

Matthew 22

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 |

Text

Greek

	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” ἀποκριθεὶς ὁ greek
1	The definite article Ἰησοῦς πάλιν εἶπεν ἐν greek Preposition meaning “in”. παραβολαῖς 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) λέγων·

	ὡμοιωθη ἡ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλεία τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οὐρανῶν 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 ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν plugin-autotooltip__default plugin-autotooltip_bigποιέω Meaning: 2 * 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 γάμους τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article υἱῷ 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)
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	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” ἀπέστειλεν τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δούλους αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same
3	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καλέσαι τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κεκλημένους εἰς τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γάμους, 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” οὐκ ᾔθελον ἐλθεῖν.

	πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς greek The definite article κεκλημένοις· ἰδοὺ τὸ greek The definite article ἄριστόν μου ἡτοιμάκα, οἱ greek The definite article ταῦροί μου καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὰ greek The definite article σιτιστὰ τεθυμένα, καὶ <td>4</td>	4
	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” πάντα 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 ἕτοιμα· δεῦτε εἰς τοὺς greek The definite article γάμους.	

	οὐ greek The definite article ὁ greek ὁέ 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. ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν greek The definite article ἱδιον ἀγρόν, ὃς δέ greek 5 ὁέ 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. ἐπὶ τὴν greek The definite article ἐμπορίαν 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)
	οὐ greek The definite article ὁ greek ὁέ 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. λοιποὶ κρατήσαντες τοὺς greek The definite article δούλους αὐτοῦ greek 6 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) ὑβρισαν 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” ἀπέκτειναν.

	ὁ greek The definite article δε 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. βασιλεὺς ὡργίσθη, 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” πέμψας τὰ greek The definite article στρατεύματα αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same
7	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀπώλεσεν τοὺς greek The definite article φονεῖς ἐκείνους 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” τὴν greek The definite article πόλιν 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) ἐνέπρησεν.

	τότε λέγει τοῖς greek The definite article δοῦλοις 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) ὁ greek The definite article μὲν γάμος ἔτοιμός ἐστιν greek είμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example είμί is the word for am and ἦν is the word for was, e.g. οἱ greek The definite article δέ 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. κεκλημένοι οὐκ ἦσαν 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 είμί is the word for am and ἦν is the word for was, e.g. ἄξιοι
	πορεύεσθε οὖν ἐπὶ τὰς greek The definite article διεξόδους τῶν greek The definite article ὁδῶν, 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” ὅσους ἂν εὕρητε καλέσατε εἰς τοὺς greek The definite article γάμους.

	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” ἐξελθόντες οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δοῦλοι ἐκεῖνοι εἰς τὰςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁδοὺς συνήγαγον πάνταςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective.
10	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 ὅσους εὗρον, πονηροὺς τε 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” ἀγαθοὺς, 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” ἐπλήσθη ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νυμφῶν ἀνακειμένων.
11	εἰσελθὼν 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. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βασιλεὺς θεάσασθαι τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυσμένον ἔνδυμα γάμου·

	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” λέγει αὐτῷ:plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning
12	* 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) ἑταῖρε, πως εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁplugin-autotooltip__default plugin-autotooltip_bigὁδέ 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. ἐφωκῶθη.

	τότε plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βασιλεὺς εἶπεν τοῖς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article διακόνους· ὁῦσαντες 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) πόδας 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” χεῖρας ἐκβάλετε αὐτὸν 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.
13	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰς τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article σκότος τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐξώτερον· ἐκεῖ ἔσται 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. ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κλαυθμὸς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βρυγμὸς τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὀδόντων.

	πολλοὶ γὰρ εἰσιν greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).
14	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. κλητοὶ ὀλίγοι δὲ 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. ἐκλεκτοί.
15	Τότε πορευθέντες οἱ greek The definite article Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν 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) παγιδεύσωσιν ἐν greek Preposition meaning “in”. λόγῳ. 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....

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” ἀποστέλλουσιν αὐτῷplugin-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) τοῦςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μαθητὰς 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) μετὰ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἡρωδιανῶν λέγοντας· διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶplugin-autotooltip__default plugin-autotooltip_bigεἰμί	16 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” τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁδὸν τοῦplugin-autotooltip__default plugin-autotooltip_bigθεοῦ greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ἀληθεῖα διδάσκεις, 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” οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·
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17	εἰπὸν οὖν ἡμῖν, τί σοι δοκεῖ· ἔξιστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; γνωὺς δέ 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. ὁ greek The definite article ἰησοῦς τὴν
18	greek The definite article πονηρίαν 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) εἶπεν· τί με πειράζετε, ὑποκριταί;
19	ἐπιδείξατέ μοι τὸ greek The definite article νόμισμα τοῦ greek The definite article κῆνσου. οἱ greek The definite article δέ 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. προσήνεγκαν αὐτῷ 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) δηνάριον.

	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” λέγει 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) ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἡσοῦς· τίνος ἡplugin-autotooltip__default plugin-autotooltip_bigὁ	
20	greek The definite article εἰκὼν αὕτηplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 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” ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐπιγραφή;	

	λέγουσιν· Καίσαρος, τότε λέγει αὐτοῖς· 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) ἀπόδοτε οὖν τὰ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Καίσαρος Καίσαρι 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” τὰ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τοῦ plugin-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 τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεῶ. plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God
21	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” ἀκούσαντες ἐθαύμασαν, 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” ἀφέντες αὐτὸν 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) ἀπῆλθαν.
22	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” ἀκούσαντες ἐθαύμασαν, 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” ἀφέντες αὐτὸν 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) ἀπῆλθαν.

	Evplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ἐκείνη τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἡμέρα προσῆλθον αὐτῷplugin-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) Σαδδουκαῖοι λέγοντες μὴ εἶναιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek <td>23</td> <td> 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. ἀνάστασιν, 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” ἐπηρώτησαν 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) </td>	23	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. ἀνάστασιν, 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” ἐπηρώτησαν 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)
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	λέγοντες· διδάσκαλε, Μωϋσῆς εἶπεν· ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ greek The definite article ἀδελφός 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) τὴν greek The definite article γυναῖκα αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same 24 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” ἀναστήσει σπέρμα τῷ greek The definite article ἀδελφῷ 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)
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	ἦσανplugin-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 εἰμί is the word for am and ἦν is the word for was, e.g. 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. παρ’ ἡμῖν ἑπτὰ ἀδελφοί, 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” ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πρῶτος γήμας ἐτελεύτησεν, 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” μὴ ἔχων σπέρμα ἀφῆκεν τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γυναῖκα 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) τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀδελφῷ 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)
25	

	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” ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δεύτερος καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
26	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τρίτος, ἕως τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἑπτά.
27	ὑστερον 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. πάντων 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 ἀπέθανεν ἢ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γυνή.

	ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀναστάσει οὖν τίνος τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐπὶ τὰ ἔσταιplugin-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. γυνή; πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek
28	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 γὰρ ἔσχον 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)

	ἀποκριθεὶς δὲ 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. ὁ greek The definite article ἰησοῦς εἶπεν αὐτοῖς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
29	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) πλανᾷσθε, μὴ εἰδότες τὰς greek The definite article γραφὰς μηδὲ τὴν greek The definite article δύναμιν τοῦ greek The definite article θεοῦ. greek Masculine noun meaning: * A god or goddess * God
30	ἐν greek Preposition meaning “in”. γὰρ τῇ greek The definite article ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ’ ὡς ἄγγελοι θεοῦ greek Masculine noun meaning: * A god or goddess * God ἐν greek Preposition meaning “in”. τῷ greek The definite article οὐρανῷ 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 εἰσὶν. 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.

	περὶ 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. τῆςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἀναστάσεως τῶνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article νεκρῶν οὐκ ἀνέγνωτε τὸplugin-autotooltip__default plugin-autotooltip_bigό 31greek The definite article ῥηθὲν ὑμῖν ὑπὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God λέγοντος·
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ἐγὼ εἰμί 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. [ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ](#)

greek

The definite article [θεὸς plugin-autotooltip__default plugin-autotooltip_bigθεὸς](#)

greek

Masculine noun meaning:

* A god or goddess * God [Ἀβραὰμ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί](#)

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” [ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ](#)

greek

The definite article [θεὸς plugin-autotooltip__default plugin-autotooltip_bigθεὸς](#)

greek

32 Masculine noun meaning:

* A god or goddess * God [Ἰσαὰκ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί](#)

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” [ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ](#)

greek

The definite article [θεὸς plugin-autotooltip__default plugin-autotooltip_bigθεὸς](#)

greek

Masculine noun meaning:

* A god or goddess * God [ἰακώβ; οὐκ ἔστιν 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. [θεὸς plugin-autotooltip__default plugin-autotooltip_bigθεὸς](#)

greek

Masculine noun meaning:

* A god or goddess * God [νεκρῶν ἀλλὰ ζώντων.](#)

	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” ἀκούσαντες οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek
33	The definite article ὅχλοι ἐξεπλήρσοντο ἐπὶ τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article διδαχῇ 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)
	Οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article 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. Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek
34	The definite article Σαδδουκαίους, συνήχθησαν ἐπὶ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article αὐτό.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)

	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” ἐπηρώτησεν εἰς ἐξ αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning
35	* 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) νομικὸς πειράζων αὐτόνplugin-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)
	διδάσκαλε, ποία ἐντολὴ μεγάλη ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek
36	Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article νόμῳ;

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek ὁέ 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. ἔφη αὐτῷplugin-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) ἀγαπήσεις κύριον τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεόνplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God σου ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ὅλη τῇplugin-autotooltip__default plugin-autotooltip_bigὁ <td>37</td> <td> greek The definite article καρδίᾳ σου 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” ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ὅλη τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ψυχῇ σου 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” ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ὅλη τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article διανοίᾳ σου. </td>	37	greek The definite article καρδίᾳ σου 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” ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ὅλη τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ψυχῇ σου 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” ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ὅλη τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article διανοίᾳ σου.
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	αὕτηplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐστίνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek 38 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. ἦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μεγάλη 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” πρώτη ἐντολή.
	δευτέρα ὁμοία αὐτῇ·plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same 39 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀγαπήσεις τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πλησίον σου ὡς σεαυτόν.

	ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ταῦταιplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ταῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek 40The definite article δυν ἐντολαῖς ὁλος ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νόμος κρίνεται 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 προφήται.
	Συνηγμένων δὲplugin-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. τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Φαρισαίων ἐπρώτησεν αὐτοὺςplugin-autotooltip__default plugin-autotooltip_bigαὐτός 41greek 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) ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰησοῦς

	λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ greek The definite article Χριστοῦ; Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. τίνος υἱός ἐστιν; greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).
42	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. λέγουσιν αὐτῷ; 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) τοῦ; greek The definite article Δαυεῖδ.
	λέγει 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) πῶς οὖν Δαυεῖδ ἐν;
43	greek Preposition meaning “in”. πνεύματι καλεῖ κύριον αὐτόν; 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) λέγων·
	εἶπεν κύριος τῷ; greek The definite article κυρίῳ μου· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς;
44	greek The definite article ἐχθρούς σου ὑποκάτω τῶν; greek The definite article ποδῶν σου.

	εἰ οὖν Δαυεῖδ καλεῖ αὐτόν 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) κύριον, πῶς υἱὸς αὐτοῦ greek 45 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) ἐστίν; 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 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” οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ 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) λόγον; 46 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.... οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς greek The definite article ἡμέρας ἐπερωτῆσαι αὐτόν 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) οὐκέτι.

1	And again Jesus spoke to them in parables, saying,
2	"The kingdom of heaven may be compared to a king who gave a wedding feast for his son,
3	and sent his servants to call those who were invited to the wedding feast, but they would not come.
4	Again he sent other servants, saying, 'Tell those who are invited, See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.'
5	But they paid no attention and went off, one to his farm, another to his business,
6	while the rest seized his servants, treated them shamefully, and killed them.
7	The king was angry, and he sent his troops and destroyed those murderers and burned their city.
8	Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy.
9	Go therefore to the main roads and invite to the wedding feast as many as you find.'
10	And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.
11	"But when the king came in to look at the guests, he saw there a man who had no wedding garment.
12	And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless.
13	Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.'
14	For many are called, but few are chosen."
15	Then the Pharisees went and plotted how to entangle him in his talk.
16	And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances.
17	Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?"
18	But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites?
19	Show me the coin for the tax." And they brought him a denarius.
20	And Jesus said to them, "Whose likeness and inscription is this?"
21	They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's."
22	When they heard it, they marveled. And they left him and went away.
23	The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question,
24	saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up children for his brother.'
25	Now there were seven brothers among us. The first married and died, and having no children left his wife to his brother.
26	So too the second and third, down to the seventh.
27	After them all, the woman died.
28	In the resurrection, therefore, of the seven, whose wife will she be? For they all had her."
29	But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God.
30	For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.
31	And as for the resurrection of the dead, have you not read what was said to you by God:
32	'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living."
33	And when the crowd heard it, they were astonished at his teaching.
34	But when the Pharisees heard that he had silenced the Sadducees, they gathered together.

35	And one of them, a lawyer, asked him a question to test him.
36	"Teacher, which is the great commandment in the Law?"
37	And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind.
38	This is the great and first commandment.
39	And a second is like it: You shall love your neighbor as yourself.
40	On these two commandments depend all the Law and the Prophets."
41	Now while the Pharisees were gathered together, Jesus asked them a question,
42	saying, "What do you think about the Christ? Whose son is he?" They said to him, "The son of David."
43	He said to them, "How is it then that David, in the Spirit, calls him Lord, saying,
44	"'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet'?
45	If then David calls him Lord, how is he his son?"
46	And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

NIV

1	Jesus spoke to them again in parables, saying:
2	"The kingdom of heaven is like a king who prepared a wedding banquet for his son.
3	He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.
4	"Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.'
5	"But they paid no attention and went off—one to his field, another to his business.
6	The rest seized his servants, mistreated them and killed them.
7	The king was enraged. He sent his army and destroyed those murderers and burned their city.
8	"Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come.
9	Go to the street corners and invite to the banquet anyone you find.'
10	So the servants went out into the streets and gathered all the people they could find, both good and bad, and the wedding hall was filled with guests.
11	"But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes.
12	'Friend,' he asked, 'how did you get in here without wedding clothes?' The man was speechless.
13	"Then the king told the attendants, 'Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.'
14	"For many are invited, but few are chosen."
15	Then the Pharisees went out and laid plans to trap him in his words.
16	They sent their disciples to him along with the Herodians. "Teacher," they said, "we know you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by men, because you pay no attention to who they are.
17	Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"
18	But Jesus, knowing their evil intent, said, "You hypocrites, why are you trying to trap me?
19	Show me the coin used for paying the tax." They brought him a denarius,
20	and he asked them, "Whose portrait is this? And whose inscription?"
21	"Caesar's," they replied. Then he said to them, "Give to Caesar what is Caesar's, and to God what is God's."

22	When they heard this, they were amazed. So they left him and went away.
23	That same day the Sadducees, who say there is no resurrection, came to him with a question.
24	"Teacher," they said, "Moses told us that if a man dies without having children, his brother must marry the widow and have children for him.
25	Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother.
26	The same thing happened to the second and third brother, right on down to the seventh.
27	Finally, the woman died.
28	Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?"
29	Jesus replied, "You are in error because you do not know the Scriptures or the power of God.
30	At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.
31	But about the resurrection of the dead—have you not read what God said to you,
32	'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living."
33	When the crowds heard this, they were astonished at his teaching.
34	Hearing that Jesus had silenced the Sadducees, the Pharisees got together.
35	One of them, an expert in the law, tested him with this question:
36	"Teacher, which is the greatest commandment in the Law?"
37	Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.'
38	This is the first and greatest commandment.
39	And the second is like it: 'Love your neighbor as yourself.'
40	All the Law and the Prophets hang on these two commandments."
41	While the Pharisees were gathered together, Jesus asked them,
42	"What do you think about the Christ? Whose son is he?The son of David," they replied.
43	He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says,
44	"'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet."'"
45	If then David calls him 'Lord,' how can he be his son?"
46	No one could say a word in reply, and from that day on no one dared to ask him any more questions.

NLT

1	Jesus also told them other parables. He said,
2	"The Kingdom of Heaven can be illustrated by the story of a king who prepared a great wedding feast for his son.
3	When the banquet was ready, he sent his servants to notify those who were invited. But they all refused to come!
4	"So he sent other servants to tell them, 'The feast has been prepared. The bulls and fattened cattle have been killed, and everything is ready. Come to the banquet!'
5	But the guests he had invited ignored them and went their own way, one to his farm, another to his business.
6	Others seized his messengers and insulted them and killed them.
7	"The king was furious, and he sent out his army to destroy the murderers and burn their town.
8	And he said to his servants, 'The wedding feast is ready, and the guests I invited aren't worthy of the honor.
9	Now go out to the street corners and invite everyone you see.'

10	So the servants brought in everyone they could find, good and bad alike, and the banquet hall was filled with guests.
11	"But when the king came in to meet the guests, he noticed a man who wasn't wearing the proper clothes for a wedding.
12	'Friend,' he asked, 'how is it that you are here without wedding clothes?' But the man had no reply.
13	Then the king said to his aides, 'Bind his hands and feet and throw him into the outer darkness, where there will be weeping and gnashing of teeth.'
14	"For many are called, but few are chosen."
15	Then the Pharisees met together to plot how to trap Jesus into saying something for which he could be arrested.
16	They sent some of their disciples, along with the supporters of Herod, to meet with him. "Teacher," they said, "we know how honest you are. You teach the way of God truthfully. You are impartial and don't play favorites.
17	Now tell us what you think about this: Is it right to pay taxes to Caesar or not?"
18	But Jesus knew their evil motives. "You hypocrites!" he said. "Why are you trying to trap me?
19	Here, show me the coin used for the tax." When they handed him a Roman coin,
20	he asked, "Whose picture and title are stamped on it?"
21	"Caesar's," they replied. "Well, then," he said, "give to Caesar what belongs to Caesar, and give to God what belongs to God."
22	His reply amazed them, and they went away.
23	That same day Jesus was approached by some Sadducees- religious leaders who say there is no resurrection from the dead. They posed this question:
24	"Teacher, Moses said, 'If a man dies without children, his brother should marry the widow and have a child who will carry on the brother's name.'
25	Well, suppose there were seven brothers. The oldest one married and then died without children, so his brother married the widow.
26	But the second brother also died, and the third brother married her. This continued with all seven of them.
27	Last of all, the woman also died.
28	So tell us, whose wife will she be in the resurrection? For all seven were married to her."
29	Jesus replied, "Your mistake is that you don't know the Scriptures, and you don't know the power of God.
30	For when the dead rise, they will neither marry nor be given in marriage. In this respect they will be like the angels in heaven.
31	"But now, as to whether there will be a resurrection of the dead- haven't you ever read about this in the Scriptures? Long after Abraham, Isaac, and Jacob had died, God said,
32	'I am the God of Abraham, the God of Isaac, and the God of Jacob.' So he is the God of the living, not the dead."
33	When the crowds heard him, they were astounded at his teaching.
34	But when the Pharisees heard that he had silenced the Sadducees with his reply, they met together to question him again.
35	One of them, an expert in religious law, tried to trap him with this question:
36	"Teacher, which is the most important commandment in the law of Moses?"
37	Jesus replied, " 'You must love the Lord your God with all your heart, all your soul, and all your mind.'
38	This is the first and greatest commandment.
39	A second is equally important: 'Love your neighbor as yourself.'
40	The entire law and all the demands of the prophets are based on these two commandments."

41	Then, surrounded by the Pharisees, Jesus asked them a question:
42	"What do you think about the Messiah? Whose son is he?" They replied, "He is the son of David."
43	Jesus responded, "Then why does David, speaking under the inspiration of the Spirit, call the Messiah 'my Lord'? For David said,
44	'The Lord said to my Lord, Sit in the place of honor at my right hand until I humble your enemies beneath your feet.'
45	Since David called the Messiah 'my Lord,' how can the Messiah be his son?"
46	No one could answer him. And after that, no one dared to ask him any more questions.

KJV

1	And Jesus answered and spake unto them again by parables, and said,
2	The kingdom of heaven is like unto a certain king, which made a marriage for his son,
3	And sent forth his servants to call them that were bidden to the wedding: and they would not come.
4	Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
5	But they made light of it, and went their ways, one to his farm, another to his merchandise:
6	And the remnant took his servants, and entreated them spitefully, and slew them.
7	But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
8	Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
9	Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
10	So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
11	And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
12	And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
13	Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
14	For many are called, but few are chosen.
15	Then went the Pharisees, and took counsel how they might entangle him in his talk.
16	And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.
17	Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
18	But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
19	Shew me the tribute money. And they brought unto him a penny.
20	And he saith unto them, Whose is this image and superscription?
21	They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.
22	When they had heard these words, they marvelled, and left him, and went their way.
23	The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
24	Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
25	Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26	Likewise the second also, and the third, unto the seventh.
27	And last of all the woman died also.
28	Therefore in the resurrection whose wife shall she be of the seven? for they all had her.
29	Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
30	For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
31	But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
32	I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
33	And when the multitude heard this, they were astonished at his doctrine.
34	But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
35	Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
36	Master, which is the great commandment in the law?
37	Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38	This is the first and great commandment.
39	And the second is like unto it, Thou shalt love thy neighbour as thyself.
40	On these two commandments hang all the law and the prophets.
41	While the Pharisees were gathered together, Jesus asked them,
42	Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.
43	He saith unto them, How then doth David in spirit call him Lord, saying,
44	The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45	If David then call him Lord, how is he his son?
46	And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

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