

Judges 4

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Text

Hebrew

1	יהוה יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. 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 ואהיד מת
	יהוה יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. 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 ביד יבין מלך כנען אשר מלך בחצור ושר צבאו סיסרא והוא יושב בחרשת הגוים

	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה 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.
3	First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 כִּי תַשַׁע מֵאוֹת וָרֶבֶב בְּרָזָל לֹא יוֹהָא plugin-autotooltip__default plugin-autotooltip_bigאת hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (בְּנִי יִשְׂרָאֵל בְּחִזְקָה עֲשִׂים שָׁנָה
4	את plugin-autotooltip__default plugin-autotooltip_bigאת hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (יִשְׂרָאֵל בְּעֵת הַיָּא
5	וְהָיָה יוֹשֶׁבֶת תַּחַת תְּמָר דְּבוּרָה בִּין הָרְמָה וּבִין בֵּית אֵל בְּהָר אֶפְרַיִם וַיַּעַל אֵלֶיהָ בְּנִי יִשְׂרָאֵל לְמִשְׁפָּט

6	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה 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 אלהי plugin-autotooltip__default plugin-autotooltip_bigאלהים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine ישׂראֵל לְךָ וּמִשְׁכַּתְּ בְּהָר תִּבּוֹר וְלִקְחָתָ עִמָּךְ עֲשֶׂרֶת אֲלֹפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלֹן
7	את plugin-autotooltip__default plugin-autotooltip_bigאת 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 (סִיסְרָא שֶׁר צָבָא יְבִין וְאֵת) plugin-autotooltip__default plugin-autotooltip_bigסִיסְרָא אֱלֹהִים 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 (רָכְבוּ וְאֵת) plugin-autotooltip__default plugin-autotooltip_bigרָכְבוּ אֱלֹהִים 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 (הַמוֹנֶה וְנִתְּתִיהוּ בַיָּד) plugin-autotooltip__default plugin-autotooltip_bigבָּרָא אֱלֹהִים
8	וַיֹּאמֶר אֵלֶיךָ בָּרֶק אִם תִּלְכִּי עִמִּי וְהִלַּכְתִּי וְאִם לֹא תִלְכִּי עִמִּי לֹא אֵלֶיךָ

	הִיָּהָהִיָּהָ plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּהָ 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 הָיָה יְהוָה כִּי בָרַךְ אֶתְּהָ הַיּוֹדֵד אֶתְּהָ הַיּוֹדֵד plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning 9 * 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 אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (סִיסְרָא וְתָקַם דְּבוּרָה וְתָלַד עִם בָּרָק קִדְשָׁה
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11	וַחֲבֵר הַקֵּינִי נִפְרַד מִקֵּין מִבְּנֵי חֶבֶב חֵתָן מִשָּׁה וַיֵּט אֶהָלָו עַד אֵלֹן בַּצְעֲנִים אֲשֶׁר אֵת קִדְשָׁה
12	וַיִּגְדּוּ לְסִיסְרָא כִּי עָלָה בָּרָק בֶּן אֲבִיעָז הָרַ תְּבוֹר

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (כָּל רֶכֶב וְתַשֵּׁעַ מֵאוֹת רֶכֶב בְּרֹזָל
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14	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (סִיסְרָא בִּידָד הָלֵא יְהוָה יהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוָה (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 יֵצֵא לְפָנָיו וַיֵּרֶד בְּרֶגֶל מִתָּר תַּבּוֹר וַעֲשֶׂתָּ אֶלְפִים אִישׁ אַחֲרָיו

20	הִיָּהָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּהָּ 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 אִישׁ וְאִשָּׁה וְיֵשׁ בָּהֶם אִישׁ וְאִמְרָתָאִין
21	אֶת־ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֶת 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 אֶת (וְהָאֵלֹהִים וַתֵּשֶׁבֶת אֶת־ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֶת 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 אֶת (הַמַּקְבֵּל בְּיָדָהּ וַתָּבוֹא אֵלָיו בְּלֹאט בְּרָא אֱלֹהִים) אֶת־ plugin-autotooltip__default plugin-autotooltip_big
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	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (סִיסְרָא וַתֵּצֵא יַעַל לְקִרְאָתוֹ וַתֹּאמֶר לוֹ
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	אלהיםplugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels
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24	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (יָבִין מֶלֶךְ כְּנָעַן

ESV

1	And the people of Israel again did what was evil in the sight of the LORD after Ehud died.
2	And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth-hagoyim.
3	Then the people of Israel cried out to the LORD for help, for he had 900 chariots of iron and he oppressed the people of Israel cruelly for twenty years.
4	Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.
5	She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came up to her for judgment.

6	She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, "Has not the LORD, the God of Israel, commanded you, 'Go, gather your men at Mount Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun.
7	And I will draw out Sisera, the general of Jabin's army, to meet you by the river Kishon with his chariots and his troops, and I will give him into your hand'?"
8	Barak said to her, "If you will go with me, I will go, but if you will not go with me, I will not go."
9	And she said, "I will surely go with you. Nevertheless, the road on which you are going will not lead to your glory, for the LORD will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh.
10	And Barak called out Zebulun and Naphtali to Kedesh. And 10,000 men went up at his heels, and Deborah went up with him.
11	Now Heber the Kenite had separated from the Kenites, the descendants of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh.
12	When Sisera was told that Barak the son of Abinoam had gone up to Mount Tabor,
13	Sisera called out all his chariots, 900 chariots of iron, and all the men who were with him, from Harosheth-hagoyim to the river Kishon.
14	And Deborah said to Barak, "Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you?" So Barak went down from Mount Tabor with 10,000 men following him.
15	And the LORD routed Sisera and all his chariots and all his army before Barak by the edge of the sword. And Sisera got down from his chariot and fled away on foot.
16	And Barak pursued the chariots and the army to Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not a man was left.
17	But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.
18	And Jael came out to meet Sisera and said to him, "Turn aside, my lord; turn aside to me; do not be afraid." So he turned aside to her into the tent, and she covered him with a rug.
19	And he said to her, "Please give me a little water to drink, for I am thirsty." So she opened a skin of milk and gave him a drink and covered him.
20	And he said to her, "Stand at the opening of the tent, and if any man comes and asks you, 'Is anyone here?' say, 'No.'"
21	But Jael the wife of Heber took a tent peg, and took a hammer in her hand. Then she went softly to him and drove the peg into his temple until it went down into the ground while he was lying fast asleep from weariness. So he died.
22	And behold, as Barak was pursuing Sisera, Jael went out to meet him and said to him, "Come, and I will show you the man whom you are seeking." So he went in to her tent, and there lay Sisera dead, with the tent peg in his temple.
23	So on that day God subdued Jabin the king of Canaan before the people of Israel.
24	And the hand of the people of Israel pressed harder and harder against Jabin the king of Canaan, until they destroyed Jabin king of Canaan.

NIV

1	After Ehud died, the Israelites once again did evil in the eyes of the LORD.
2	So the LORD sold them into the hands of Jabin, a king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth Haggoyim.
3	Because he had nine hundred iron chariots and had cruelly oppressed the Israelites for twenty years, they cried to the LORD for help.
4	Deborah, a prophetess, the wife of Lappidoth, was leading Israel at that time.

5	She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided.
6	She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor.
7	I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'"
8	Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."
9	"Very well," Deborah said, "I will go with you. But because of the way you are going about this, the honor will not be yours, for the LORD will hand Sisera over to a woman." So Deborah went with Barak to Kedesh,
10	where he summoned Zebulun and Naphtali. Ten thousand men followed him, and Deborah also went with him.
11	Now Heber the Kenite had left the other Kenites, the descendants of Hobab, Moses' brother-in-law, and pitched his tent by the great tree in Zaanannim near Kedesh.
12	When they told Sisera that Barak son of Abinoam had gone up to Mount Tabor,
13	Sisera gathered together his nine hundred iron chariots and all the men with him, from Harosheth Haggoyim to the Kishon River.
14	Then Deborah said to Barak, "Go! This is the day the LORD has given Sisera into your hands. Has not the LORD gone ahead of you?" So Barak went down Mount Tabor, followed by ten thousand men.
15	At Barak's advance, the LORD routed Sisera and all his chariots and army by the sword, and Sisera abandoned his chariot and fled on foot.
16	But Barak pursued the chariots and army as far as Harosheth Haggoyim. All the troops of Sisera fell by the sword; not a man was left.
17	Sisera, however, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there were friendly relations between Jabin king of Hazor and the clan of Heber the Kenite.
18	Jael went out to meet Sisera and said to him, "Come, my Lord, come right in. Don't be afraid." So he entered her tent, and she put a covering over him.
19	"I'm thirsty," he said. "Please give me some water." She opened a skin of milk, gave him a drink, and covered him up.
20	"Stand in the doorway of the tent," he told her. "If someone comes by and asks you, 'Is anyone here?' say 'No.'"
21	But Jael, Heber's wife, picked up a tent peg and a hammer and went quietly to him while he lay fast asleep, exhausted. She drove the peg through his temple into the ground, and he died.
22	Barak came by in pursuit of Sisera, and Jael went out to meet him. "Come," she said, "I will show you the man you're looking for." So he went in with her, and there lay Sisera with the tent peg through his temple-dead.
23	On that day God subdued Jabin, the Canaanite king, before the Israelites.
24	And the hand of the Israelites grew stronger and stronger against Jabin, the Canaanite king, until they destroyed him.

NLT

1	After Ehud's death, the Israelites again did evil in the LORD's sight.
2	So the LORD turned them over to King Jabin of Hazor, a Canaanite king. The commander of his army was Sisera, who lived in Harosheth-haggoyim.
3	Sisera, who had 900 iron chariots, ruthlessly oppressed the Israelites for twenty years. Then the people of Israel cried out to the LORD for help.
4	Deborah, the wife of Lappidoth, was a prophet who was judging Israel at that time.

5	She would sit under the Palm of Deborah, between Ramah and Bethel in the hill country of Ephraim, and the Israelites would go to her for judgment.
6	One day she sent for Barak son of Abinoam, who lived in Kedesh in the land of Naphtali. She said to him, "This is what the LORD, the God of Israel, commands you: Call out 10,000 warriors from the tribes of Naphtali and Zebulun at Mount Tabor.
7	And I will call out Sisera, commander of Jabin's army, along with his chariots and warriors, to the Kishon River. There I will give you victory over him."
8	Barak told her, "I will go, but only if you go with me."
9	"Very well," she replied, "I will go with you. But you will receive no honor in this venture, for the LORD's victory over Sisera will be at the hands of a woman." So Deborah went with Barak to Kedesh.
10	At Kedesh, Barak called together the tribes of Zebulun and Naphtali, and 10,000 warriors went up with him. Deborah also went with him.
11	Now Heber the Kenite, a descendant of Moses' brother-in-law Hobab, had moved away from the other members of his tribe and pitched his tent by the oak of Zaanannim near Kedesh.
12	When Sisera was told that Barak son of Abinoam had gone up to Mount Tabor,
13	he called for all 900 of his iron chariots and all of his warriors, and they marched from Harosheth-haggoyim to the Kishon River.
14	Then Deborah said to Barak, "Get ready! This is the day the LORD will give you victory over Sisera, for the LORD is marching ahead of you." So Barak led his 10,000 warriors down the slopes of Mount Tabor into battle.
15	When Barak attacked, the LORD threw Sisera and all his chariots and warriors into a panic. Sisera leaped down from his chariot and escaped on foot.
16	Then Barak chased the chariots and the enemy army all the way to Harosheth-haggoyim, killing all of Sisera's warriors. Not a single one was left alive.
17	Meanwhile, Sisera ran to the tent of Jael, the wife of Heber the Kenite, because Heber's family was on friendly terms with King Jabin of Hazor.
18	Jael went out to meet Sisera and said to him, "Come into my tent, sir. Come in. Don't be afraid." So he went into her tent, and she covered him with a blanket.
19	"Please give me some water," he said. "I'm thirsty." So she gave him some milk from a leather bag and covered him again.
20	"Stand at the door of the tent," he told her. "If anybody comes and asks you if there is anyone here, say no."
21	But when Sisera fell asleep from exhaustion, Jael quietly crept up to him with a hammer and tent peg in her hand. Then she drove the tent peg through his temple and into the ground, and so he died.
22	When Barak came looking for Sisera, Jael went out to meet him. She said, "Come, and I will show you the man you are looking for." So he followed her into the tent and found Sisera lying there dead, with the tent peg through his temple.
23	So on that day Israel saw God defeat Jabin, the Canaanite king.
24	And from that time on Israel became stronger and stronger against King Jabin until they finally destroyed him.

LXX

1	kaiplugin-autotooltip__default plugin-autotooltip_bigkai 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" npocθevto oiplugin-autotooltip__default plugin-autotooltip_big greek The definite article vloi lapanʼl nouʼfaiplugin-autotooltip__default plugin-autotooltip_bignouféu Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form tõplugin-autotooltip__default plugin-autotooltip_bigõ greek The definite article nouʼpõvõv évavti kuʼplou
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15	kaiplugin-autotooltip__default plugin-autotooltip_bigkai 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" Bapax δῶκων ὁμῶς τῶνplugin-autotooltip__default plugin-autotooltip_bigδ greek The definite article ἀρμῶτων kaiplugin-autotooltip__default plugin-autotooltip_bigkai 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" ὁμῶς τῆςplugin-autotooltip__default plugin-autotooltip_bigδ greek The definite article παρεμβολῆς ἕως ἑρμῶδ τῶνplugin-autotooltip__default plugin-autotooltip_bigδ greek The definite article ἐθνῶν kaiplugin-autotooltip__default plugin-autotooltip_bigkai
16	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" ἐνεσεν νῶσplugin-autotooltip__default plugin-autotooltip_bigνῶσ greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of nῶσ 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 ἅπplugin-autotooltip__default plugin-autotooltip_bigδ greek The definite article παρεμβολῆ Σισαρα ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". στόματι βομφαίας οὐ κατελείψῃ ἕως ἑνός
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	kaiplugin-autotooltip__default plugin-autotooltip_bigkai 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" εἰς τὴν Σιοπα καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. καὶ 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... αὐτῷplugin-autotooltip__default plugin-autotooltip_bigαὐτό 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) νότισον με δὴ μικρὸν ὄσον ὅτι ἐδίψῃσα καὶplugin-autotooltip__default plugin-autotooltip_bigkai 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" ἦνοιξεν καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek The definite article ἀνὸν τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ 19greek The definite article γὰλακτος καὶplugin-autotooltip__default plugin-autotooltip_bigkai 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" ἐνότισεν αὐτὸνplugin-autotooltip__default plugin-autotooltip_bigαὐτό 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_bigkai 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" οὐνεκά αὐθεν καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek The definite article πρόσωπον αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτό 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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καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἰς 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. ... αὐτῷ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. 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It 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 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" αὐτόplugin-autotooltip__default plugin-autotooltip_bigαὐτό 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) ἀνὰ μέσση τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γνῶν αὐτῆςplugin-autotooltip__default plugin-autotooltip_bigαὐτό greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). 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1	And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.
2	And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.
3	And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
4	And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.
5	And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.
6	And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?
7	And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.
8	And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.
9	And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.
10	And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.
11	Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh.
12	And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.
13	And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.
14	And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.
15	And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.
16	But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.
17	Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.
18	And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.
19	And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20	Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.
21	Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.
22	And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.
23	So God subdued on that day Jabin the king of Canaan before the children of Israel.
24	And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

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