bosheth son of Saul heard that Abner had died in Hebron, he lost courage, and all Israel became alarmed.
2	Now Saul's son had two men who were leaders of raiding bands. One was named Baanah and the other Recab; they were sons of Rimmon the Beerothite from the tribe of Benjamin-Beeroth is considered part of Benjamin,
3	because the people of Beeroth fled to Gittaim and have lived there as aliens to this day.
4	(Jonathan son of Saul had a son who was lame in both feet. He was five years old when the news about Saul and Jonathan came from Jezreel. His nurse picked him up and fled, but as she hurried to leave, he fell and became crippled. His name was Mephibosheth.)
5	Now Recab and Baanah, the sons of Rimmon the Beerothite, set out for the house of Ish-Bosheth, and they arrived there in the heat of the day while he was taking his noonday rest.
6	They went into the inner part of the house as if to get some wheat, and they stabbed him in the stomach. Then Recab and his brother Baanah slipped away.
7	They had gone into the house while he was lying on the bed in his bedroom. After they stabbed and killed him, they cut off his head. Taking it with them, they traveled all night by way of the Arabah.
8	They brought the head of Ish-Bosheth to David at Hebron and said to the king, "Here is the head of Ish-Bosheth son of Saul, your enemy, who tried to take your life. This day the LORD has avenged my lord the king against Saul and his offspring."
9	David answered Recab and his brother Baanah, the sons of Rimmon the Beerothite, "As surely as the LORD lives, who has delivered me out of all trouble,
10	when a man told me, 'Saul is dead,' and thought he was bringing good news, I seized him and put him to death in Ziklag. That was the reward I gave him for his news!
11	How much more-when wicked men have killed an innocent man in his own house and on his own bed-should I not now demand his blood from your hand and rid the earth of you!"
12	So David gave an order to his men, and they killed them. They cut off their hands and feet and hung the bodies by the pool in Hebron. But they took the head of Ish-Bosheth and buried it in Abner's tomb at Hebron.

NLT

1	When Ishbosheth, Saul's son, heard about Abner's death at Hebron, he lost all courage, and all Israel became paralyzed with fear.
2	Now there were two brothers, Baanah and Recab, who were captains of Ishbosheth's raiding parties. They were sons of Rimmon, a member of the tribe of Benjamin who lived in Beeroth. The town of Beeroth is now part of Benjamin's territory
3	because the original people of Beeroth fled to Gittaim, where they still live as foreigners.

4	(Saul's son Jonathan had a son named Mephibosheth, who was crippled as a child. He was five years old when the report came from Jezreel that Saul and Jonathan had been killed in battle. When the child's nurse heard the news, she picked him up and fled. But as she hurried away, she dropped him, and he became crippled.)
5	One day Recab and Baanah, the sons of Rimmon from Beeroth, went to Ishbosheth's house around noon as he was taking his midday rest.
6	The doorkeeper, who had been sifting wheat, became drowsy and fell asleep. So Recab and Baanah slipped past her.
7	They went into the house and found Ishbosheth sleeping on his bed. They struck and killed him and cut off his head. Then, taking his head with them, they fled across the Jordan Valley through the night.
8	When they arrived at Hebron, they presented Ishbosheth's head to David. "Look!" they exclaimed to the king. "Here is the head of Ishbosheth, the son of your enemy Saul who tried to kill you. Today the LORD has given my lord the king revenge on Saul and his entire family!"
9	But David said to Recab and Baanah, "The LORD, who saves me from all my enemies, is my witness.
10	Someone once told me, 'Saul is dead,' thinking he was bringing me good news. But I seized him and killed him at Ziklag. That's the reward I gave him for his news!
11	How much more should I reward evil men who have killed an innocent man in his own house and on his own bed? Shouldn't I hold you responsible for his blood and rid the earth of you?"
12	So David ordered his young men to kill them, and they did. They cut off their hands and feet and hung their bodies beside the pool in Hebron. Then they took Ishbosheth's head and buried it in Abner's tomb in Hebron.

LXX

	kaiplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἡκουσεν Μεσσηβοσθε υἱὸς Σαουλ ὅτι τέθνηκεν Ἀβενρ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν
	greek Preposition meaning "in". Χεβων καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐξελάβησαν αἱplugin-autotooltip__default plugin-autotooltip_bigαἱ
	greek The definite article χείρες αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτοῦ greek Meaning 1 * 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) καίplugin-autotooltip__default plugin-autotooltip_bigκαί
	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πάντεςplugin-autotooltip__default plugin-autotooltip_bigπάντες greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάνες depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns -> "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 οἱplugin-autotooltip__default plugin-autotooltip_bigοἱ
	greek The definite article ἐνδοτε λαοὶ καὶ ἱερεῖς

κα	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" δύο <i>δύο ἀνδρες ἡγούμενοι</i> συστρεμμάτων τῶ	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article Μεμειβοῦθι <i>οὐκ</i> <i>ἰσχυρὰ</i> <i>ὄντα</i>	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article ἐνὶ Βασιλῶν <i>καὶ</i>	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
2 Meaning	
* And * Also * Both * Even * Too * So	
is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὄντα τῶ	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article δευτέρῳ Πηχεῖ <i>οὐκ</i> <i>ἰσχυρὰ</i> <i>ὄντα</i>	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article Βηρωβαίου <i>ἐκ</i> τῶν	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article οὐκ <i>ἰσχυρὰ</i> <i>ὄντα</i> <i>ὅτι</i> <i>Βηρωθ</i> <i>ἐλογίζετο</i> <i>τοῖς</i>	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article <i>οὐκ</i> <i>ἰσχυρὰ</i> <i>ὄντα</i> <i>ὅτι</i> <i>Βηρωθ</i> <i>ἐλογίζετο</i> <i>τοῖς</i>	plugin-autotooltip__default plugin-autotooltip_bigό
κα	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀνέδρασαν οἱ	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article Βηρωβαίου <i>εἰς</i> <i>Γεθσημ</i> <i>καὶ</i>	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
3 is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἵσαν	plugin-autotooltip__default plugin-autotooltip_bigεἰμί
greek	
εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").	
It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. <i>ἐκεῖ παροικούντες ἕως τῆς</i>	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
The definite article ἡμῶν <i>ταύτης</i>	plugin-autotooltip__default plugin-autotooltip_bigό
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	

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	kaiplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔνεγκαν τήνplugin-autotooltip__default plugin-autotooltip_big greek The definite article καθαλήν Μεμφιβοοθε τῷplugin-autotooltip__default plugin-autotooltip_big greek The definite article Δαυὶδ εἰς Χεβρων καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐἵναν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical. ἐν... τῷplugin-autotooltip__default plugin-autotooltip_big greek The definite article βασιλῆα ἰδοὺ ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article καθαλή Μεμφιβοοθε ὡς Σαουλ τοῦplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἐχθροῦ σου ὅς ἐξήτει τήνplugin-autotooltip__default plugin-autotooltip_big greek The definite article ψυχὴν σου καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 8 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐδωκεν κύριος τῷplugin-autotooltip__default plugin-autotooltip_big greek The definite article κυρίῳ βασιλεῖ ἐκδικήσαν τῶνplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἐχθρῶν αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός 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) ὥς ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἡμέρα αὕτηplugin-autotooltip__default plugin-autotooltip_bigαὐτός / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐκ Σαουλ τοῦplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἐχθροῦ σου καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐκ τοῦplugin-autotooltip__default plugin-autotooltip_big greek The definite article ομήματος αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός 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)
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	kaiplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὡν ἄνδρες πονηροὶ ἀπεκτάγκασαν ἄνδρα δίκαιον ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigὲ greek The definite article οὗplugin-autotooltip__default plugin-autotooltip_bigαὐτοῦ 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) ἐνὶ τῇplugin-autotooltip__default plugin-autotooltip_bigὲ greek The definite article καὶ τῆς αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτοῦ 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) καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
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KJV

1	And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.
2	And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:
3	And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4	And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.
5	And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.
6	And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.
7	For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.
8	And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.
9	And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,
10	When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:
11	How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?
12	And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

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