

Isaiah 1

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Text

Hebrew

1	חֲזוֹן יִשְׁעִיָּהוּ בֶן אֲמוּץ אֲשֶׁר חָזָה עַל יְהוּדָה וִירוּשָׁלַם בִּימֵי עֲזִיָּהוּ יוֹתָם אָחִיו יִחְזַקְיָהוּ מֶלֶכִּי יְהוּדָה שְׁמַיִם plugin-autotooltip__default plugin-autotooltip_big שְׁמַיִם hebrew Meanings: * Heaven or heavens * Sky * Compass Masculine noun. The word is dual in form (ending in יִם-) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20Psalm 115:3 אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big אֶרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country
2	The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שְׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 כִּי 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 דְּבַר בָּנִים גְּדֹלְתִי וְרוֹמְמֹתִי וְהֵם פִּשְׁעוּ בִּי
3	יָדַע שׁוֹר קָנָהוּ וַחֲמֹר אָבוֹס בְּעַלְיוֹ יִשְׂרָאֵל לֹא יָדַע עָמִי לֹא הִתְבּוֹנֵן

	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 יהוהּ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning
4	* Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוהּ (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אתָּ plugin-autotooltip__default plugin-autotooltip_big 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 קדוש ישראל נזרו אחור
5	על מה תכו עוד תוסיפו סרה כל ראש לחלי וכל לבב דני
6	מכף רגל ועד ראש אין בו מתם פצע וחבורה ומכה טריה לא זרו ולא חבשו ולא רככה בשמן
7	ארץ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שמים), the phrase indicates the entire created order. Genesis 12:1 ושממה עריכם שרפות אש אדמתכם לנגדכם זרים אכלים אתה 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 ושממה כמהפכת זרים
8	ונותרה בת ציון כספה בכרם כמלונה במקשה כעיר נצורה

9	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. 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 צְבָאוֹת הַיְיָ לָנוּ שָׂרֵיד כְּמַעֲסָה יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה
	hebrew The word יהָה 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 לַעֲמֹרָה דְּמִינוּ
10	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. 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 קְצִינֵי סֶדֶם הָאֲזִינוּ תוֹרַת אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine עם עֲמֹרָה

	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name 11 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 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 שְׁבַעַתִּי עַל־וַת אֵילִים וַחֲלָב מְרִיאִים וְדָם פָּרִים וּבָבָשִׁים וְעִתּוּדִים לֹא חִפַּצְתִּי
	פָּנִים plugin-autotooltip__default plugin-autotooltip_big פָּנִים hebrew Meaning: 12 * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. מִי בִקֵּשׁ זֹאת מִיָּדְכֶם רִמָּס הַצָּרִי
13	לֹא תוֹסִיפוּ הִבֵּי־א מִנַּחַת שְׁוֹא קִטְרֶת תוֹעֵבָה הִיא לִי חֲדָשׁ וְשִׁבְתָּ קִרְא מִקְרָא לֹא אוֹכֵל אֶנּוּ וְעַצְרָה
	הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. 14 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 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 עָלַי לְטָרַח בְּלֹאִיתִי נָשָׂא
15	וּבִפְרֹשְׁכֶם כְּפִיכֶם אֲעֲלִים עֵינִי מִכֶּם גַּם כִּי תִרְבּוּ תִפְלֶה אֵינֶנִּי שְׁמַע יְדֵיכֶם דְּמִים מְלֹאוּ
16	רָחֲצוּ הַזְּכוֹ הִסִּירוּ רֶעַ מַעֲלָלֵיכֶם מִנֶּגֶד עֵינֵי חֲדָלוּ הָרַע
17	לִמְדוֹ הֵיטֵב דָּרְשׁוּ מִשְׁפָּט אֲשֶׁרוֹ חֲמוּץ שִׁפְטוֹ יָתוֹם רִיבוֹ אֶלְמָנָה

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18	The word יהי 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 יהי plugin-autotooltip__default plugin-autotooltip_big יהי hebrew The word יהי 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
19	אָרֶץ plugin-autotooltip__default plugin-autotooltip_big אָרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אָרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 תֵּאֲכֹלוּ

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20	
21	היה plugin-autotooltip__default plugin-autotooltip_big היה hebrew The word היה 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 וַיֵּהְיֶה מְרַחֵם לְיוֹנָה קִרְיָה נֶאֱמָנָה מְלֹאֲתֵי מִשְׁפָּט צֶדֶק יִלְוֶינָה וְעֵתָהּ מְרַחֵם
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23	שָׂרִיד סוֹרְרִים וְחֹבְרֵי גִבֻּס כֹּל אֲהָב שָׂחַד וְרָדַף שְׁלֹמֹנִים יְתוֹם לֹא יִשְׁפֹּטוּ וְרִיב אֶלְמֶנָה לֹא יָבֹא אֶלֶיהֶם
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25	וְאִשְׁיָהּ יָדִי עָלֶיךָ וְאַצְרֶךָ כְּבֹר סִיגֶיךָ וְאַסִּירָהּ כָּל בְּדִילֶיךָ

26	וְאֶשְׁכְּבָה שְׁפֹטִיךָ כְּבָרָא שְׁנָה וְיַעֲצִיךָ כְּבִתְחִלָּה אַחֲרֵי כֵן יִקְרָא לְךָ עֵיר הַצֹּדֵק קִרְיָה נְאֻמָּה
27	צִיּוֹן בְּמִשְׁפַּט תִּפְדֶּה וּשְׁבִיהָ בְּצִדְקָה
	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 יְכֹלֵי
28	כִּי יִבְשׂוּ מַאֲיָלִים אֲשֶׁר חֲמַדְתֶּם וְתִחַפְּרוּ מֵהַגְנוֹת אֲשֶׁר בַּחֲרַתֶּם
	יהוה hebrew The word יהוה 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 לֵאמֹר אֲשֶׁר מִים אֵין לֹא פֶּאֱלֵה נִבְלַת עֲלֶה וְכִגְלָה אֲשֶׁר מִים אֵין לֹא
29	הָיָה
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ESV

1	The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
2	Hear, O heavens, and give ear, O earth; for the LORD has spoken: "Children have I reared and brought up, but they have rebelled against me.
3	The ox knows its owner, and the donkey its master's crib, but Israel does not know, my people do not understand."
4	Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.

5	Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint.
6	From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil.
7	Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners.
8	And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.
9	If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.
10	Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah!
11	"What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats.
12	"When you come to appear before me, who has required of you this trampling of my courts?
13	Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of convocations- I cannot endure iniquity and solemn assembly.
14	Your new moons and your appointed feasts my soul hates; they have become a burden to me; I am weary of bearing them.
15	When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.
16	Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil,
17	learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.
18	"Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.
19	If you are willing and obedient, you shall eat the good of the land;
20	but if you refuse and rebel, you shall be eaten by the sword; for the mouth of the LORD has spoken."
21	How the faithful city has become a whore, she who was full of justice! Righteousness lodged in her, but now murderers.
22	Your silver has become dross, your best wine mixed with water.
23	Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow's cause does not come to them.
24	Therefore the Lord declares, the LORD of hosts, the Mighty One of Israel: "Ah, I will get relief from my enemies and avenge myself on my foes.
25	I will turn my hand against you and will smelt away your dross as with lye and remove all your alloy.
26	And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city."
27	Zion shall be redeemed by justice, and those in her who repent, by righteousness.
28	But rebels and sinners shall be broken together, and those who forsake the LORD shall be consumed.
29	For they shall be ashamed of the oaks that you desired; and you shall blush for the gardens that you have chosen.
30	For you shall be like an oak whose leaf withers, and like a garden without water.
31	And the strong shall become tinder, and his work a spark, and both of them shall burn together, with none to quench them.

NIV

1	The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.
2	Hear, O heavens! Listen, O earth! For the LORD has spoken: "I reared children and brought them up, but they have rebelled against me.
3	The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand."
4	Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him.
5	Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted.
6	From the sole of your foot to the top of your head there is no soundness- only wounds and welts and open sores, not cleansed or bandaged or soothed with oil.
7	Your country is desolate, your cities burned with fire; your fields are being stripped by foreigners right before you, laid waste as when overthrown by strangers.
8	The Daughter of Zion is left like a shelter in a vineyard, like a hut in a field of melons, like a city under siege.
9	Unless the LORD Almighty had left us some survivors, we would have become like Sodom, we would have been like Gomorrah.
10	Hear the word of the LORD, you rulers of Sodom; listen to the law of our God, you people of Gomorrah!
11	"The multitude of your sacrifices- what are they to me?" says the LORD. "I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats.
12	When you come to appear before me, who has asked this of you, this trampling of my courts?
13	Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations- I cannot bear your evil assemblies.
14	Your New Moon festivals and your appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them.
15	When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood;
16	wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong,
17	learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.
18	"Come now, let us reason together," says the LORD. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.
19	If you are willing and obedient, you will eat the best from the land;
20	but if you resist and rebel, you will be devoured by the sword." For the mouth of the LORD has spoken.
21	See how the faithful city has become a harlot! She once was full of justice; righteousness used to dwell in her- but now murderers!
22	Your silver has become dross, your choice wine is diluted with water.
23	Your rulers are rebels, companions of thieves; they all love bribes and chase after gifts. They do not defend the cause of the fatherless; the widow's case does not come before them.
24	Therefore the Lord, the LORD Almighty, the Mighty One of Israel, declares: "Ah, I will get relief from my foes and avenge myself on my enemies.
25	I will turn my hand against you; I will thoroughly purge away your dross and remove all your impurities.

26	I will restore your judges as in days of old, your counselors as at the beginning. Afterward you will be called the City of Righteousness, the Faithful City."
27	Zion will be redeemed with justice, her penitent ones with righteousness.
28	But rebels and sinners will both be broken, and those who forsake the LORD will perish.
29	"You will be ashamed because of the sacred oaks in which you have delighted; you will be disgraced because of the gardens that you have chosen.
30	You will be like an oak with fading leaves, like a garden without water.
31	The mighty man will become tinder and his work a spark; both will burn together, with no one to quench the fire."

NLT

1	These are the visions that Isaiah son of Amoz saw concerning Judah and Jerusalem. He saw these visions during the years when Uzziah, Jotham, Ahaz, and Hezekiah were kings of Judah.
2	Listen, O heavens! Pay attention, earth! This is what the LORD says: "The children I raised and cared for have rebelled against me.
3	Even an ox knows its owner, and a donkey recognizes its master's care- but Israel doesn't know its master. My people don't recognize my care for them."
4	Oh, what a sinful nation they are- loaded down with a burden of guilt. They are evil people, corrupt children who have rejected the LORD. They have despised the Holy One of Israel and turned their backs on him.
5	Why do you continue to invite punishment? Must you rebel forever? Your head is injured, and your heart is sick.
6	You are battered from head to foot- covered with bruises, welts, and infected wounds- without any soothing ointments or bandages.
7	Your country lies in ruins, and your towns are burned. Foreigners plunder your fields before your eyes and destroy everything they see.
8	Beautiful Jerusalem stands abandoned like a watchman's shelter in a vineyard, like a lean-to in a cucumber field after the harvest, like a helpless city under siege.
9	If the LORD of Heaven's Armies had not spared a few of us, we would have been wiped out like Sodom, destroyed like Gomorrah.
10	Listen to the LORD, you leaders of "Sodom." Listen to the law of our God, people of "Gomorrah."
11	"What makes you think I want all your sacrifices?" says the LORD. "I am sick of your burnt offerings of rams and the fat of fattened cattle. I get no pleasure from the blood of bulls and lambs and goats.
12	When you come to worship me, who asked you to parade through my courts with all your ceremony?
13	Stop bringing me your meaningless gifts; the incense of your offerings disgusts me! As for your celebrations of the new moon and the Sabbath and your special days for fasting- they are all sinful and false. I want no more of your pious meetings.
14	I hate your new moon celebrations and your annual festivals. They are a burden to me. I cannot stand them!
15	When you lift up your hands in prayer, I will not look. Though you offer many prayers, I will not listen, for your hands are covered with the blood of innocent victims.
16	Wash yourselves and be clean! Get your sins out of my sight. Give up your evil ways.
17	Learn to do good. Seek justice. Help the oppressed. Defend the cause of orphans. Fight for the rights of widows.
18	"Come now, let's settle this," says the LORD. "Though your sins are like scarlet, I will make them as white as snow. Though they are red like crimson, I will make them as white as wool.
19	If you will only obey me, you will have plenty to eat.

20	But if you turn away and refuse to listen, you will be devoured by the sword of your enemies. I, the LORD, have spoken!"
21	See how Jerusalem, once so faithful, has become a prostitute. Once the home of justice and righteousness, she is now filled with murderers.
22	Once like pure silver, you have become like worthless slag. Once so pure, you are now like watered-down wine.
23	Your leaders are rebels, the companions of thieves. All of them love bribes and demand payoffs, but they refuse to defend the cause of orphans or fight for the rights of widows.
24	Therefore, the Lord, the LORD of Heaven's Armies, the Mighty One of Israel, says, "I will take revenge on my enemies and pay back my foes!
25	I will raise my fist against you. I will melt you down and skim off your slag. I will remove all your impurities.
26	Then I will give you good judges again and wise counselors like you used to have. Then Jerusalem will again be called the Home of Justice and the Faithful City."
27	Zion will be restored by justice; those who repent will be revived by righteousness.
28	But rebels and sinners will be completely destroyed, and those who desert the LORD will be consumed.
29	You will be ashamed of your idol worship in groves of sacred oaks. You will blush because you worshiped in gardens dedicated to idols.
30	You will be like a great tree with withered leaves, like a garden without water.
31	The strongest among you will disappear like straw; their evil deeds will be the spark that sets it on fire. They and their evil works will burn up together, and no one will be able to put out the fire.

LXX

ὁ ρα αι ς ἥ ν plugin-autotooltip__default plugin-autotooltip_big ᾧς, ἥ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning εἶδεν Ἡσαιοῦ υἱὸς Ἀμωας ἥν plugin-autotooltip__default plugin-autotooltip_big ᾧς, ἥ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning εἶδεν κατὰ τῆς plugin-autotooltip__default plugin-autotooltip_big ᾧς, ἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λουδαίας καί plugin-autotooltip__default plugin-autotooltip_big καί 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" κατὰ ἱερουσαλὴμ ἐν plugin-autotooltip__default plugin-autotooltip_big ᾧς greek Preposition meaning "in". βασιλεῖα Οἴου καί plugin-autotooltip__default plugin-autotooltip_big καί 1 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" ἰωαθαμ καί plugin-autotooltip__default plugin-autotooltip_big καί 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" Ἀχαζ καί plugin-autotooltip__default plugin-autotooltip_big καί 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 κίου οἶ plugin-autotooltip__default plugin-autotooltip_big ᾧς, ἥ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐβασιλευσαν τῆς plugin-autotooltip__default plugin-autotooltip_big ᾧς, ἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λουδαίας
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	ὄκουε οὐρανὲ plugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 καὶ 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” ἐνωτίζου γῆ plugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. 2 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 ὅτι κύριος ἐλάλησεν υἱοὺς ἐγέννησα καὶ 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” ὕψωσα αὐτοὶ plugin-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) δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. με ἡθέτησαν
	ἔγνω βοὺς τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κτησάμενον καὶ 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” δνος τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ φάτην plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίου αὐτοῦ plugin-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) ἰσραηλ δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. με οὐκ ἔγνω καὶ 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” ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαός με οὐ συνήκεν

	οὐαὶ ἔθνος ἁμαρτωλὸν λαὸς πλήρης ἁμαρτιῶν σπέρμα πονηρὸν υἱοὶ ἄνομοι ἐγκατελίπατε τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κύριον 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” παρωργίσατε τὸν
4	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἄγιον τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἱσραηλ
	τί ἔτι πληγῇτε προστιθέντες ἁνομίαν πάσα 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 κεφαλὴ εἰς πόνον καὶ greek
5	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” πᾶσα 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 καρδιά εἰς λύπην
	ἀπὸ ποδῶν ἕως κεφαλῆς οὔτε τραῦμα οὔτε μώλωψ οὔτε πληγὴ φλεγμαίνουσα οὐκ ἔστιν greek
6	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. μάλαγμα ἐπιθεῖναι οὔτε ἔλαιον οὔτε καταδέσμοις

	ή plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ γῇ plugin-autotooltip__default plugin-autotooltip_bigγή Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. 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 ὕμῶν ἐρημος αἶ plugin-autotooltip__default plugin-autotooltip_bigγό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ πόλεις ὕμῶν πυρίκαυστοι τῇ plugin-autotooltip__default plugin-autotooltip_bigγῶν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ χώραν ὕμῶν ἐνώπιον ὕμῶν ἀλλότριοι κατεσθίουσιν αὐτήν plugin-autotooltip__default plugin-autotooltip_bigγαὐτός 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) καί 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” ἡρήμῳται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρίων
	ἐγκαταλειφθήσεται ή plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ

θυγάτηρ

 Σίων

ὡς

ακηνή

ἐν

plugin-autotooltip__default plugin-autotooltip_bigγῆν

greek

Preposition meaning “in”.

ἀμπελῶνι

καί

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”

ὡς

 ὀπωροφυλάκιον

ἐν

plugin-autotooltip__default plugin-autotooltip_bigγῆν

greek

Preposition meaning “in”. σκυληράτῳ

ὡς

πόλις

 πολιορκουμένη

καί

plugin-autotooltip__default plugin-autotooltip_bigκαί

	τί μοι πλήθος τῶν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Θυσιῶν ὑμῶν λέγει κύριος πλήρης εἰμὶ 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. ὀλοκαυτωμάτων κριῶν καὶ greek 11 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” στέαρ ἀρνῶν 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” αἶμα ταύρων 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” τράγων οὐ βούλομαι οὐδ greek Meaning * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 ἐὰν ἐρχησθε ὀφθῆναι μοι τίς γὰρ ἐξεζήτησεν ταῦτα 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 τῶν autotooltip_big0, ἡ, τό 12 greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χειρῶν ὑμῶν πατεῖν τήν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐλήν μου
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	οὐ προσθήρεσθε ἐὰν φέρητε σελίδων μάταιον θυμίαμα βδέλυγμά μοί ἐστιν greek είμι 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 είμι is the word for am and ἦν is the word for was, e.g. τὰς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νομινηίας ὧμὼν 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” τὰ
13	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ σάββατα 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” ἡμέραν μεγάλην οὐκ ἀνέχομαι νηστείαν 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” ἀργίαν 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” τὰς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νομινηίας ὧμὼν 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” τὰς greek 14 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐορτὰς ὧμὼν μισεῖ ἡ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ψυχῇ μου ἐγενήθητέ μοι εἰς πλημονήν οὐκέτι ἀνῆσω τὰς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἁμαρτίας ὧμὼν

	ὅταν τὰς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χείρας ἐκτείνητε 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, s... με ἀποστρέψω τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀφθαλμούς μου ἀφ ὑμῶν καὶplugin-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" ἐὰν πληθύνητε τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δέξιν οὐκ εἰσακούσμαι ὑμῶν αἱplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ γὰρ χεῖρες ὑμῶν αἵματος πλήρεις λούσασθε καθαροὶ γένεσθε ἀφέλετε τὰςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ψυχῶν ὑμῶν ἀπέναντι τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀφθαλμῶν μου παύσασθε ἀπὸ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πονηριῶν ὑμῶν
15	
16	

	μάθετε καλὸν ποιεῖνplugin-autotooltip__default plugin-autotooltip_bigμοιέω 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 17 Present tense Person Greek Form ἐκζητήσατε κρίαν ρύσασθε ἀδικούμενον κρίνατε ὀφτανῶ 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” δικαιώσατε χήραν <tr><td></td><td> 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. 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	ἐάν δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. μή θέλητε μηδέ εἰσακούσῃτέ μου μάχαιρα ὑμᾶς κατέδεταῖ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The 20The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ γὰρ στόμα κυρίου ἐλάλησεν ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / 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
	πῶς ἐγένετο πόρνη πόλις πιστή Σίων πλήρης κρίσεως ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἡplugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὁ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning δικαιοσύνη ἐκοιμήθη ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν 21greek Preposition meaning "in". αὐτῇplugin-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) νῦν δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. φονευταὶ τῶplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
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διά	plugin-autotooltip__default plugin-autotooltip_bigδιά
greek	
Meaning:	
* Through * Because * On account of	
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 τοῦτοplugin-autotooltip__default plugin-autotooltip_bigούτος / 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 τάδε λέγει ὁplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δεσπότης κύριος σαβωθ οὐαὶ οἱplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἰσχύοντες ἰσραηλ οὐ παύσεται γάρ μου ὁplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό	
greek	
Meaning:	
24 * The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θυμός ἐνplugin-autotooltip__default plugin-autotooltip_bigέν	
greek	
Preposition meaning "in". τοίςplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὑπεναντίοις 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" κρίαν ἐκ τῶνplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐχθρῶν μου ποιήσωplugin-autotooltip__default plugin-autotooltip_bigποιέω	
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	

25	δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀπειθούντας ἀπολέω και 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" ἀφελῶ πάντας plugin-autotooltip__default plugin-autotooltip_bigπᾶς 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 1:9 John 3:16 Romans 5:12 Matthew 28:19 Colossians 1:16 Romans 3:23 Romans 3:23 John 3:16 Colossians 1:17 ἀνόμους ἀπὸ σοῦ και 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" πάντας plugin-autotooltip__default plugin-autotooltip_bigπᾶς 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 1:9 John 3:16 Romans 5:12 Matthew 28:19 Colossians 1:16 Romans 3:23 Romans 3:23 John 3:16 Colossians 1:17 ὑπεροφάνους ταπεινώσω
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	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" ἐπιστήσω τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κριτάς σου ὡς τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρότερον 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" τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ συμβούλους σου ὡς τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀπ ἀρχῆςplugin-autotooltip__default plugin-autotooltip_bigἀρχή greek Meaning: * Beginning * First * Elementary * Rulers, rule, domain Noun, feminine (first declension) Occurs 56 times in the New Testament, consistently conveying the idea of primacy - whether temporal (i.e. the start, e.g. John 1:1) or causal (i.e. the source) or governmental (i.e. the ruler, e.g. Ephesians 6:12 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" μετὰ ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / 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 κληθήση πόλις δικαιοσύνης μητρόπολις πιστῇ Σωμ μετὰ γὰρ κρίματος σωθήσεται ἡplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰχμαλωσία αὐτῆςplugin-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) 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" μετὰ ἐλεημοσύνης

δύοτι αἰσχυνθήσονται ἐνὶ τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ εἰδώλοισ ἀυτῶν plugin-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) ὁ plugin-autotooltip__default plugin-autotooltip_bigδός, ῖ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning αὐτοῖ) plugin-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. 29 Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἡβούλοντο καὶ 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" ἐπηρεχύνθησαν ἐνὶ τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κήποις αὐτῶν plugin-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) ὁ plugin-autotooltip__default plugin-autotooltip_bigδός, ῖ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐπεθύμησαν 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. γὰρ ὥς τερβίνθος ἀποβεβληκυῖα τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ φύλλα καὶ 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" ὥς παράδεισος ὕδωρ μὴ ἔχων

KJV

1	The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
2	Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.
3	The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.
4	Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.
5	Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.
6	From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.
7	Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.
8	And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.
9	Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.
10	Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.
11	To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.
12	When ye come to appear before me, who hath required this at your hand, to tread my courts?
13	Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.
14	Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.
15	And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.
16	Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
17	Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
18	Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
19	If ye be willing and obedient, ye shall eat the good of the land:
20	But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.
21	How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.
22	Thy silver is become dross, thy wine mixed with water:
23	Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.
24	Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:
25	And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26	And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.
27	Zion shall be redeemed with judgment, and her converts with righteousness.
28	And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.
29	For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.
30	For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.
31	And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

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