

Isaiah 51

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23

Text

Hebrew

	יְהוָה plugin-autotooltip__default plugin-autotooltip_big הֵוְה
	hebrew
	Meaning
1	* 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 הָבִיטוּ אֶל צוּר חֲצִבְתָּם וְאֶל מְקַבֵּת בּוֹר נְסֻרָתָם
	הָבִיטוּ אֶל צוּר חֲצִבְתָּם וְאֶל מְקַבֵּת בּוֹר נְסֻרָתָם plugin-autotooltip__default plugin-autotooltip_big בָּרַךְ
	Meaning
2	* To kneel * To bless God as an act of adoration * To bless man as a benefit * Sometimes, to curse Verb, appearing approximately 330 times in the Old Testament. The word בָּרַךְ marks important moments of covenant, worship, inheritance and hope.Genesis 1:28Psalm 103:1Numbers 6:24 וְאַרְבָּהוּ

3	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 יהוה כִּגְן יְהוֹנָדָה וְעֶרְבֶתָה כִּגְן יְהוֹנָדָה 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 שִׁשְׁוֹן וְשִׁמְחָה יִמְצָא בָּהּ תוֹדָה וְקוֹל זִמְרָה
4	הַקְשִׁיבוּ אֵלַי עַמִּי וְלֹאֲדַמִּי אֵלַי הָאֲזִינוּ כִּי תוֹרָה מֵאֵתִי תֵצֵא וּמִשְׁפָּטִי לְאֹר עַמִּים אֲרָגִיעַ
5	קָרוֹב צְדָקָה יִצָּא יִשְׁעֵי וּזְרָעֵי עַמִּים יִשְׁפָּטוּ אֵלַי אֵינִם יִקְוּוּ וְאֶל זְרָעֵי יִיחִלּוּן

שָׁמַיִם plugin-autotooltip__default plugin-autotooltip_big שָׁמַיִם לְשָׁמַיִם

hebrew

Meanings:

* Heaven or heavens * Sky * Compass

Masculine noun. The word is dual in form (ending in -ים) 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 וְהַבְּיטוּ אֶל הָאָרֶץ

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 מִתְחַת כִּי שָׁמַיִם plugin-autotooltip__default plugin-autotooltip_big שָׁמַיִם

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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 וַיֵּצֵא קִדְמִי לֹא תִחַת

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יהוה [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 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 [עֵשֶׂד נֹטָה שְׁמַיִם](#) [plugin-autotooltip__default plugin-autotooltip_big](#) שְׁמַיִם

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Meanings:

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hebrew

Meaning:

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

13 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 [וַתֵּפֶחַד תְּמִיד כָּל](#) [פְּנֵי](#) [plugin-autotooltip__default plugin-autotooltip_big](#) פְּנֵי

hebrew

Meaning:

* 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. [בָּרָךְ הַמַּצִּיק כְּאֵשׁ כֹּהֵן](#) [plugin-autotooltip__default plugin-autotooltip_big](#) בָּרָךְ

Meaning

* To be firm * Establish * Prepare * Set

Verb. Occurs about 200 times in the Old Testament.

Meanings by Stem

Qal Stem (basic form)

To be firm, stable, fixed, established.

Describes something that stands securely or endures. Psalm 93:2 Psalm 103:19 Proverbs 16:9 Psalm 96:102 Samuel 7:16 Proverbs 16:3 Luke 22:321 Peter 5:101 Corinthians 1:8 Hebrews 2:3 Colossians 1:23 Matthew 25:34 [לְהַשְׁחִית וְאֵיהָ חֲמַת הַמַּצִּיק](#)

14	מִקֵּר צִעָה לְהַפְתָּח וְלֹא יָמוּת לְשַׁחַת וְלֹא יִחָסֵר לְחֵמוֹ 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 אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew
15	Meanings: * God * god * goddess * divine ones * angels Noun, masculine 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 צבאות שמו
	שמים plugin-autotooltip__default plugin-autotooltip_big שמים hebrew Meanings: * Heaven or heavens * Sky * Compass Masculine noun. The word is dual in form (ending in -ים) 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 ארץ plugin-autotooltip__default plugin-autotooltip_big ארץ
16	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 וְלֹאמַר לְצִיּוֹן עַמִּי אֶתְּהָ

	יהוה?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 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 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. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 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. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1
18	אין מנהל לָהּ מִכָּל בָּנִים יִלְדָה וְאִין מַחְזִיק בִּילְדָה מִכָּל בָּנִים גְּדֻלָּהּ
19	שְׁתִּים הֵנָּה קְרָאֲתִיד מִי יָנוּד לָךְ הַשֹּׁד וְהַשָּׁבָר וְהַרְעָב וְהַחֲרָב מִי אֲנַחְמֶךָ
20	יהוה?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 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 אלהים?plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine
21	לָכֵן שָׁמְעִי נָא זֹאת עֲנִיָּה וּשְׁכַרְתִּי וְלֹא מִיִּין

	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 יהוה אל plugin-autotooltip__default plugin-autotooltip_big אלהים hebrew 22 Meanings: * God * god * goddess * divine ones * angels Noun, masculine את 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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 את 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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 עוד plugin-autotooltip__default plugin-autotooltip_big עוד ארץ plugin-autotooltip__default plugin-autotooltip_big ארץ hebrew Meaning: 23 * 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 גוֹד וְכַחוּץ לְעֵבְרִים
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ESV

1	“Listen to me, you who pursue righteousness, you who seek the LORD: look to the rock from which you were hewn, and to the quarry from which you were dug.
2	Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him.
3	For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.
4	“Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples.

5	My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait.
6	Lift up your eyes to the heavens, and look at the earth beneath; for the heavens vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in like manner; but my salvation will be forever, and my righteousness will never be dismayed.
7	"Listen to me, you who know righteousness, the people in whose heart is my law; fear not the reproach of man, nor be dismayed at their revilings.
8	For the moth will eat them up like a garment, and the worm will eat them like wool; but my righteousness will be forever, and my salvation to all generations."
9	Awake, awake, put on strength, O arm of the LORD; awake, as in days of old, the generations of long ago. Was it not you who cut Rahab in pieces, that pierced the dragon?
10	Was it not you who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over?
11	And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.
12	"I, I am he who comforts you; who are you that you are afraid of man who dies, of the son of man who is made like grass,
13	and have forgotten the LORD, your Maker, who stretched out the heavens and laid the foundations of the earth, and you fear continually all the day because of the wrath of the oppressor, when he sets himself to destroy? And where is the wrath of the oppressor?
14	He who is bowed down shall speedily be released; he shall not die and go down to the pit, neither shall his bread be lacking.
15	I am the LORD your God, who stirs up the sea so that its waves roar- the LORD of hosts is his name.
16	And I have put my words in your mouth and covered you in the shadow of my hand, establishing the heavens and laying the foundations of the earth, and saying to Zion, 'You are my people.'"
17	Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, who have drunk to the dregs the bowl, the cup of staggering.
18	There is none to guide her among all the sons she has borne; there is none to take her by the hand among all the sons she has brought up.
19	These two things have happened to you- who will console you?- devastation and destruction, famine and sword; who will comfort you?
20	Your sons have fainted; they lie at the head of every street like an antelope in a net; they are full of the wrath of the LORD, the rebuke of your God.
21	Therefore hear this, you who are afflicted, who are drunk, but not with wine:
22	Thus says your Lord, the LORD, your God who pleads the cause of his people: "Behold, I have taken from your hand the cup of staggering; the bowl of my wrath you shall drink no more;
23	and I will put it into the hand of your tormentors, who have said to you, 'Bow down, that we may pass over'; and you have made your back like the ground and like the street for them to pass over."

NIV

1	"Listen to me, you who pursue righteousness and who seek the LORD: Look to the rock from which you were cut and to the quarry from which you were hewn;
2	look to Abraham, your father, and to Sarah, who gave you birth. When I called him he was but one, and I blessed him and made him many.
3	The LORD will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of the LORD. Joy and gladness will be found in her, thanksgiving and the sound of singing.

4	"Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations.
5	My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.
6	Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail.
7	"Hear me, you who know what is right, you people who have my law in your hearts: Do not fear the reproach of men or be terrified by their insults.
8	For the moth will eat them up like a garment; the worm will devour them like wool. But my righteousness will last forever, my salvation through all generations."
9	Awake, awake! Clothe yourself with strength, O arm of the LORD; awake, as in days gone by, as in generations of old. Was it not you who cut Rahab to pieces, who pierced that monster through?
10	Was it not you who dried up the sea, the waters of the great deep, who made a road in the depths of the sea so that the redeemed might cross over?
11	The ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.
12	"I, even I, am he who comforts you. Who are you that you fear mortal men, the sons of men, who are but grass,
13	that you forget the LORD your Maker, who stretched out the heavens and laid the foundations of the earth, that you live in constant terror every day because of the wrath of the oppressor, who is bent on destruction? For where is the wrath of the oppressor?
14	The cowering prisoners will soon be set free; they will not die in their dungeon, nor will they lack bread.
15	For I am the LORD your God, who churns up the sea so that its waves roar- the LORD Almighty is his name.
16	I have put my words in your mouth and covered you with the shadow of my hand- I who set the heavens in place, who laid the foundations of the earth, and who say to Zion, 'You are my people.'"
17	Awake, awake! Rise up, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, you who have drained to its dregs the goblet that makes men stagger.
18	Of all the sons she bore there was none to guide her; of all the sons she reared there was none to take her by the hand.
19	These double calamities have come upon you- who can comfort you?- ruin and destruction, famine and sword- who can console you?
20	Your sons have fainted; they lie at the head of every street, like antelope caught in a net. They are filled with the wrath of the LORD and the rebuke of your God.
21	Therefore hear this, you afflicted one, made drunk, but not with wine.
22	This is what your Sovereign LORD says, your God, who defends his people: "See, I have taken out of your hand the cup that made you stagger; from that cup, the goblet of my wrath, you will never drink again.
23	I will put it into the hands of your tormentors, who said to you, 'Fall prostrate that we may walk over you.' And you made your back like the ground, like a street to be walked over."

NLT

1	"Listen to me, all who hope for deliverance- all who seek the LORD! Consider the rock from which you were cut, the quarry from which you were mined.
2	Yes, think about Abraham, your ancestor, and Sarah, who gave birth to your nation. Abraham was only one man when I called him. But when I blessed him, he became a great nation."

3	The LORD will comfort Israel again and have pity on her ruins. Her desert will blossom like Eden, her barren wilderness like the garden of the LORD. Joy and gladness will be found there. Songs of thanksgiving will fill the air.
4	"Listen to me, my people. Hear me, Israel, for my law will be proclaimed, and my justice will become a light to the nations.
5	My mercy and justice are coming soon. My salvation is on the way. My strong arm will bring justice to the nations. All distant lands will look to me and wait in hope for my powerful arm.
6	Look up to the skies above, and gaze down on the earth below. For the skies will disappear like smoke, and the earth will wear out like a piece of clothing. The people of the earth will die like flies, but my salvation lasts forever. My righteous rule will never end!
7	"Listen to me, you who know right from wrong you who cherish my law in your hearts. Do not be afraid of people's scorn, nor fear their insults.
8	For the moth will devour them as it devours clothing. The worm will eat at them as it eats wool. But my righteousness will last forever. My salvation will continue from generation to generation."
9	Wake up, wake up, O LORD! Clothe yourself with strength! Flex your mighty right arm! Rouse yourself as in the days of old when you slew Egypt, the dragon of the Nile.
10	Are you not the same today, the one who dried up the sea, making a path of escape through the depths so that your people could cross over?
11	Those who have been ransomed by the LORD will return. They will enter Jerusalem singing, crowned with everlasting joy. Sorrow and mourning will disappear, and they will be filled with joy and gladness.
12	"I, yes I, am the one who comforts you. So why are you afraid of mere humans, who wither like the grass and disappear?
13	Yet you have forgotten the LORD, your Creator, the one who stretched out the sky like a canopy and laid the foundations of the earth. Will you remain in constant dread of human oppressors? Will you continue to fear the anger of your enemies? Where is their fury and anger now? It is gone!
14	Soon all you captives will be released! Imprisonment, starvation, and death will not be your fate!
15	For I am the LORD your God, who stirs up the sea, causing its waves to roar. My name is the LORD of Heaven's Armies.
16	And I have put my words in your mouth and hidden you safely in my hand. I stretched out the sky like a canopy and laid the foundations of the earth. I am the one who says to Israel, 'You are my people!' "
17	Wake up, wake up, O Jerusalem! You have drunk the cup of the LORD's fury. You have drunk the cup of terror, tipping out its last drops.
18	Not one of your children is left alive to take your hand and guide you.
19	These two calamities have fallen on you: desolation and destruction, famine and war. And who is left to sympathize with you? Who is left to comfort you?
20	For your children have fainted and lie in the streets, helpless as antelopes caught in a net. The LORD has poured out his fury; God has rebuked them.
21	But now listen to this, you afflicted ones who sit in a drunken stupor, though not from drinking wine.
22	This is what the Sovereign LORD, your God and Defender, says: "See, I have taken the terrible cup from your hands. You will drink no more of my fury.
23	Instead, I will hand that cup to your tormentors, those who said, 'We will trample you into the dust and walk on your backs.'"

LXX

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[illegible]

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 ἡ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἑρμῆας θεῶκασιον ὄνομα ἀβραάμ καὶ ἰσῆκ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms 10 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ θεῶνα τὰ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ βαθὺ τῆς plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ θεοῶντες ὁδὸν διαβέβαιας ἀπομύνοις καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" κλειντρυμῖνους ἀπὸ γὰρ κυρίων ἀποστραφῆσονται καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" ῥέουσι εἰς ἱσὺα μετ' ἐκπαρσύνει καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" ἀγαλλύμας τοῦ αἰνίου ἐπὶ γὰρ τῆς plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ καταλὺς αἰνίου plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * He, she, it * Himself, herself, itself * Same 11 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀγαλλίαντες καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" αἰνῶντες καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" ἐκπαρσύνει καταλύματα αἰνῶντες plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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) ὁδὸν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" ἀνῆλ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" συνεργῶντες καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning εἶμι is the first person singular verb for "to be" (εἶμι [the infinitive form] = "to be"). It is an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and εἶναι is the word for was, e.g. εἶμι καὶ plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek Meaning εἶμι is the first person singular verb for "to be" (εἶμι [the infinitive form] = "to be"). It is an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and εἶναι is the word for was, e.g. ὁ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. 12 Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ παρὰκαλὸν αὐτὸν ἵνα εὐαγγελίζοις ἐφοβήσῃς ἀπὸ θυμῶν ἑνὶ τοῖ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" ἀπὸ αἰνῶν θυμῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ, 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 τίς as an interrogative in older Greek (meaning ὅστις ἐξαρτῶν)
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Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἀδύναμις plugin-autotooltip__default plugin-autotooltip_big ἀδύναμις Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb ἀδύναμις. ἀδύναμις in Greek Thought Before the New Testament, ἀδύναμις already had deep philosophical use. In Greek philosophy, ἀδύναμις was the rational principle that ordered the universe, the divine reason that structured all things. In Heracitus, ἀδύναμις referred to the unifying rational principle behind the constant change in the world... ἀδύναμις plugin-autotooltip__default plugin-autotooltip_big, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἀνδρά ἀνδρ plugin-autotooltip__default plugin-autotooltip_big ἀνδρ 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" ἀνδ plugin-autotooltip__default plugin-autotooltip_big, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ αὐτῷ αὐτῇ plugin-autotooltip__default plugin-autotooltip_big αὐτῷ 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 τίς as an interrogative in older Greek (meaning ἐρωτῶ plugin-autotooltip__default plugin-autotooltip_big, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐν plugin-autotooltip__default plugin-autotooltip_big, ἡ, 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 τίς as an interrogative in older Greek (meaning ἐρωτῶ plugin-autotooltip__default plugin-autotooltip_big, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐν plugin-autotooltip__default plugin-autotooltip_big ἐν greek Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Ὀὐρανός 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 ἐν plugin-autotooltip__default plugin-autotooltip_big ἐν 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" ἐν plugin-autotooltip__default plugin-autotooltip_big, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐν plugin-autotooltip__default plugin-autotooltip_big ἐν greek 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 LXXGenesis 1:3Genesis 2:7Genesis 12:1 ἐν plugin-autotooltip__default plugin-autotooltip_big ἐν 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" ἐν plugin-autotooltip__default plugin-autotooltip_big ἐν greek Meaning: * I (the first person singular verb for "to be" (εἶμι) [the infinitive form] = "to be"). ἐγώ is an irregular verb, and, like English, changes significantly between person and tense. For example ἐγώ is the word for am and εἶμι is the word for was, e.g. ἐγώ	
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ἤξει(σεν) ἔξει(σεν)ἐνδοτήρηἐκποιουμένη ἵπplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰῥοῖῥplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰῥοῖῥplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰῥοῖῥplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning: * The The definite article. 17Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰῥοῖῥplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰῥοῖῥplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰῥοῖῥplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰῥοῖῥplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰῥοῖῥplugin-autotooltip__default plugin-autotooltip_bigἥ, τό 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".ἐξαιδύναται ἵπplugin-autotooltip__default plugin-autotooltip_bigἥ, τό greek Meaning * And * Also * Both * Even * Too * So

καὶ plugin-autotooltip__default plugin-autotooltip_bigαἰ 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" οὐκ plugin-autotooltip__default plugin-autotooltip_bigαἰ greek τίμι is the first person singular verb for "to be" (εἶμι) [the infinitive form] = "to be". It is an irregular verb, and, like English, changes significantly between person and tense. For example τίμι is the word for am and ἦμι is the word for was, e.g. plugin-autotooltip__default plugin-autotooltip_bigὁ , τί greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ μαρκαῖον or ἐνὶ πνεύματι plugin-autotooltip__default plugin-autotooltip_bigαἰ greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ὅς; 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 τις 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 τοῖ Dative τῷ τῇ τίσαν σου ᾧ plugin-autotooltip__default plugin-autotooltip_bigαἰ , ἡ, 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 τίς καί plugin-autotooltip__default plugin-autotooltip_bigαἰ 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" οὐκ plugin-autotooltip__default plugin-autotooltip_bigαἰ 18 greek τίμι is the first person singular verb for "to be" (εἶμι) [the infinitive form] = "to be". It is an irregular verb, and, like English, changes significantly between person and tense. For example τίμι is the word for am and ἦμι is the word for was, e.g. 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 τοῖ Dative τῷ τῇ ἀντιλαβόμενος τῆς plugin-autotooltip__default plugin-autotooltip_bigαἰ , ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ γενέας σου οὐδὲ plugin-autotooltip__default plugin-autotooltip_bigαἰ 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 οὐδὲ πνεύματι plugin-autotooltip__default plugin-autotooltip_bigαἰ greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ὅς; 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 τις plugin-autotooltip__default plugin-autotooltip_bigαἰ , ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐλθὼν σου ᾧ plugin-autotooltip__default plugin-autotooltip_bigαἰ , ἡ, 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 τίς καί plugin-autotooltip__default plugin-autotooltip_bigαἰ 19 ὅτι plugin-autotooltip__default plugin-autotooltip_bigαἰ / ὁτι / τοιτο
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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 9:16) John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19

ἀντικείμενόν

σοι

τίς

οὐ

οὐκ

ἀληθὴς

εἶναι

πρόμα

καί

plugin-autotooltip__default plugin-autotooltip_bigαἰ

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"

οὐν

πρὸς

καὶ

plugin-autotooltip__default plugin-autotooltip_bigαἰ

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"

καὶ

πρὸς

καὶ

πρὸς

	plugin-autotooltip__default plugin-autotooltip_big, ὁ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ αὐτοπлагин-autotooltip__default plugin-autotooltip_big, ὁ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ επιπλογμενοι οπлагин-autotooltip__default plugin-autotooltip_big, ὁ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ καθεύδοντες ἐν θεοῦ νδαν;plugin-autotooltip___default plugin-autotooltip_big;n; greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of nāc 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 ἐξάβου σκ cexr=kov fuxepkov oπлагин-autotooltip__default plugin-autotooltip_big, ὁ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ηλμρε; θυνο; κριποι εχλεкуφвоι δσplugin-autotooltip__default plugin-autotooltip_big;δ 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, δα emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 κρποιο τοlplugin-autotooltip__default plugin-autotooltip_big, ὁ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ θεοlplugin-autotooltip__default plugin-autotooltip_big;lε; greek Masculine noun meaning: * A god or goddess * God
	ηπlugin-autotooltip__default plugin-autotooltip_big;δ 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, δα emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ροlηplugin-autotooltip__default plugin-autotooltip_big;ρο? / αlρη / ροlηo 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 θκου τετστηνουαυην καlplugin-autotooltip__default plugin-autotooltip_big;oι) 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" περίκουσα οὐκ ἀπο οlνω

ἰσχυρ	Myti	κίραος	plugin-autotooltip__default plugin-autotooltip_big0, 0, τό		
greek					
Meaning:					
* The					
The definite article.					
Forms					
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	ἰσχυρ	plugin-autotooltip__default plugin-autotooltip_big000			
greek					
Masculine noun meaning:					
* A god or goddess * God	ἰσχυρ	plugin-autotooltip__default plugin-autotooltip_big0, 0, τό			
greek					
Meaning:					
* The					
The definite article.					
Forms					
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	κίραος	τὸν	plugin-autotooltip__default plugin-autotooltip_big0, 0, τό		
greek					
Meaning:					
* The					
The definite article.					
Forms					
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	κενὸν	αὐτὸ	plugin-autotooltip__default plugin-autotooltip_big000000		
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)	ἰσχυρ	κίραος	ἐν τῇ	plugin-autotooltip__default plugin-autotooltip_big0, 0, τό	
greek					
Meaning:					
* The					
The definite article.					
Forms					
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	κενὸν	οὐ	τὸ	plugin-autotooltip__default plugin-autotooltip_big0, 0, τό	
greek					
Meaning:					
* The					
The definite article.					
Forms					
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	κενὸν	οὐ	τὸ	plugin-autotooltip__default plugin-autotooltip_big0, 0, τό	
greek					
Meaning:					
* The					
The definite article.					
Forms					
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	κενὸν	οὐ	τὸ	plugin-autotooltip__default plugin-autotooltip_big0, 0, τό	
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"	οὐ	κενὸν	οὐ	τὸ	plugin-autotooltip__default plugin-autotooltip_big000000000
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_bigκαὶ 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" καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ 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) ἐλὶς τὰplugin-autotooltip__default plugin-autotooltip_bigἐλὶς τὰ greek Meaning ⁂ The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ οὗ/οὗςplugin-autotooltip__default plugin-autotooltip_bigοὗ/οὗς greek Meaning ⁂ The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐκεῖ/ἐκεῖν/ου/αςplugin-autotooltip__default plugin-autotooltip_bigἐκεῖ/ἐκεῖν/ου/ας 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" καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning ⁂ The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ταύ/ταύτης/ου/αςplugin-autotooltip__default plugin-autotooltip_bigταύ/ταύτης/ου/ας 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 τίθεναι plugin-autotooltip__default plugin-autotooltip_bigτίθεναι greek Meaning ⁂ The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐν/ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν/ἐν 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" καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning ⁂ The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐν/ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν/ἐν greek 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 ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Meaning ⁂ The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐν/ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν/ἐν greek Meaning ⁂ The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐν/ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν/ἐν
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KJV

1	Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.
2	Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.
3	For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.
4	Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.
5	My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.
6	Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.
7	Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.
8	For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9	Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?
10	Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?
11	Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.
12	I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;
13	And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?
14	The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.
15	But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.
16	And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.
17	Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.
18	There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.
19	These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?
20	Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.
21	Therefore hear now this, thou afflicted, and drunken, but not with wine:
22	Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:
23	But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

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