

Matthew 26

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 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 |
70 | 71 | 72 | 73 | 74 | 75

Text

[Greek](#)

	Kαὶplugin-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” ἐγένετοplugin-autotooltip__default plugin-autotooltip_bigγίνομαι 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 ὅτε ἐτέλεσεν ὁ greek The definite article ἡσοῦς πάνταςplugin-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 τοὺς <td>1</td>	1
	greek The definite article λόγουςplugin-autotooltip__default plugin-autotooltip_bigλόγος 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.... τούτους, 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 εἶπεν τοῖς greek The definite article μαθηταῖς 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)	

οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ

greek

The definite article [πάσχα γίνεται](#),

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 1:14](#)[John 1:3](#)[Matthew 6:10](#)

[καὶ](#)

2

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](#)

greek

The definite article [υἱὸς τοῦ](#)

greek

The definite article [ἀνθρώπου παραδίδεται εἰς τὸ](#)

greek

The definite article [σταυρωθῆναι](#).

[Τότε συνήχθησαν οἱ](#)

greek

The definite article [ἀρχιερεῖς 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” [οἱ](#)

greek

The definite article [πρεσβύτεροι τοῦ](#)

greek

The definite article [λαοῦ εἰς τὴν](#)

greek

The definite article [αὐλήν τοῦ](#)

greek

The definite article [ἀρχιερέως τοῦ](#)

greek

The definite article [λεγόμενου Καϊάφα,](#)

[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” [συνεβουλεύσαντο ἵνα τὸν](#)

4

greek

The definite article [ἡσοῦν δόλω κρατήσασιν 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” [ἀποκτείνωσιν](#).

	ἔλεγον 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. μή ένplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. τηplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article έορτη, ίνα μή θόρυβος γένηταιplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek 5 Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from είμί (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 ένplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. τώplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article λαῶ.
	Τοῦplugin-autotooltip__default plugin-autotooltip_bigό 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. ἡσοῦ γενομένουplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek 6 Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from είμί (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 ένplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. Βηθανία ένplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. οίκία Σίμωνος τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article λεπτοῦ,

	προσῆλθεν 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) γυνὴ ἔχουσα ἀλάβαστρον μύρου πολυτίμου καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning
7	* And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κατέχευεν ἐπὶ τῆςplugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article κεφαλῆς 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) ἀνακειμένου.
	ἰδόντες 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. οἱplugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article μαθηταὶ ἠγανάκτησαν λέγοντες· εἰς τί ἡplugin-autotooltip__default plugin-autotooltip_bigὀ greek
8	The definite article ἀπώλεια αὐτῆςplugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὔτος 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
	ἐδύνατο γὰρ τοῦτοplugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun.
9	οὔτος 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 πραθῆναι πολλοῦ 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” δοθῆναι πτωχοῖς.

	γνούς δἐplugin-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 ἡσοῦς εἶπεν αὐτοῖς:plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek 10Meaning * 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 κόπους παρέχετε τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γυναῖκί; ἔργον γὰρ καλὸν ἡργάσατο εἰς ἐμέ.
	πάντοτε γὰρ τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek 11The definite article πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δἐplugin-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. οὐ πάντοτε ἔχετε.
	βαλοῦσα γὰρ 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 τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μύρον τοῦτοplugin-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 ἐπὶ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ
	12greek The definite article σώματός μου πρὸςplugin-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... τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐνταφιάσαι με ἐποίησεν.plugin-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

	ἀμὴν λέγω ὑμῖν, ὅπου ἔάν κηρυχθῇ τὸ greek The definite article εὐαγγέλιον Means “good news” or “gospel” τοῦτο / 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 ἐν greek Preposition meaning “in”. ὅλω τῷ greek The definite article κόσμῳ, λαληθήσεται καὶ greek Meaning * And * Also * Both * Even * Too * So
13	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὃ ἐποίησεν 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 αὕτη / 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 εἰς μνημόσυνον αὐτῆς. 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)
	Τότε πορευθεῖς εἰς τῶν greek The definite article δώδεκα, ὁ greek The definite article λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς greek
14	Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τοὺς greek The definite article ἀρχιερεῖς

	εἶπεν· τί θέλετέ μοι δοῦναι, 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” ἐγὼ ὑμῖν παραδώσω αὐτόν; greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
15	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) 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. ἔστησαν 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) τριάκοντα ἀργύρια.
16	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” ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα 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) παραδῶ.
17	Τῇ 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. πρώτη τῶν greek The definite article ὁ greek The definite article μαθηταὶ τῷ greek The definite article Ἰησοῦ λέγοντες· ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ greek The definite article πάσχα;

	ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek ὅέ 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. ἐλπεν· ὑπάγετε εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article πόλιν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸνplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article δεῖνα 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” εἶπατε αὐτῷ·plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same 18Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article διδάσκαλος λέγει· ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article καιρός μου ἐγγύς 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. πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ὁ ποιῶplugin-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 τὸplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article πάσχα μετὰ τῶνplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article μαθητῶν μου.
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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” ἐποίησανplugin-autotooltip__default plugin-autotooltip_bigποίηώ 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 οἱplugin-autotooltip__default plugin-autotooltip_bigοή greek The definite article μαθηταὶ ὡς συνέταξεν αὐτοῖςplugin-autotooltip__default plugin-autotooltip_bigαὐτός
19	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 Ἰησοῦς, 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” ἡτοίμασαν τὸplugin-autotooltip__default plugin-autotooltip_bigτοίμαι greek The definite article πάσχα.
	Οὐσίας 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. γενόμενηςplugin-autotooltip__default plugin-autotooltip_bigγίνομαι 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 ἀνέκειτο μετὰ τῶνplugin-autotooltip__default plugin-autotooltip_bigτοί greek The definite article δώδεκα μαθητῶν.
20	
	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” ἐσθιόντων 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· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
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” λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek 22 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) εἷς ἕκαστος· μήτι ἐγώ εἰμι, 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. κύριε; plugin-autotooltip__default plugin-autotooltip_bigὁ
	ὁ 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. ἀποκριθεὶς εἶπεν· ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐμβάψας μετ’ ἐμοῦ τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article χεῖρα ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν 23 greek Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τρυβλίῳ, οὗτος plugin-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 με παραδώσει.

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μὲν υἱὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ 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) οὐαὶ 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. τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀνθρώπῳ ἐκείνῳ δι’plugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: 24 * 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 οὗ ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article υἱὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀνθρώπου παραδίδοται· καλὸν ἦνplugin-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. 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) εἰ οὐκ ἐγεννήθη ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἄνθρωπος ἐκεῖνος.
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	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. ἰούδας ὁ greek The definite article παραδιδούς αὐτόν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
25	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἶπεν· μήτι ἐγὼ εἰμι 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. ῥαββεῖ· λέγει 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) οὐ εἶπας

Ἐσθλόντων 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. 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) λαβὼν ὁ greek The definite article ἡσοῦς ἄρτον 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” εὐλογήσας ἔκλασεν καὶ greek 26Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δοὺς τοῖς greek The definite article μαθηταῖς εἶπεν· λάβετε φάγετε· τοῦτό 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 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. τὸ greek The definite article σῶμά μου.	
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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” λαβὼν ποτήριον 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” εὐχαριστήσας ἔδωκεν 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) λέγων· πίετε ἐξ 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) πάντες· 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
27	τοῦτο plugin-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 γάρ ἐστιν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek 28 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. τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article αἶμά μου τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article διαθήκης τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.

	λέγω 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. οὐμὲν, οὐ μὴ πῶ ἀπ’ ἄρτι ἐκ τούτου 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 τοῦ greek The definite article γενήματος τῆς greek The definite article ἀμπέλου ἕως τῆς <td>29</td>	29
	greek The definite article ἡμέρας ἐκείνης ὅταν αὐτὸ 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 μεθ’ ὑμῶν καινὸν ἐν greek Preposition meaning “in”. τῇ greek The definite article βασιλεία τοῦ greek The definite article πατρός μου. <td></td>	
30	καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὑμνήσαντες ἐξῆλθον εἰς τὸ greek The definite article ὅρος τῶν greek The definite article ἐλαιῶν. <td></td>	

	τότε 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· 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 3:23John 3:16Colossians 1:17 ὑμεῖς σκανδαλισθήσεσθε ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἐμοὶ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek 31 Preposition meaning "in". τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νυκτὶ ταύτῃ,plugin-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 γέγραπται γάρ· πατάξω τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ποιμένα, 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" διασκορπισθήσονται τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πρόβατα τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ποίμνης. μετὰ 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. τὸplugin-autotooltip__default plugin-autotooltip_bigὁ 32 greek The definite article ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Γαλιλαίαν.
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	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. greek The definite article Πέτρος εἶπεν αὐτῷ· greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
33	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰ πάντες 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 σκανδαλισθήσονται ἐν greek Preposition meaning “in”. σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.
	ἔφη 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) ὁ greek The definite article Ἰησοῦς· ἀμὴν λέγω σοι ὅτι ἐν
34	greek Preposition meaning “in”. ταύτη 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 τή greek The definite article νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με.

	λέγει 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) ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Πέτρος· κἀν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So
35	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πάντεςplugin-autotooltip__default plugin-autotooltip_bigπάνς 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 οἱplugin-autotooltip__default plugin-autotooltip_bigοἱ greek The definite article μαθηταὶ εἶπον.
36	Τότε ἔρχεται μετ’ 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) ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἡσοῦς εἰς χωρίον λεγόμενον Γεθσημανεὶ, 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” λέγει τοῖςplugin-autotooltip__default plugin-autotooltip_bigλέγει greek The definite article μαθηταῖς, καθίσατε αὐτοῦ ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι.

	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” παραλαβὼν τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Πέτρον καὶplugin-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” τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι 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” ἀδημονεῖν.
38	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) περίλυπός 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. ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ψυχὴ μου ἕως θανάτου· μένате ὧδε 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” γρηγορεῖτε μετ’ ἐμοῦ.

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” προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον 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) προσευχόμενος καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning 39* And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” λέγων· πάτερ, εἰ δυνατόν 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. παρελθάτω ἀπ’ ἐμοῦ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ποτήριον τοῦτο·plugin-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 πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ’ ὥς σύ.

	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” ἐρχεται πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸς greek The definite article μαθητὰς 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” εὕρῃσκει 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) καθεύδοντας, 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 τῷplugin-autotooltip__default plugin-autotooltip_bigὸς greek The definite article Πέτρῳ· οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ; γρηγορεῖτε καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
40	γρηγορεῖτε 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” προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸplugin-autotooltip__default plugin-autotooltip_bigὸς greek The definite article μὲν πνεῦμα πρόθυμον, ἢplugin-autotooltip__default plugin-autotooltip_bigὸς greek The definite article 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. ἀρξ ἁσθενής.
41	greek The definite article μὲν πνεῦμα πρόθυμον, ἢplugin-autotooltip__default plugin-autotooltip_bigὸς greek The definite article 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. ἀρξ ἁσθενής.

	πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων- πάτερ μου, εἰ οὐ δύναται τοῦτοplugin-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 παρελθεῖν ἐὰν μὴ αὐτὸplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same 42 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) πίω, γεννηθήτωplugin-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 τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θέλημά 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” ἐλθὼν πάλιν εὗρεν 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) καθεύδοντας· ἦσανplugin-autotooltip__default plugin-autotooltip_bigεἰμί 43 greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. γὰρ 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) οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὀφθαλμοὶ βεβαρημένοι.

	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” ἄφεις 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) πάλιν ἀπελθὼν προσήξατο ἐκ τρίτου, τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ
44	greek The definite article 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) λόγονplugin-autotooltip__default plugin-autotooltip_bigλόγος 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.... εἰπὼν πάλιν.

	τότε ἔρχεται πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μαθητὰς 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.
45	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καθεύδετε τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λοιπὸν 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” ἀναπαύεσθε. ἰδοὺ ἡγγικεν ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ῥα 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” ὃplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article υἱὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.
46	ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἡγγικεν ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article παραδιδούς με.

	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” ἐτι 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) λαλοῦντος ἰδοὺ ἰούδας εἷς τῶνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article δῶδεκα ἦλθεν 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” μετ’ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός
47	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) ὄχλος πολὺς μετὰ μαχαρῶν 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” ξύλων ἀπὸ τῶνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἀρχιερέων 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” πρεσβυτέρων τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article λαοῦ.

	ὁplugin-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. παραδίδους 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) ἔδωκεν 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) σημεῖον λέγων· ὃν ἐὰν φιλήσω 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) 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. κρατήσατε αὐτόν.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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	όplugin-autotooltip__default plugin-autotooltip_bigό 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. ἰησοῦς εἶπεν αὐτῷ,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) ἐταῖρε, ἐφ’ ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰςplugin-autotooltip__default plugin-autotooltip_bigό greek <td>50</td> <td> The definite article χεῖρας ἐπὶ τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἰησοῦν 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” ἐκράτησαν αὐτόν.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>	50	The definite article χεῖρας ἐπὶ τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἰησοῦν 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” ἐκράτησαν αὐτόν.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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	τότε λέγει 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) ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἡσοῦς· ἀπόστρεψον τήνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μάχαράν σου εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τόπον αὐτῆς·plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning 52 * 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) 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 3:23John 3:16Colossians 1:17 γὰρ οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article λαβόντες μάχαραν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". μαχαίρη ἀπολοῦνται. <tr><td></td><td> ἡ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πατέρα μου, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί <tr><td>53</td><td> 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" παραστήσει μοι ἄρτι πλείω δώδεκα λεγιόνων ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱplugin-autotooltip__default plugin-autotooltip_bigὁ <tr><td></td><td> greek The definite article γραφαί, ὅτι οὕτως δεῖ γενέσθαι;plugin-autotooltip__default plugin-autotooltip_bigγίνομαι <tr><td>54</td><td> 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 </td></tr></td></tr></td></tr></td></tr>		ἡ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πατέρα μου, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί <tr><td>53</td><td> 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" παραστήσει μοι ἄρτι πλείω δώδεκα λεγιόνων ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱplugin-autotooltip__default plugin-autotooltip_bigὁ <tr><td></td><td> greek The definite article γραφαί, ὅτι οὕτως δεῖ γενέσθαι;plugin-autotooltip__default plugin-autotooltip_bigγίνομαι <tr><td>54</td><td> 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 </td></tr></td></tr></td></tr>	53	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" παραστήσει μοι ἄρτι πλείω δώδεκα λεγιόνων ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱplugin-autotooltip__default plugin-autotooltip_bigὁ <tr><td></td><td> greek The definite article γραφαί, ὅτι οὕτως δεῖ γενέσθαι;plugin-autotooltip__default plugin-autotooltip_bigγίνομαι <tr><td>54</td><td> 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 </td></tr></td></tr>		greek The definite article γραφαί, ὅτι οὕτως δεῖ γενέσθαι;plugin-autotooltip__default plugin-autotooltip_bigγίνομαι <tr><td>54</td><td> 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 </td></tr>	54	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
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	ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. ἐκείνη τῇplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ὥρᾳ εἶπεν ὁplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἡσοῦς τοῖςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ὄχλοις· ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων 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” ξύλων συλλαβεῖν με· καθ’ ἡμέραν ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἱερῷ ἐκαθεζόμεν διδάσκων 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 ἐκρατήσατέ με.
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	τοῦτοplugin-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 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. ὅλον γέγονενplugin-autotooltip__default plugin-autotooltip_bigγίνομαι 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 ἵνα πληρωθῶσιν αἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γραφαὶ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ
56	greek The definite article προφητῶν. τότε οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μαθηταὶ πάντεςplugin-autotooltip__default plugin-autotooltip_bigᾱς 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 ἀφέντες 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) ἔφυγον.

	Ο plugin-autotooltip__default plugin-autotooltip_bigὸ 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. κρατήσαντες τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἡσοῦν ἀπήγαγον πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. 57 πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Καίᾱφαν τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀρχιερέα, ὅπου οἱ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γραμματεῖς 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” οἱ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πρεσβύτεροι συνήχθησαν.
	ὁ plugin-autotooltip__default plugin-autotooltip_bigὸ 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. Πέτρος ἠκολούθει αὐτῷ 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) μακρόθεν ἕως τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ greek 58 The definite article αὐλῆς τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀρχιερέως, 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” εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὑπηρετῶν ἰδεῖν τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τέλος.

	Ο plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δε 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. ἀρχιερεῖς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 59 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἡσοῦ, ὅπως 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) θανατώσουσιν,
	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 60 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὥστερον δε 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. προσελθόντες δύο

	εἶπον· οὗτος plugin-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 ξφη· δύναμαι καταλῦσαι τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article vanὸν τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
61	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” 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 τριῶν ἡμερῶν 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) οἰκοδομήσαι.
62	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” ἀναστὰς ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀρχιερεὺς εἶπεν αὐτῷ· 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) οὐδὲν ἀποκρίνη; τί οὗτοι plugin-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 σου καταμαρτυροῦσιν;

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article 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. Ἰησοῦς ἐσιώπα. 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” ἀποκριθεὶς ὁplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἀρχιερεὺς εἶπεν αὐτῷ·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) ἐξορκίζω σε κατὰ τοῦplugin-autotooltip__default plugin-autotooltip_big greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός
63	greek Masculine noun meaning: * A god or goddess * God τοῦplugin-autotooltip__default plugin-autotooltip_big greek The definite article ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶplugin-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_big greek The definite article Χριστὸςplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article υἱὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God

	λέγει 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) ὃplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἰησοῦς· σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ’ ἅρτι ὤψεσθε τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὖν τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek 64 The definite article δυνάμεως 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” ἐρχόμενον ἐπὶ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νεφελῶν τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὐρανοῦ.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
	τότε ὃplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀρχιερεὺς διέρρηξεν τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἱμάτια αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek 65 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· ἐβλασφήμησεν· τί ἔτι χρειὰν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βλασφημίαν.
	τί ὑμῖν δοκεῖ; οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek 66 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. ἀποκριθέντες εἶπον· ἔνοχος θανάτου 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.

	Τότε ἐνέπτυσαν εἰς τὸ greek The definite article πρόσωπον 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) καί greek Meaning * And * Also * Both * Even * Too * So
67	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐκολάφισαν 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) 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. ἐράπισαν
68	λέγοντες· προφήτευσον ἡμῖν, Χριστέ, Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. τίς 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. ὁ greek The definite article πάσας σε;

	ο plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δε 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. Πέτρος ἐκάθητο ἔξω ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῇ plugin-autotooltip__default plugin-autotooltip_bigὴ greek The definite article ἀλλή· 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” προσῆλθεν αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτός 69 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) μία παιδίσκη λέγουσα· 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” σὺ ἦσθα plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek 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. μετὰ Ἰησοῦ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Γαλιλαίου.
70	ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δε 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. ἠρνήσατο ἔμπροσθεν πάντων plugin-autotooltip__default plugin-autotooltip_bigπάντες greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάντες 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 λέγων· οὐκ οἶδα τί λέγεις.

	ἐξελεθόντα δὲ greek δὲ 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. 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) εἰς τὸν greek The definite article πυλῶνα, εἶδεν 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) ἄλλη καὶ 71 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 τοῖς greek The definite article ἐκεῖ· οὗτος 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 ἦν 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. μετὰ Ἰησοῦ τοῦ greek The definite article Ναζωραίου.
72	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” πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν greek The definite article ἄνθρωπον.

	μετὰ μικρὸν 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. προσελθόντες οἱplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἐστῶτες εἶπον τῷplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Πέτρῳ, ἀληθῶς 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 ἐξ αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same 73 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἶ·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 ἢplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article λαλιά σου δῆλόν σε ποιεῖ.plugin-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
	τότε ἤρξατο καταθεματίζειν 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” ὁμνύειν οὐκ οἶδα τὸνplugin-autotooltip__default plugin-autotooltip_bigό 74 greek The definite article ἄνθρωπον· 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” εὐθέως ἀλέκτωρ ἐφώνησεν.

καὶ	plugin-autotooltip__default plugin-autotooltip_big
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" ἐμνήσθη ὁ	
greek	plugin-autotooltip__default plugin-autotooltip_big
75	The definite article Πέτρος τοῦ
greek	
The definite article ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με· καὶ	
greek	plugin-autotooltip__default plugin-autotooltip_big
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" ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.	

ESV

1	When Jesus had finished all these sayings, he said to his disciples,
2	"You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."
3	Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas,
4	and plotted together in order to arrest Jesus by stealth and kill him.
5	But they said, "Not during the feast, lest there be an uproar among the people."
6	Now when Jesus was at Bethany in the house of Simon the leper,
7	a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table.
8	And when the disciples saw it, they were indignant, saying, "Why this waste?
9	For this could have been sold for a large sum and given to the poor."
10	But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me.
11	For you always have the poor with you, but you will not always have me.
12	In pouring this ointment on my body, she has done it to prepare me for burial.
13	Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her."
14	Then one of the twelve, whose name was Judas Iscariot, went to the chief priests
15	and said, "What will you give me if I deliver him over to you?" And they paid him thirty pieces of silver.
16	And from that moment he sought an opportunity to betray him.
17	Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?"
18	He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'"
19	And the disciples did as Jesus had directed them, and they prepared the Passover.
20	When it was evening, he reclined at table with the twelve.
21	And as they were eating, he said, "Truly, I say to you, one of you will betray me."
22	And they were very sorrowful and began to say to him one after another, "Is it I, Lord?"
23	He answered, "He who has dipped his hand in the dish with me will betray me.

24	The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."
25	Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."
26	Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body."
27	And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you,
28	for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.
29	I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."
30	And when they had sung a hymn, they went out to the Mount of Olives.
31	Then Jesus said to them, "You will all fall away because of me this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'
32	But after I am raised up, I will go before you to Galilee."
33	Peter answered him, "Though they all fall away because of you, I will never fall away."
34	Jesus said to him, "Truly, I tell you, this very night, before the rooster crows, you will deny me three times."
35	Peter said to him, "Even if I must die with you, I will not deny you!" And all the disciples said the same.
36	Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go over there and pray."
37	And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled.
38	Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me."
39	And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."
40	And he came to the disciples and found them sleeping. And he said to Peter, "So, could you not watch with me one hour?
41	Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."
42	Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will be done."
43	And again he came and found them sleeping, for their eyes were heavy.
44	So, leaving them again, he went away and prayed for the third time, saying the same words again.
45	Then he came to the disciples and said to them, "Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.
46	Rise, let us be going; see, my betrayer is at hand."
47	While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people.
48	Now the betrayer had given them a sign, saying, "The one I will kiss is the man; seize him."
49	And he came up to Jesus at once and said, "Greetings, Rabbi!" And he kissed him.
50	Jesus said to him, "Friend, do what you came to do." Then they came up and laid hands on Jesus and seized him.
51	And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear.
52	Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword.
53	Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?

54	But how then should the Scriptures be fulfilled, that it must be so?"
55	At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me.
56	But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.
57	Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered.
58	And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end.
59	Now the chief priests and the whole Council were seeking false testimony against Jesus that they might put him to death,
60	but they found none, though many false witnesses came forward. At last two came forward
61	and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'"
62	And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?"
63	But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God."
64	Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."
65	Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy.
66	What is your judgment?" They answered, "He deserves death."
67	Then they spit in his face and struck him. And some slapped him,
68	saying, "Prophecy to us, you Christ! Who is it that struck you?"
69	Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean."
70	But he denied it before them all, saying, "I do not know what you mean."
71	And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth."
72	And again he denied it with an oath: "I do not know the man."
73	After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you."
74	Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed.
75	And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.

NIV

1	When Jesus had finished saying all these things, he said to his disciples,
2	"As you know, the Passover is two days away-and the Son of Man will be handed over to be crucified."
3	Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas,
4	and they plotted to arrest Jesus in some sly way and kill him.
5	"But not during the Feast," they said, "or there may be a riot among the people."
6	While Jesus was in Bethany in the home of a man known as Simon the Leper,
7	a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table.
8	When the disciples saw this, they were indignant. "Why this waste?" they asked.

9	"This perfume could have been sold at a high price and the money given to the poor."
10	Aware of this, Jesus said to them, "Why are you bothering this woman? She has done a beautiful thing to me.
11	The poor you will always have with you, but you will not always have me.
12	When she poured this perfume on my body, she did it to prepare me for burial.
13	I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her."
14	Then one of the Twelve—the one called Judas Iscariot—went to the chief priests
15	and asked, "What are you willing to give me if I hand him over to you?" So they counted out for him thirty silver coins.
16	From then on Judas watched for an opportunity to hand him over.
17	On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"
18	He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'"
19	So the disciples did as Jesus had directed them and prepared the Passover.
20	When evening came, Jesus was reclining at the table with the Twelve.
21	And while they were eating, he said, "I tell you the truth, one of you will betray me."
22	They were very sad and began to say to him one after the other, "Surely not I, Lord?"
23	Jesus replied, "The one who has dipped his hand into the bowl with me will betray me.
24	The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."
25	Then Judas, the one who would betray him, said, "Surely not I, Rabbi?" Jesus answered, "Yes, it is you."
26	While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."
27	Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you.
28	This is my blood of the covenant, which is poured out for many for the forgiveness of sins.
29	I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."
30	When they had sung a hymn, they went out to the Mount of Olives.
31	Then Jesus told them, "This very night you will all fall away on account of me, for it is written: "'I will strike the shepherd, and the sheep of the flock will be scattered.'
32	But after I have risen, I will go ahead of you into Galilee."
33	Peter replied, "Even if all fall away on account of you, I never will."
34	"I tell you the truth," Jesus answered, "this very night, before the rooster crows, you will disown me three times."
35	But Peter declared, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.
36	Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray."
37	He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.
38	Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."
39	Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."
40	Then he returned to his disciples and found them sleeping. "Could you men not keep watch with me for one hour?" he asked Peter.

41	"Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."
42	He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."
43	When he came back, he again found them sleeping, because their eyes were heavy.
44	So he left them and went away once more and prayed the third time, saying the same thing.
45	Then he returned to the disciples and said to them, "Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners.
46	Rise, let us go! Here comes my betrayer!"
47	While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people.
48	Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him."
49	Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him.
50	Jesus replied, "Friend, do what you came for."
51	Then the men stepped forward, seized Jesus and arrested him. With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.
52	"Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword.
53	Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?
54	But how then would the Scriptures be fulfilled that say it must happen in this way?"
55	At that time Jesus said to the crowd, "Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me.
56	But this has all taken place that the writings of the prophets might be fulfilled." Then all the disciples deserted him and fled.
57	Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and the elders had assembled.
58	But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome.
59	The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death.
60	But they did not find any, though many false witnesses came forward.
61	Finally two came forward and declared, "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.'"
62	Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?"
63	But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."
64	"Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."
65	Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy.
66	What do you think? He is worthy of death," they answered.
67	Then they spit in his face and struck him with their fists. Others slapped him
68	and said, "Prophecy to us, Christ. Who hit you?"
69	Now Peter was sitting out in the courtyard, and a servant girl came to him. "You also were with Jesus of Galilee," she said.
70	But he denied it before them all. "I don't know what you're talking about," he said.

71	Then he went out to the gateway, where another girl saw him and said to the people there, "This fellow was with Jesus of Nazareth."
72	He denied it again, with an oath: "I don't know the man!"
73	After a little while, those standing there went up to Peter and said, "Surely you are one of them, for your accent gives you away."
74	Then he began to call down curses on himself and he swore to them, "I don't know the man!"
75	Immediately a rooster crowed. Then Peter remembered the word Jesus had spoken: "Before the rooster crows, you will disown me three times." And he went outside and wept bitterly.

NLT

1	When Jesus had finished saying all these things, he said to his disciples,
2	"As you know, Passover begins in two days, and the Son of Man will be handed over to be crucified."
3	At that same time the leading priests and elders were meeting at the residence of Caiaphas, the high priest,
4	plotting how to capture Jesus secretly and kill him.
5	"But not during the Passover celebration," they agreed, "or the people may riot."
6	Meanwhile, Jesus was in Bethany at the home of Simon, a man who had previously had leprosy.
7	While he was eating, a woman came in with a beautiful alabaster jar of expensive perfume and poured it over his head.
8	The disciples were indignant when they saw this. "What a waste of money," they said.
9	"It could have been sold for a high price and the money given to the poor."
10	But Jesus, aware of this, replied, "Why criticize this woman for doing such a good thing to me?
11	You will always have the poor among you, but you will not always have me.
12	She has poured this perfume on me to prepare my body for burial.
13	I tell you the truth, wherever the Good News is preached throughout the world, this woman's deed will be remembered and discussed."
14	Then Judas Iscariot, one of the twelve disciples, went to the leading priests
15	and asked, "How much will you pay me to betray Jesus to you?" And they gave him thirty pieces of silver.
16	From that time on, Judas began looking for an opportunity to betray Jesus.
17	On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to prepare the Passover meal for you?"
18	"As you go into the city," he told them, "you will see a certain man. Tell him, 'The Teacher says: My time has come, and I will eat the Passover meal with my disciples at your house.'"
19	So the disciples did as Jesus told them and prepared the Passover meal there.
20	When it was evening, Jesus sat down at the table with the twelve disciples.
21	While they were eating, he said, "I tell you the truth, one of you will betray me."
22	Greatly distressed, each one asked in turn, "Am I the one, Lord?"
23	He replied, "One of you who has just eaten from this bowl with me will betray me.
24	For the Son of Man must die, as the Scriptures declared long ago. But how terrible it will be for the one who betrays him. It would be far better for that man if he had never been born!"
25	Judas, the one who would betray him, also asked, "Rabbi, am I the one?" And Jesus told him, "You have said it."
26	As they were eating, Jesus took some bread and blessed it. Then he broke it in pieces and gave it to the disciples, saying, "Take this and eat it, for this is my body."
27	And he took a cup of wine and gave thanks to God for it. He gave it to them and said, "Each of you drink from it,

28	for this is my blood, which confirms the covenant between God and his people. It is poured out as a sacrifice to forgive the sins of many.
29	Mark my words- I will not drink wine again until the day I drink it new with you in my Father's Kingdom."
30	Then they sang a hymn and went out to the Mount of Olives.
31	On the way, Jesus told them, "Tonight all of you will desert me. For the Scriptures say, 'God will strike the Shepherd, and the sheep of the flock will be scattered.'
32	But after I have been raised from the dead, I will go ahead of you to Galilee and meet you there."
33	Peter declared, "Even if everyone else deserts you, I will never desert you."
34	Jesus replied, "I tell you the truth, Peter- this very night, before the rooster crows, you will deny three times that you even know me."
35	"No!" Peter insisted. "Even if I have to die with you, I will never deny you!" And all the other disciples vowed the same.
36	Then Jesus went with them to the olive grove called Gethsemane, and he said, "Sit here while I go over there to pray."
37	He took Peter and Zebedee's two sons, James and John, and he became anguished and distressed.
38	He told them, "My soul is crushed with grief to the point of death. Stay here and keep watch with me."
39	He went on a little farther and bowed with his face to the ground, praying, "My Father! If it is possible, let this cup of suffering be taken away from me. Yet I want your will to be done, not mine."
40	Then he returned to the disciples and found them asleep. He said to Peter, "Couldn't you watch with me even one hour?
41	Keep watch and pray, so that you will not give in to temptation. For the spirit is willing, but the body is weak!"
42	Then Jesus left them a second time and prayed, "My Father! If this cup cannot be taken away unless I drink it, your will be done."
43	When he returned to them again, he found them sleeping, for they couldn't keep their eyes open.
44	So he went to pray a third time, saying the same things again.
45	Then he came to the disciples and said, "Go ahead and sleep. Have your rest. But look- the time has come. The Son of Man is betrayed into the hands of sinners.
46	Up, let's be going. Look, my betrayer is here!"
47	And even as Jesus said this, Judas, one of the twelve disciples, arrived with a crowd of men armed with swords and clubs. They had been sent by the leading priests and elders of the people.
48	The traitor, Judas, had given them a prearranged signal: "You will know which one to arrest when I greet him with a kiss."
49	So Judas came straight to Jesus. "Greetings, Rabbi!" he exclaimed and gave him the kiss.
50	Jesus said, "My friend, go ahead and do what you have come for." Then the others grabbed Jesus and arrested him.
51	But one of the men with Jesus pulled out his sword and struck the high priest's slave, slashing off his ear.
52	"Put away your sword," Jesus told him. "Those who use the sword will die by the sword.
53	Don't you realize that I could ask my Father for thousands of angels to protect us, and he would send them instantly?
54	But if I did, how would the Scriptures be fulfilled that describe what must happen now?"
55	Then Jesus said to the crowd, "Am I some dangerous revolutionary, that you come with swords and clubs to arrest me? Why didn't you arrest me in the Temple? I was there teaching every day.
56	But this is all happening to fulfill the words of the prophets as recorded in the Scriptures." At that point, all the disciples deserted him and fled.

57	Then the people who had arrested Jesus led him to the home of Caiaphas, the high priest, where the teachers of religious law and the elders had gathered.
58	Meanwhile, Peter followed him at a distance and came to the high priest's courtyard. He went in and sat with the guards and waited to see how it would all end.
59	Inside, the leading priests and the entire high council were trying to find witnesses who would lie about Jesus, so they could put him to death.
60	But even though they found many who agreed to give false witness, they could not use anyone's testimony. Finally, two men came forward
61	who declared, "This man said, 'I am able to destroy the Temple of God and rebuild it in three days.'"
62	Then the high priest stood up and said to Jesus, "Well, aren't you going to answer these charges? What do you have to say for yourself?"
63	But Jesus remained silent. Then the high priest said to him, "I demand in the name of the living God- tell us if you are the Messiah, the Son of God."
64	Jesus replied, "You have said it. And in the future you will see the Son of Man seated in the place of power at God's right hand and coming on the clouds of heaven."
65	Then the high priest tore his clothing to show his horror and said, "Blasphemy! Why do we need other witnesses? You have all heard his blasphemy.
66	What is your verdict?" "Guilty!" they shouted. "He deserves to die!"
67	Then they began to spit in Jesus' face and beat him with their fists. And some slapped him,
68	jeering, "Prophecy to us, you Messiah! Who hit you that time?"
69	Meanwhile, Peter was sitting outside in the courtyard. A servant girl came over and said to him, "You were one of those with Jesus the Galilean."
70	But Peter denied it in front of everyone. "I don't know what you're talking about," he said.
71	Later, out by the gate, another servant girl noticed him and said to those standing around, "This man was with Jesus of Nazareth. "
72	Again Peter denied it, this time with an oath. "I don't even know the man," he said.
73	A little later some of the other bystanders came over to Peter and said, "You must be one of them; we can tell by your Galilean accent."
74	Peter swore, "A curse on me if I'm lying- I don't know the man!" And immediately the rooster crowed.
75	Suddenly, Jesus' words flashed through Peter's mind: "Before the rooster crows, you will deny three times that you even know me." And he went away, weeping bitterly.

KJV

1	And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
2	Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.
3	Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
4	And consulted that they might take Jesus by subtilty, and kill him.
5	But they said, Not on the feast day, lest there be an uproar among the people.
6	Now when Jesus was in Bethany, in the house of Simon the leper,
7	There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.
8	But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
9	For this ointment might have been sold for much, and given to the poor.
10	When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11	For ye have the poor always with you; but me ye have not always.
12	For in that she hath poured this ointment on my body, she did it for my burial.
13	Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.
14	Then one of the twelve, called Judas Iscariot, went unto the chief priests,
15	And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
16	And from that time he sought opportunity to betray him.
17	Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
18	And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
19	And the disciples did as Jesus had appointed them; and they made ready the passover.
20	Now when the even was come, he sat down with the twelve.
21	And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
22	And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?
23	And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.
24	The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.
25	Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.
26	And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
27	And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
28	For this is my blood of the new testament, which is shed for many for the remission of sins.
29	But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
30	And when they had sung an hymn, they went out into the mount of Olives.
31	Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
32	But after I am risen again, I will go before you into Galilee.
33	Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.
34	Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
35	Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
36	Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
37	And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
38	Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
39	And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
40	And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41	Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
42	He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
43	And he came and found them asleep again: for their eyes were heavy.
44	And he left them, and went away again, and prayed the third time, saying the same words.
45	Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
46	Rise, let us be going: behold, he is at hand that doth betray me.
47	And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.
48	Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.
49	And forthwith he came to Jesus, and said, Hail, master; and kissed him.
50	And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.
51	And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.
52	Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.
53	Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?
54	But how then shall the scriptures be fulfilled, that thus it must be?
55	In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.
56	But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.
57	And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.
58	But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.
59	Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;
60	But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,
61	And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.
62	And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?
63	But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.
64	Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
65	Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.
66	What think ye? They answered and said, He is guilty of death.
67	Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,
68	Saying, Prophesy unto us, thou Christ, Who is he that smote thee?
69	Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70	But he denied before them all, saying, I know not what thou sayest.
71	And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.
72	And again he denied with an oath, I do not know the man.
73	And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.
74	Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.
75	And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

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