

Luke 6

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49

Text

Greek

	Ἐγένετο	plugin-autotooltip__default plugin-autotooltip_bigγίνομαι
	greek	
	Meaning	
	* To Become * To Come into being * Generate * To Happen * Brought to pass	
	Verb.	
	Different from εἰμί (which means "to be" - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 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. ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν	
	greek	
	Preposition meaning "in". σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸνplugin-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) διάplugin-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.	
1	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 ὁπορίμων, 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" ἔτιλλον οἱplugin-autotooltip__default plugin-autotooltip_bigὸ	
	greek	
	The definite article μαθηταὶ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός	
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	greek	
	The definite article στάχνας καίplugin-autotooltip__default plugin-autotooltip_bigκαί	
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	The definite article χερσίν.	

	τινὲς δὲ 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. τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Φαρισαίων εἶπον· τί ποιεῖτε plugin-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.
2	Verb forms Present tense Person Greek Form ὁ οὐκ ἔξεστιν ποιεῖν plugin-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 Present tense Person Greek Form τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀββασιν;

	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” ἀνοκριθεις ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἡσοῦς πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most 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... αὐτοῦςplugin-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) εἶπεν· οὐδὲ τοῦτοplugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὐτῇ / 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 ἀνέγνωτε ὃ ἐποίησενplugin-autotooltip__default plugin-autotooltip_bigἡσνοίεω 3 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 Δαυειδ ὁνότε ἐπείνασεν αὐτόςplugin-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) 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” οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μετ’ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὄντες;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.
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ὥς εἰσῆλθεν εἰς τὸν greek The definite article οἶκον τοῦ greek The definite article θεοῦ greek Masculine noun meaning: * A god or goddess * God 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” τοὺς greek The definite article ἄρτους τῆς greek The definite article προθέσως ἔλαβεν καὶ greek Meaning 4 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἔφαγεν 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” ἔδωκεν 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” τοῖς greek The definite article μετ’ αὐτοῦ, 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) οὗς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς greek The definite article ἱερεῖς; 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” ἔλεγεν αὐτοῖς 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) ὅτι κύριός ἐστιν greek 5 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. ὁ greek The definite article υἱὸς τοῦ greek The definite article ἀνθρώπου 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” τοῦ greek The definite article σαββάτου.

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	παρετηροῦντο 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. οplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article γραμματεῖς 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” οplugin-autotooltip__default plugin-autotooltip_bigό 7 greek The definite article Φαρισαῖοι εἰ ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν 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) αὐτόςplugin-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) 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. ἦδὲ τούςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article διαλογισμούς αὐτῶνplugin-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) εἶπεν δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek 8 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. τῷplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἀνδρὶ τῷplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ξηρὰν ἔχοντι τὴνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article χεῖρα· ἔγειρε 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” στήθι εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article μέσον. 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” ἀναστάς ἔστη.
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Ἐγένετο greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 greek δέ 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. greek ἐν Preposition meaning “in”. greek ταῖς The definite article greek ἡμέραις ταύταις 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 greek ἐξελεῖν αὐτόν 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) greek εἰς τὸ The definite article greek ὁρὸς προσεύξασθαι, καὶ 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” greek ἢ εἶμι 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 εἶμι is the word for am and ἦν is the word for was, e.g. greek διανυκτερεύων ἐν greek τῇ Preposition meaning “in”. greek προσευχῇ τοῦ The definite article greek θεοῦ. The definite article greek θεοῦ. Masculine noun meaning: * A god or goddess * God	ἔ greek ἔ Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 greek δέ 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. greek ἐν Preposition meaning “in”. greek ταῖς The definite article greek ἡμέραις ταύταις 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 greek ἐξελεῖν αὐτόν 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) greek εἰς τὸ The definite article greek ὁρὸς προσεύξασθαι, καὶ 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” greek ἢ εἶμι 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 εἶμι is the word for am and ἦν is the word for was, e.g. greek διανυκτερεύων ἐν greek τῇ Preposition meaning “in”. greek προσευχῇ τοῦ The definite article greek θεοῦ. The definite article greek θεοῦ. Masculine noun meaning: * A god or goddess * God
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	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” ὅτε ἐγένετο greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ἡμέρα, προσεφώνησεν τοὺς autotooltip_bigὸ greek The definite article μαθητὰς αὐτοῦ. greek Meaning * He, she, it * Himself, herself, itself * Same 13 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) 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” ἐκλεξάμενος ἀπ’ αὐτῶν 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) δώδεκα, οὗς 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” ἀποστόλους ὠνόμασεν, Σίμων, ὃν 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” ὠνόμασεν Πέτρον, 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” Ἀνδρέαν τὸν greek The definite article ἀδελφὸν αὐτοῦ. 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) καὶ 14 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” Ἰάκωβον 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” Ἰωάννην 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” Φίλιππον 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” Βαρθολομαῖον
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	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” Μαθαῖον 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” Θωμᾶν, καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ
15	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” Ἰάκωβον Ἀλφαίου, 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” Σίμωνα τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καλούμενον ζηλωτήν, 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” Ἰούδαν Ἰακώβου 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” Ἰούδαν Ἰακαριώθ, ὃς ἐγένετοplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 προδότης.

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	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning 18 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἱ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article <i>ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο</i>
	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” πᾶς 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 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article <i>ὁχλος ἐζήτουν ἄπτεσθαι αὐτοῦ</i>, plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same 19 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) δτι δύναμις παρ’ 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) ἐξήρχετο 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” ἅτο πάντα 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 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17

	Kαὶ 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” αὐτόςplugin-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) ἐπάρας τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὁφθαλμοὺς αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰς τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek <td>20</td> <td> The definite article μαθητὰς αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἔλεγεν· μακάριοι οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πτωχοί, ὅτι ὑμετέρεα ἐστίνplugin-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. ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεία τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God </td>	20	The definite article μαθητὰς αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἔλεγεν· μακάριοι οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πτωχοί, ὅτι ὑμετέρεα ἐστίνplugin-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. ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεία τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God
	μακάριοι οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek <td>21</td> <td> The definite article πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κλαίοντες νῦν, ὅτι γελάσετε. </td>	21	The definite article πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κλαίοντες νῦν, ὅτι γελάσετε.

	μακάριοι ἔστεplugin-autotooltip__default plugin-autotooltip_bigεὶμί greek εὶμί 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 εὶμί is the word for am and ἦν is the word for was, e.g. ὅταν μολήσωσιν ὑμᾶς οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἄνθρωποι, 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” ὅταν ἀφορίσωσιν ὑμᾶς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek <td>22</td> <td> 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” ὀνειδίσωσιν 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” ἐκβάλωσιν τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὄνομα ὑμῶν ὡς νοηρὸν ἔνεκα τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article υἱοῦ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀνθρώπου· </td>	22	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” ὀνειδίσωσιν 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” ἐκβάλωσιν τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὄνομα ὑμῶν ὡς νοηρὸν ἔνεκα τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article υἱοῦ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀνθρώπου·
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	χάρητε ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ἐκεῖνη τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἡμέρα 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” ἀκριτήσατε, ἰδοὺ γὰρ ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μισθὸς ὑμῶν πολλὺς ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οὐρανῷ 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 κατὰ τὰplugin-autotooltip__default plugin-autotooltip_bigὸ <td>23</td> <td> greek The definite article αὐτὰplugin-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) γὰρ ἐποίουνplugin-autotooltip__default plugin-autotooltip_bigποιεῖω 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 τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προφήταις οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πατέρες 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) </td>	23	greek The definite article αὐτὰplugin-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) γὰρ ἐποίουνplugin-autotooltip__default plugin-autotooltip_bigποιεῖω 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 τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προφήταις οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πατέρες 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)
	Πλὴν οὐαὶ ὑμῖν τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek <td>24</td> <td> The definite article πλουσίοις, ὅτι ἀπέχετε τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article παράκλησιν ὑμῶν. </td>	24	The definite article πλουσίοις, ὅτι ἀπέχετε τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article παράκλησιν ὑμῶν.
	οὐαὶ ὑμῖν, οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ, οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek <td>25</td> <td> The definite article γελῶντες νῦν, ὅτι πενθήσετε 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” κλαύσετε. </td>	25	The definite article γελῶντες νῦν, ὅτι πενθήσετε 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” κλαύσετε.

	οὐαὶ ὅταν καλῶς εἴπωσιν ὑμᾶς πάντεςplugin-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 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:16Colossians 1:17 olplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἄνθρωποι· κατὰ τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article αὐτὰplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same 26 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) γὰρ ἐποίουνplugin-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 τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ψευδοπροφήταις οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πατέρες 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)
	Ἀλλὰ ὑμῖν λέγω τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀκούουσιν, ἀγαπᾶτε τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐχθροὺς ὑμῶν, καλῶς ποιεῖτεplugin-autotooltip__default plugin-autotooltip_bigμοιέω Meaning: 27 * 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 τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μισοῦσιν ὑμᾶς,
	εὐλογεῖτε τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek 28 The definite article καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐπηρεαζόντων ὑμᾶς.

	τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τύπτοντί σε εἰς τήν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article διαγὼνα παρέχε 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” τήν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἄλλην, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek 29 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 τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article αἵροντός σου τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἰμάτιον 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” τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article χιτῶνα μὴ κωλύσης.
30	παντί 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 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 αἰτοῦντί σε δίδου, 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” ἀπὸ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article αἵροντος τὰ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σὰ μὴ ἀπαίτει.

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"	καθὼς θέλετε ἵνα ποιῶσινplugin-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	ὁμῖν οἱplugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article	ἀνθρώποι, 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"	ὁμεις ποιεῖτεplugin-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	αὐτοῖςplugin-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)	ὁμοίως.
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"	εἰ ἀγαπᾶτε τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article	ἀγαπῶντας ὁμᾶς, ποῖα ὁμῖν χάρις ἐστῖν;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.	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"	γὰρ οἱplugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article	ἁμαρτωλοὶ τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article	ἀγαπῶντας αὐτοὺςplugin-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)	ἀγαπῶσιν.

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	Πλὴν ἀγαπᾶτε τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐχθροὺς ὁμῶν 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” ἀγαθοποιεῖτε 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” δανίζετε μηδὲνα ἀπελπιζοντες· 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” ἐσταιplugin-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. ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μισθὸς ὁμῶν πολὺς, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί 35greek 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” ἔσεσθαιplugin-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. οἱὸ ὠψίτου, ὅτι αὐτὸςplugin-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) χρηστός ἐστινplugin-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. ἐπὶ τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀχαρίστους 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” πονηροῦς.	
36	γίνεσθαιplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 οἰκτίρμονες, καθὼς ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πατὴρ ὁμῶν οἰκτίρμων ἐστίν.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.	

	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” μή κρίνετε, 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” οὐ μὴ κριθήτε· καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek 37 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” μή καταδικάζετε, 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” οὐ μὴ καταδικασθῇτε. ἀπολύετε, 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” ἀπολυθήσεσθε·
	δίδοτε, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 38 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σσσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article κόλπον ὑμῶν· ὃ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.
	Εἶπεν δὲ 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. καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 39 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” παραβολὴν αὐτοῖς. plugin-autotooltip__default plugin-autotooltip_bigαὐτό greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

	οὐκ ἔστι plugin-autotooltip__default plugin-autotooltip_bigείμι 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. μαθητῆς ὑπὲρ τὸν greek The definite article διδάσκαλον· κατηρτισμένος 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. πᾶς plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. 40Usage 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 3:23John 3:16Colossians 1:17 ἔσται plugin-autotooltip__default plugin-autotooltip_bigείμι 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. ὡς ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article διδάσκαλος 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)
	τί 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. βλέπεις τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κάρφος τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὀφθαλμῷ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ 41greek The definite article ἀδελφοῦ σου, τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article 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. δοκὸν τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

	πῶς δύνασαι λέγειν τῷ greek The definite article ὁδελεφῶ σου· ὁδελεφέ, ἄφες ἐκβάλω τὸ greek The definite article κάρφος τὸ greek The definite article ἐν greek Preposition meaning "in". τῷ greek The definite article ὀφθαλμῷ σου, αὐτὸς 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) τῇ greek The definite article ἐν greek Preposition meaning "in". τῷ 42 greek The definite article ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἐκβαλε πρῶτον τὴν greek The definite article δοκὸν ἐκ τοῦ greek The definite article ὀφθαλμοῦ σου, 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" τότε διαβλέψεις τὸ greek The definite article κάρφος τὸ greek The definite article ἐν greek Preposition meaning "in". τῷ greek The definite article ὀφθαλμῷ τοῦ greek The definite article ὁδελεφού σου ἐκβαλεῖν.
	οὐ γάρ ἐστιν 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. δένδρον καλὸν ποιοῦν autotooltip_bigποιεῖω Meaning: * To do * To make 43 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 καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν 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 καρπὸν καλόν.
44	greek The definite article ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀγαθός ἄνθρωπος ἐκ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀγαθοῦ θησαυροῦ τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καρδίας προφέρει τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀγαθόν, 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” ὁplugin-autotooltip__default plugin-autotooltip_bigὁ
45	greek The definite article πονηρός ἐκ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πονηροῦ προφέρει τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article στόμα 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)
	Τί 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. με καλεῖτε, κύριε κύριε, καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning
46	* 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 ποιεῖτεplugin-autotooltip__default plugin-autotooltip_bigποιεῖω 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 ἃ λέγω;

	πᾶς 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 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:16Colossians 1:17 ὅ plugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article ἐρχόμενος πρός plugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most 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 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" ἀκούων μου τῶν plugin-autotooltip__default plugin-autotooltip_bigτῶν greek The definite article λόγων plugin-autotooltip__default plugin-autotooltip_bigλόγος
47	Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... 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" ποιῶν plugin-autotooltip__default plugin-autotooltip_bigποιῶν 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 αὐτούς 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) ὑποδείξω ὑμῖν τίνι ἐστίν 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. ὁμοιος .

ὅμοιός ἐστιν 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. ἀνθρώπων οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ 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” ἐβάθυνεν 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” ἔθηκεν θεμέλιον ἐπὶ τήν plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article πέτραν· πλημύρης 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. γενομένης plugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 προσέφη ξεν ὁ plugin-autotooltip__default plugin-autotooltip_bigὀ greek 48The definite article ποταμός τῆ plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article οἰκίᾳ ἐκεῖνῃ, 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” οὐκ ἴσχυσεν σαλευῖσαι αὐτήν 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) διὰ 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 τὸ plugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article καλῶς οἰκοδομηῖσθαι αὐτήν 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_bigὁ

greek

The definite article

ὁ

plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

ὁ 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.

ἀκούσας 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”

μὴ ποιήσας

plugin-autotooltip__default plugin-autotooltip_bigποιήσω

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

ὁμοῖός ἐστιν

plugin-autotooltip__default plugin-autotooltip_bigἐστὶν

greek

ἐστὶ 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 ἐγώ is the word for am and ἦν is the word for was, e.g.

ἀνθρώπων οἰκοδομήσαντι οἰκίαν ἐπὶ τῇ

plugin-autotooltip__default plugin-autotooltip_big

greek

The definite article

γῆν

plugin-autotooltip__default plugin-autotooltip_bigγῆ

Meaning:

49 * 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

χωρὶς θεμελίου, ἥ

plugin-autotooltip__default plugin-autotooltip_big

greek

The definite article

ποταμός, 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”

εὐθὺς συνέπεσεν, 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”

ἐγένετο

plugin-autotooltip__default plugin-autotooltip_bigγενέσθαι

greek

Meaning

* To Become * To Come into being * Generate * To Happen * Brought to pass

Verb.

Different from εἶμι (which means “to be” - a state of existence); γίνεσθαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10

τὸ

plugin-autotooltip__default plugin-autotooltip_big

greek

The definite article

ῥῆγμα τῆς

plugin-autotooltip__default plugin-autotooltip_big

greek

The definite article

οἰκίας ἐκείνης μέγα.

ESV

1	On a Sabbath, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands.
2	But some of the Pharisees said, “Why are you doing what is not lawful to do on the Sabbath?”
3	And Jesus answered them, “Have you not read what David did when he was hungry, he and those who were with him:
4	how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?”
5	And he said to them, “The Son of Man is lord of the Sabbath.”
6	On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered.
7	And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him.

8	But he knew their thoughts, and he said to the man with the withered hand, "Come and stand here." And he rose and stood there.
9	And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?"
10	And after looking around at them all he said to him, "Stretch out your hand." And he did so, and his hand was restored.
11	But they were filled with fury and discussed with one another what they might do to Jesus.
12	In these days he went out to the mountain to pray, and all night he continued in prayer to God.
13	And when day came, he called his disciples and chose from them twelve, whom he named apostles:
14	Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew,
15	and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot,
16	and Judas the son of James, and Judas Iscariot, who became a traitor.
17	And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon,
18	who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured.
19	And all the crowd sought to touch him, for power came out from him and healed them all.
20	And he lifted up his eyes on his disciples, and said: "Blessed are you who are poor, for yours is the kingdom of God.
21	"Blessed are you who are hungry now, for you shall be satisfied. "Blessed are you who weep now, for you shall laugh.
22	"Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!
23	Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.
24	"But woe to you who are rich, for you have received your consolation.
25	"Woe to you who are full now, for you shall be hungry. "Woe to you who laugh now, for you shall mourn and weep.
26	"Woe to you, when all people speak well of you, for so their fathers did to the false prophets.
27	"But I say to you who hear, Love your enemies, do good to those who hate you,
28	bless those who curse you, pray for those who abuse you.
29	To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either.
30	Give to everyone who begs from you, and from one who takes away your goods do not demand them back.
31	And as you wish that others would do to you, do so to them.
32	"If you love those who love you, what benefit is that to you? For even sinners love those who love them.
33	And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same.
34	And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount.
35	But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.
36	Be merciful, even as your Father is merciful.
37	"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

38	give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."
39	He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit?
40	A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.
41	Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?
42	How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.
43	"For no good tree bears bad fruit, nor again does a bad tree bear good fruit,
44	for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush.
45	The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.
46	"Why do you call me 'Lord, Lord,' and not do what I tell you?
47	Everyone who comes to me and hears my words and does them, I will show you what he is like:
48	he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built.
49	But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

NIV

1	One Sabbath Jesus was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels.
2	Some of the Pharisees asked, "Why are you doing what is unlawful on the Sabbath?"
3	Jesus answered them, "Have you never read what David did when he and his companions were hungry?
4	He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions."
5	Then Jesus said to them, "The Son of Man is Lord of the Sabbath."
6	On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled.
7	The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath.
8	But Jesus knew what they were thinking and said to the man with the shriveled hand, "Get up and stand in front of everyone." So he got up and stood there.
9	Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"
10	He looked around at them all, and then said to the man, "Stretch out your hand." He did so, and his hand was completely restored.
11	But they were furious and began to discuss with one another what they might do to Jesus.
12	One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.
13	When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles:
14	Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew,
15	Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot,
16	Judas son of James, and Judas Iscariot, who became a traitor.

17	He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon,
18	who had come to hear him and to be healed of their diseases. Those troubled by evil spirits were cured,
19	and the people all tried to touch him, because power was coming from him and healing them all.
20	Looking at his disciples, he said: "Blessed are you who are poor, for yours is the kingdom of God.
21	Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh.
22	Blessed are you when men hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man.
23	"Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their fathers treated the prophets.
24	"But woe to you who are rich, for you have already received your comfort.
25	Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep.
26	Woe to you when all men speak well of you, for that is how their fathers treated the false prophets.
27	"But I tell you who hear me: Love your enemies, do good to those who hate you,
28	bless those who curse you, pray for those who mistreat you.
29	If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic.
30	Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.
31	Do to others as you would have them do to you.
32	"If you love those who love you, what credit is that to you? Even 'sinners' love those who love them.
33	And if you do good to those who are good to you, what credit is that to you? Even 'sinners' do that.
34	And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full.
35	But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.
36	Be merciful, just as your Father is merciful.
37	"Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.
38	Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."
39	He also told them this parable: "Can a blind man lead a blind man? Will they not both fall into a pit?
40	A student is not above his teacher, but everyone who is fully trained will be like his teacher.
41	"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?
42	How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye.
43	"No good tree bears bad fruit, nor does a bad tree bear good fruit.
44	Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briers.

45	The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks.
46	"Why do you call me, 'Lord, Lord,' and do not do what I say?"
47	I will show you what he is like who comes to me and hears my words and puts them into practice.
48	He is like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built.
49	But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."

NLT

1	One Sabbath day as Jesus was walking through some grainfields, his disciples broke off heads of grain, rubbed off the husks in their hands, and ate the grain.
2	But some Pharisees said, "Why are you breaking the law by harvesting grain on the Sabbath?"
3	Jesus replied, "Haven't you read in the Scriptures what David did when he and his companions were hungry?"
4	He went into the house of God and broke the law by eating the sacred loaves of bread that only the priests can eat. He also gave some to his companions."
5	And Jesus added, "The Son of Man is Lord, even over the Sabbath."
6	On another Sabbath day, a man with a deformed right hand was in the synagogue while Jesus was teaching.
7	The teachers of religious law and the Pharisees watched Jesus closely. If he healed the man's hand, they planned to accuse him of working on the Sabbath.
8	But Jesus knew their thoughts. He said to the man with the deformed hand, "Come and stand in front of everyone." So the man came forward.
9	Then Jesus said to his critics, "I have a question for you. Does the law permit good deeds on the Sabbath, or is it a day for doing evil? Is this a day to save life or to destroy it?"
10	He looked around at them one by one and then said to the man, "Hold out your hand." So the man held out his hand, and it was restored!
11	At this, the enemies of Jesus were wild with rage and began to discuss what to do with him.
12	One day soon afterward Jesus went up on a mountain to pray, and he prayed to God all night.
13	At daybreak he called together all of his disciples and chose twelve of them to be apostles. Here are their names:
14	Simon (whom he named Peter), Andrew (Peter's brother), James, John, Philip, Bartholomew,
15	Matthew, Thomas, James (son of Alphaeus), Simon (who was called the zealot),
16	Judas (son of James), Judas Iscariot (who later betrayed him).
17	When they came down from the mountain, the disciples stood with Jesus on a large, level area, surrounded by many of his followers and by the crowds. There were people from all over Judea and from Jerusalem and from as far north as the seacoasts of Tyre and Sidon.
18	They had come to hear him and to be healed of their diseases; and Jesus also cast out many evil spirits.
19	Everyone tried to touch him, because healing power went out from him, and he healed everyone.
20	Then Jesus turned to his disciples and said, "God blesses you who are poor, for the Kingdom of God is yours.
21	God blesses you who are hungry now, for you will be satisfied. God blesses you who weep now, for in due time you will laugh.
22	What blessings await you when people hate you and exclude you and mock you and curse you as evil because you follow the Son of Man.

23	When that happens, be happy! Yes, leap for joy! For a great reward awaits you in heaven. And remember, their ancestors treated the ancient prophets that same way.
24	“What sorrow awaits you who are rich, for you have your only happiness now.
25	What sorrow awaits you who are fat and prosperous now, for a time of awful hunger awaits you. What sorrow awaits you who laugh now, for your laughing will turn to mourning and sorrow.
26	What sorrow awaits you who are praised by the crowds, for their ancestors also praised false prophets.
27	“But to you who are willing to listen, I say, love your enemies! Do good to those who hate you.
28	Bless those who curse you. Pray for those who hurt you.
29	If someone slaps you on one cheek, offer the other cheek also. If someone demands your coat, offer your shirt also.
30	Give to anyone who asks; and when things are taken away from you, don't try to get them back.
31	Do to others as you would like them to do to you.
32	“If you love only those who love you, why should you get credit for that? Even sinners love those who love them!
33	And if you do good only to those who do good to you, why should you get credit? Even sinners do that much!
34	And if you lend money only to those who can repay you, why should you get credit? Even sinners will lend to other sinners for a full return.
35	“Love your enemies! Do good to them. Lend to them without expecting to be repaid. Then your reward from heaven will be very great, and you will truly be acting as children of the Most High, for he is kind to those who are unthankful and wicked.
36	You must be compassionate, just as your Father is compassionate.
37	“Do not judge others, and you will not be judged. Do not condemn others, or it will all come back against you. Forgive others, and you will be forgiven.
38	Give, and you will receive. Your gift will return to you in full— pressed down, shaken together to make room for more, running over, and poured into your lap. The amount you give will determine the amount you get back. “
39	Then Jesus gave the following illustration: “Can one blind person lead another? Won't they both fall into a ditch?
40	Students are not greater than their teacher. But the student who is fully trained will become like the teacher.
41	“And why worry about a speck in your friend's eye when you have a log in your own?
42	How can you think of saying, 'Friend, let me help you get rid of that speck in your eye,' when you can't see past the log in your own eye? Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend's eye.
43	“A good tree can't produce bad fruit, and a bad tree can't produce good fruit.
44	A tree is identified by its fruit. Figs never grow on thornbushes, nor grapes on bramble bushes.
45	A good person produces good things from the treasury of a good heart, and an evil person produces evil things from the treasury of an evil heart. What you say flows from what is in your heart.
46	“So why do you keep calling me 'Lord, Lord!' when you don't do what I say?
47	I will show you what it's like when someone comes to me, listens to my teaching, and then follows it.
48	It is like a person building a house who digs deep and lays the foundation on solid rock. When the floodwaters rise and break against the house, it stands firm because it is well built.
49	But anyone who hears and doesn't obey is like a person who builds a house without a foundation. When the floods sweep down against that house, it will collapse into a heap of ruins.”

1	And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.
2	And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?
3	And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;
4	How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?
5	And he said unto them, That the Son of man is Lord also of the sabbath.
6	And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.
7	And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.
8	But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
9	Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?
10	And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.
11	And they were filled with madness; and communed one with another what they might do to Jesus.
12	And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.
13	And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
14	Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,
15	Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,
16	And Judas the brother of James, and Judas Iscariot, which also was the traitor.
17	And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
18	And they that were vexed with unclean spirits: and they were healed.
19	And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.
20	And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.
21	Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.
22	Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
23	Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.
24	But woe unto you that are rich! for ye have received your consolation.
25	Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.
26	Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
27	But I say unto you which hear, Love your enemies, do good to them which hate you,
28	Bless them that curse you, and pray for them which despitefully use you.
29	And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30	Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.
31	And as ye would that men should do to you, do ye also to them likewise.
32	For if ye love them which love you, what thank have ye? for sinners also love those that love them.
33	And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
34	And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
35	But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.
36	Be ye therefore merciful, as your Father also is merciful.
37	Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:
38	Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
39	And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?
40	The disciple is not above his master: but every one that is perfect shall be as his master.
41	And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?
42	Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.
43	For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.
44	For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
45	A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.
46	And why call ye me, Lord, Lord, and do not the things which I say?
47	Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:
48	He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.
49	But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

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