

1832 Mt 12: 10 lawful

1832 Mt 12: 12 lawful

1832 Mt 12: 2 lawful

1832 Mt 12: 4 lawful

1832 Mt 14: 4 lawful

1832 Mt 19: 3 lawful

1832 Mt 20: 15 lawful

1832 Mt 22: 17 lawful

1832 Mt 27: 6 lawful

1832 Mr 10: 2 lawful

1832 Mr 12: 14 lawful

1832 Mr 2: 24 lawful

1832 Mr 2: 26 lawful

1832 Mr 3: 4 lawful

1832 Mr 6: 18 lawful

1832 Lu 14: 3 lawful

1832 Lu 20: 22 lawful

1832 Lu 6: 2 lawful

1832 Lu 6: 4 lawful

1832 Lu 6: 9 lawful

1832 Joh 18: 31 lawful

1832 Joh 5: 10 lawful

1832 Ac 16: 21 lawful

1832 Ac 21: 37 may

1832 Ac 22: 25 lawful

1832 Ac 2: 29 let

1832 Ac 8: 37 mayest

1832 1Co 10: 23 lawful

1832 1Co 10: 23 lawful

1832 1Co 6: 12 lawful

1832 1Co 6: 12 lawful

1832 2Co 12: 4 lawful

1832. Strong's Dictionary Study

1832. exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): --be lawful, let, X may(-est). [ql]

1832 -- be lawful, let, X may(-est).

1832 Interlinear Index Study

1832 MAT 012 002 But when the Pharisees <5330 -Pharisaioi -> saw <1492 -eido -> [it] , they said <2036 -epo -> unto him , Behold <2400 -idou -> , thy disciples <3101 -mathetes -> do <4160 -poieo -> that which <3739 -hos -> is not lawful <{1832} -exesti -> to do <4160 -poieo -> upon the sabbath <4521 -sabbaton -> day .

1832 MAT 012 004 How <4459 -pos -> he entered <1525 -eiserchomai -> into <1519 -eis -> the house <3624 -oikos -> of God <2316 -theos -> , and did eat <5315 -phago -> the shewbread <4286 -prothesis -> , which <3739 -hos -> was not lawful <{1832} -exesti -> for him to eat <5315 -phago -> , neither <3761 -oude -> for them which were with him , but only <3441 -monos -> for the priests <2409 -hierous -> ?

1832 MAT 012 010 And , behold <2400 -idou -> , there was a man <0444 -anthropos -> which had <2192 -echo -> [his] hand <5495 -cheir -> withered <3584 -xeros -> . And they asked <1905 -eperotao -> him , saying <3004 -lego -> , Is it lawful <{1832} -exesti -> to heal <2323 -therapeuo -> on the sabbath <4521 -sabbaton -> days ? that they might accuse <2723 -kategoreo -> him .

1832 MAT 012 012 How <4214 -posos -> much <4214 -posos -> then <3767 -oun -> is a man <0444 -anthropos -> better <1308 -diaphero -> than a sheep <4263 -probaton -> ? Wherefore <5620 -hoste -> it is lawful <{1832} -exesti -> to do <4160 -poieo -> well <2573 -kalos -> on the sabbath <4521 -sabbaton -> days .

1832 MAT 014 004 For John <2491 -Ioannes -> said <3004 -lego -> unto him , It is not lawful <{1832} -exesti -> for thee to have <2192 -echo -> her .

1832 MAT 019 003 . The Pharisees <5330 -Pharisaioi -> also <2532 -kai -> came <4334 -proserchomai -> unto him , tempting <3985 -peirazo -> him , and saying <3004 -lego -> unto him , Is it lawful <{1832} -exesti -> for a man <0444 -anthropos -> to put <0630 -apoluo -> away <0630 -apoluo -> his wife <1135 -gune -> for every <3956 -pas -> cause <0156 -aitia -> ?

1832 MAT 020 015 Is it not lawful <{1832} -exesti -> for me to do <4160 -poieo -> what <3739 -hos -> I will <2309 -thelo -> with mine <1699 -emos -> own ? Is thine <4675 -sou -> eye <3788 -ophthalmos -> evil <4190 -poneros -> , because <3754 -hoti -> I am <1510 -eimi -> good <0018 -agathos -> ?

1832 MAT 022 017 Tell <2036 -epo -> us therefore <3767 -oun -> ,
 What <5101 -tis -> thinkest <1380 -dokeo -> thou ? Is it
 lawful <{1832} -exesti -> to give <1325 -didomi -> tribute <2778
 -kensos -> unto Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1832 MAT 027 006 And the chief <0749 -archiereus -> priests
 <0749 -archiereus -> took <2983 -lambano -> the silver <0694 -
 argurion -> pieces , and said <2036 -epo -> , It is not lawful
 <{1832} -exesti -> for to put <0906 -ballo -> them into <1519 -
 eis -> the treasury <2878 -korban -> , because <1893 -epeï ->
 it is the price <5092 -time -> of blood <0129 -haima -> .

1832 MAR 002 024 And the Pharisees <5330 -Pharisaios -> said
 <3004 -lego -> unto him , Behold <2396 -ide -> , why <5101 -
 tis -> do <4160 -poieo -> they on <1722 -en -> the sabbath <4521
 -sabbaton -> day that which <3739 -hos -> is not lawful <{1832} -
 exesti -> ?

1832 MAR 002 026 How <4459 -pos -> he went <1525 -eis erchomai -
 > into <1519 -eis -> the house <3624 -oikos -> of God <2316 -
 theos -> in the days <1909 -epi -> of Abiathar <0008 -Abiathar -
 > the high <0749 -archiereus -> priest <0749 -archiereus -> ,
 and did eat <5315 -phago -> the shewbread <4286 -prothesis -> ,
 which <3739 -hos -> is not lawful <{1832} -exesti -> to eat
 <5315 -phago -> but for the priests <2409 -hierous -> , and
 gave <1325 -didomi -> also <2532 -kai -> to them which were with
 him ?

1832 MAR 003 004 And he saith <3004 -lego -> unto them , Is it
 lawful <{1832} -exesti -> to do <0015 -agathopoieo -> good <0015
 -agathopoieo -> on the sabbath <4521 -sabbaton -> days , or
 <2228 -e -> to do <2554 -kakopoieo -> evil <2554 -kakopoieo -> ?
 to save <4982 -sozo -> life <5590 -psuche -> , or <2228 -e ->
 to kill <0615 -apokteino -> ? But they held <4623 -siopao ->
 their peace <4623 -siopao -> .

1832 MAR 006 018 For John <2491 -Ioannes -> had said <3004 -
 lego -> unto Herod <2264 -Herodes -> , It is not lawful <{1832}
 -exesti -> for thee to have <2192 -echo -> thy brother s <0080 -
 adephos -> wife <1135 -gune -> .

1832 MAR 010 002 And the Pharisees <5330 -Pharisaios -> came
 <4334 -proserchomai -> to him , and asked <1905 -eperotao ->
 him , Is it lawful <{1832} -exesti -> for a man <0435 -aner ->
 to put <0630 -apoluo -> away <0630 -apoluo -> [his] wife
 <1135 -gune -> ? tempting <3985 -peirazo -> him .

1832 MAR 012 014 And when they were come <2064 -erchomai -> ,
 they say <3004 -lego -> unto him , Master <1320 -didaskalos -> ,
 we know <1492 -eido -> that thou art <1488 -ei -> true <0227 -
 alethes -> , and carest <3199 -melo -> for no <3762 -oudeis ->
 man <0444 -anthropos -> : for thou regardest <0991 -blepo ->
 not the person <4383 -prosopon -> of men <0444 -anthropos -> ,
 but teachest <1321 -didasko -> the way <3598 -hodos -> of God
 <2316 -theos -> in truth <0225 -aletheia -> : Is it lawful
 <{1832} -exesti -> to give <1325 -didomi -> tribute <2778 -
 kensos -> to Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1832 LUK 006 002 And certain 5100 -tis - of the Pharisees
 5330 -Pharisaios - said 2036 -epo - unto them , Why 5101 -
 tis - do 4160 -poieo - ye that which 3739 -hos - is not
 lawful {1832} -exesti - to do 4160 -poieo - on 1722 -en -
 the sabbath 4521 -sabbaton - days ?

1832 LUK 006 004 How 5613 -hos - he went 1525 -eis erchomai -
 12/8/2021

into 1519 -eis - the house 3624 -oikos - of God 2316 -
 theos - , and did take 2983 -lambano - and eat 5315 -phago -
 the shewbread 4286 -prothesis - , and gave 1325 -didomi -
 also 2532 -kai - to them that were with him ; which it is not
 lawful {1832} -exesti - to eat 5315 -phago - but for the
 priests 2409 -hiereus - alone 3441 -monos - ?

1832 LUK 006 009 Then 3767 -oun - said 2036 -epo - Jesus
 2424 -Iesous - unto them , I will ask 1905 -eperotao - you
 one 5100 -tis - thing ; Is it lawful {1832} -exesti - on the
 sabbath 4521 -sabbaton - days to do 0015 -agathopoi eo - good
 LUK 0015 -agathopoi eo - , or 2228 -e - to do 2554 -kakopoi eo
 - evil 2554 -kakopoi eo - ? to save 4982 -sozo - life 5590 -
 psuche - , or 2228 -e - to destroy LUK 0622 -apollumi - [it] ?

1832 LUK 014 003 And Jesus 2424 -Iesous - answering LUK 0611
 -apokrinomai - spake 2036 -epo - unto the lawyers 3544 -
 nomikos - and Pharisees 5330 -Pharisaios - , saying 3004 -
 lego - , Is it lawful {1832} -exesti - to heal 2323 -
 therapeuo - on the sabbath 4521 -sabbaton - day ?

1832 LUK 020 022 Is it lawful {1832} -exesti - for us to give
 1325 -didomi - tribute 5411 -phoros - unto Caesar 2541 -
 Kaisar - , or 2228 -e - no 3756 -ou - ?

1832 JOH 005 010 The Jews <2453 -Ioudaios -> therefore <3767 -
 oun -> said <2036 -epo -> unto him that was cured <2323 -
 therapeuo -> , It is the sabbath <4521 -sabbaton -> day : it
 is not lawful <{1832} -exesti -> for thee to carry <0142 -airo -
 > [thy] bed <2895 -krabbatos -> .

1832 JOH 018 031 Then <3767 -oun -> said <2036 -epo -> Pilate
 <4091 -Pilatos -> unto them , Take <2983 -lambano -> ye him ,
 and judge <2919 -krino -> him according <2596 -kata -> to your
 <5216 -homon -> law <3551 -nomos -> . The Jews <2453 -Ioudaios -
 > therefore <3767 -oun -> said <2036 -epo -> unto him , It is
 not lawful <{1832} -exesti -> for us to put <0615 -apokteino ->
 any <3762 -oudeis -> man <3762 -oudeis -> to death <0615 -
 apokteino -> :

1832 ACT 002 029 Men <0435 -aner -> [and] brethren <0080 -
 adephos -> , let <{1832} -exesti -> me freely <3954 -parrhesia -
 > speak <2036 -epo -> unto you of the patriarch <3966 -
 patriarches -> David <1138 -Dabid -> , that he is both <2532 -
 kai -> dead <5053 -teleutao -> and buried <2290 -thapto -> ,
 and his sepulchre <3418 -mnema -> is with us unto this <5026 -
 taute -> day <2250 -hemera -> .

1832 ACT 008 037 And Philip <5376 -Philippos -> said <2036 -epo
 -> , If <1487 -ei -> thou believest <4100 -pisteuo -> with all
 <3650 -holos -> thine <3588 -ho -> heart <2588 -kardia -> ,
 thou mayest <{1832} -exesti -> . And he answered <0611 -
 apokrinomai -> and said <2036 -epo -> , I believe <4100 -
 pisteuo -> that Jesus <2424 -Iesous -> Christ <5547 -Christos ->
 is the Son <5207 -huios -> of God <2316 -theos -> .

1832 ACT 016 021 And teach <2605 -kataggello -> customs <1485 -
 ethos -> , which <3739 -hos -> are not lawful <{1832} -exesti -
 > for us to receive <3858 -paradechomai -> , neither <3761 -
 oude -> to observe <4160 -poi eo -> , being <5605 -odino ->
 Romans <4514 -Rhomaio s -> .

1832 ACT 021 037 And as Paul <3972 -Paulos -> was to be led
 <1521 -eis ago -> into <1519 -eis -> the castle <3925 -parembole -
 > , he said <3004 -lego -> unto the chief <5506 -chiliarchos ->
 12/8/2021

captain <5506 -chiliarchos -> , May <{1832} -exesti -> I speak
<2036 -epo -> unto thee ? Who <3588 -ho -> said <5346 -phemi ->
, Canst <1097 -ginosko -> thou speak <1097 -ginosko -> Greek
<1676 -Hellenisti -> ?

1832 ACT 022 025 And as they bound <4385 -proteino -> him with
thongs <2438 -himas -> , Paul <3972 -Paulos -> said <2036 -epo ->
> unto the centurion <1543 -hekatontarches -> that stood <2476 -
histemi -> by , Is it lawful <{1832} -exesti -> for you to
scourge <3147 -mastizo -> a man <0444 -anthropos -> that is a
Roman <4514 -Rhomaïos -> , and uncondemned <0178 -akatakritos ->
> ?

1832 1C0 006 012 . All <3956 -pas -> things are lawful <1832 -
exesti -> unto me , but all <3956 -pas -> things are not
expedient <4851 -sumphero -> : all <3956 -pas -> things are
lawful <{1832} -exesti -> for me , but I will not be brought
<1850 -exousiazo -> under <5259 -hupo -> the power <1850 -
exousiazo -> of any <5100 -tis -> .

1832 1C0 006 012 . All <3956 -pas -> things are lawful <{1832}
-exesti -> unto me , but all <3956 -pas -> things are not
expedient <4851 -sumphero -> : all <3956 -pas -> things are
lawful <1832 -exesti -> for me , but I will not be brought
<1850 -exousiazo -> under <5259 -hupo -> the power <1850 -
exousiazo -> of any <5100 -tis -> .

1832 1C0 010 023 . All <3956 -pas -> things are lawful <1832 -
exesti -> for me , but all <3956 -pas -> things are not
expedient <4851 -sumphero -> : all <3956 -pas -> things are
lawful <{1832} -exesti -> for me , but all <3956 -pas -> things
edify <3618 -oikodomeo -> not .

1832 1C0 010 023 . All <3956 -pas -> things are lawful <{1832}
-exesti -> for me , but all <3956 -pas -> things are not
expedient <4851 -sumphero -> : all <3956 -pas -> things are
lawful <1832 -exesti -> for me , but all <3956 -pas -> things
edify <3618 -oikodomeo -> not .

1832 2C0 012 004 How that he was caught <0726 -harpazo -> up
into <1519 -eis -> paradise <3857 -paradeisos -> , and heard
<0191 -akouo -> unspeakable <0731 -arrhetos -> words <4487 -
rhema -> , which <3739 -hos -> it is not lawful <{1832} -exesti
-> for a man <0444 -anthropos -> to utter <2980 -laleo -> .

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exesti 1832 -- be lawful , let, X may(-est).

\* lawful , 1772 , 1832 ,

\* let , 0630 , 0863 , 1439 , 1554 , 1832 , 1929 , 2524 , 2722 ,  
2967 , 5465 ,

\* may , 1410 , 1832 ,

\* mayest , 1410 , 1832 ,

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authority 1849 # Expanded Dictionary Study

authority 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- {authority}, jurisdiction, liberty, power, right, strength. [ql

be 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- {be} lawful, let, X may(-est). [ql

confess 1843 # exomologeo {ex-om-ol-og-eh'-o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: - {confess}, profess, promise. [ql ***. exon. See 1832. [ql

jurisdiction 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, {jurisdiction}, liberty, power, right, strength. [ql

lawful 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be {lawful}, let, X may(-est). [ql

let 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be lawful, {let}, X may(-est). [ql

liberty 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, jurisdiction, {liberty}, power, right, strength. [ql

may 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be lawful, let, X {may}(-est). [ql

power 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, jurisdiction, liberty, {power}, right, strength. [ql

profess 1843 # exomologeo {ex-om-ol -og-eh' -o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: -
- confess, {profess}, promise. [ql ***. exon. See 1832. [ql

promise 1843 # exomologeo {ex-om-ol -og-eh' -o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: -
- confess, profess, {promise}. [ql ***. exon. See 1832. [ql

right 1849 # exousia {ex-oo-see' -ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, jurisdiction, liberty, power, {right}, strength. [ql

strength 1849 # exousia {ex-oo-see' -ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, jurisdiction, liberty, power, right, {strength}. [ql

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#### 1832. Cross Reference Study

1832.

1832 exesti \* lawful , 1772 ennomos , {1832 exesti } ,

1832 exesti \* let , 0630 apoluo , 0863 aphi emi , 1439 eao ,  
1554 ekdi domi , {1832 exesti } , 1929 epi di domi , 2524  
kathi emi , 2722 katecho , 2967 koluo , 5465 chalao ,

1832 exesti \* may , 1410 dunamai , {1832 exesti } ,

1832 exesti \* mayest , 1410 dunamai , {1832 exesti } ,

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1832 - exesti - Mat 12:10 lawful

1832 - exesti - Mat 12:12 lawful

1832 - exesti - Mat 12:04 lawful

1832 - exesti - Mat 12:02 lawful

1832 - exesti - Mat 14:04 lawful

1832 - exesti - Mat 19:03 lawful

1832 - exesti - Mat 20:15 lawful

1832 - exesti - Mat 22:17 lawful

1832 - exesti - Mat 27:06 lawful
1832 - exesti - Mar 02:24 lawful
1832 - exesti - Mar 02:26 lawful
1832 - exesti - Mar 03:04 lawful
1832 - exesti - Mar 06:18 lawful
1832 - exesti - Mar 10:02 lawful
1832 - exesti - Mar 12:14 lawful
1832 - exesti - Luk 06:02 lawful
1832 - exesti - Luk 06:04 lawful
1832 - exesti - Luk 06:09 lawful
1832 - exesti - Luk 14:03 lawful
1832 - exesti - Luk 20:22 lawful
1832 - exesti - Joh 05:10 lawful
1832 - exesti - Joh 18:31 lawful
1832 - exesti - Act 16:21 lawful
1832 - exesti - Act 22:25 lawful
1832 - exesti - 1Co 06:12 lawful
1832 - exesti - 1Co 06:12 lawful
1832 - exesti - 1Co 10:23 lawful
1832 - exesti - 1Co 10:23 lawful
1832 - exesti - 2Co 12:04 lawful
1832 - exesti - Act 02:29 let
1832 - exesti - Act 21:37 may
1832 - exesti - Act 08:37 mayest

1832 Mt 12:10 lawful
1832 Mt 12:12 lawful
1832 Mt 12:2 lawful
1832 Mt 12:4 lawful
1832 Mt 14:4 lawful
1832 Mt 19:3 lawful
1832 Mt 20:15 lawful
1832 Mt 22:17 lawful
1832 Mt 27:6 lawful
1832 Mr 10:2 lawful
1832 Mr 12:14 lawful
1832 Mr 2:24 lawful
1832 Mr 2:26 lawful
1832 Mr 3:4 lawful
1832 Mr 6:18 lawful
1832 Lu 14:3 lawful
1832 Lu 20:22 lawful
1832 Lu 6:2 lawful
1832 Lu 6:4 lawful
1832 Lu 6:9 lawful
1832 Joh 18:31 lawful
1832 Joh 5:10 lawful
1832 Ac 16:21 lawful
1832 Ac 21:37 may
1832 Ac 22:25 lawful
1832 Ac 2:29 let
1832 Ac 8:37 mayest
1832 1Co 10:23 lawful
1832 1Co 10:23 lawful
1832 1Co 6:12 lawful
1832 1Co 6:12 lawful
1832 2Co 12:4 lawful

1832. Strong's Dictionary Study

1832. exesti {ex' -es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): --be lawful, let, X may(-est). [q]

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1832 Mt 12: 10 Lawful

1832 Mt 12: 12 Lawful

1832 Mt 12: 2 Lawful

1832 Mt 12: 4 Lawful

1832 Mt 14: 4 Lawful

1832 Mt 19: 3 Lawful

1832 Mt 20: 15 Lawful

1832 Mt 22: 17 Lawful

1832 Mt 27: 6 Lawful

1832 Mr 10: 2 Lawful

1832 Mr 12: 14 Lawful

1832 Mr 2: 24 Lawful

1832 Mr 2: 26 Lawful

1832 Mr 3: 4 Lawful

1832 Mr 6: 18 Lawful

1832 Lu 14: 3 Lawful

1832 Lu 20: 22 Lawful

1832 Lu 6: 2 Lawful

1832 Lu 6: 4 Lawful

1832 Lu 6: 9 Lawful

1832 Joh 18: 31 Lawful

1832 Joh 5: 10 Lawful

1832 Ac 16: 21 Lawful

1832 Ac 21: 37 may

1832 Ac 22: 25 Lawful

1832 Ac 2: 29 let

1832 Ac 8: 37 mayest

1832 1Co 10: 23 Lawful

1832 1Co 10: 23 Lawful

1832 1Co 6: 12 Lawful

1832 1Co 6: 12 Lawful

1832 2Co 12: 4 Lawful

1832. Strong's Dictionary Study

1832. exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): --be lawful, let, X may(-est). [ql]

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1832 -- be lawful, let, X may(-est).

1832 Interlinear Index Study

1832 MAT 012 002 But when the Pharisees <5330 -Pharisaioi -> saw <1492 -eido -> [ it ] , they said <2036 -epo -> unto him , Behold <2400 -idou -> , thy disciples <3101 -mathetes -> do <4160 -poieo -> that which <3739 -hos -> is not lawful <{1832} -exesti -> to do <4160 -poieo -> upon the sabbath <4521 -sabbaton -> day .

1832 MAT 012 004 How <4459 -pos -> he entered <1525 -eiserchomai -> into <1519 -eis -> the house <3624 -oikos -> of God <2316 -theos -> , and did eat <5315 -phago -> the shewbread <4286 -prothesis -> , which <3739 -hos -> was not lawful <{1832} -exesti -> for him to eat <5315 -phago -> , neither <3761 -oude -> for them which were with him , but only <3441 -monos -> for the priests <2409 -hierous -> ?

1832 MAT 012 010 And , behold <2400 -idou -> , there was a man <0444 -anthropos -> which had <2192 -echo -> [ his ] hand <5495 -cheir -> withered <3584 -xeros -> . And they asked <1905 -eperotao -> him , saying <3004 -lego -> , Is it lawful <{1832} -exesti -> to heal <2323 -therapeuo -> on the sabbath <4521 -sabbaton -> days ? that they might accuse <2723 -kategoreo -> him .

1832 MAT 012 012 How <4214 -posos -> much <4214 -posos -> then <3767 -oun -> is a man <0444 -anthropos -> better <1308 -diaphero -> than a sheep <4263 -probaton -> ? Wherefore <5620 -hoste -> it is lawful <{1832} -exesti -> to do <4160 -poieo -> well <2573 -kalos -> on the sabbath <4521 -sabbaton -> days .

1832 MAT 014 004 For John <2491 -Ioannes -> said <3004 -lego -> unto him , It is not lawful <{1832} -exesti -> for thee to have <2192 -echo -> her .

1832 MAT 019 003 . The Pharisees <5330 -Pharisaioi -> also <2532 -kai -> came <4334 -proserchomai -> unto him , tempting <3985 -peirazo -> him , and saying <3004 -lego -> unto him , Is it lawful <{1832} -exesti -> for a man <0444 -anthropos -> to put <0630 -apoluo -> away <0630 -apoluo -> his wife <1135 -gune -> for every <3956 -pas -> cause <0156 -aitia -> ?

1832 MAT 020 015 Is it not lawful <{1832} -exesti -> for me to do <4160 -poieo -> what <3739 -hos -> I will <2309 -thelo -> with mine <1699 -emos -> own ? Is thine <4675 -sou -> eye <3788 -ophthalmos -> evil <4190 -poneros -> , because <3754 -hoti -> I am <1510 -eimi -> good <0018 -agathos -> ?

1832 MAT 022 017 Tell <2036 -epo -> us therefore <3767 -oun -> ,  
 What <5101 -tis -> thinkest <1380 -dokeo -> thou ? Is it  
 lawful <{1832} -exesti -> to give <1325 -didomi -> tribute <2778  
 -kensos -> unto Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1832 MAT 027 006 And the chief <0749 -archiereus -> priests  
 <0749 -archiereus -> took <2983 -lambano -> the silver <0694 -  
 argurion -> pieces , and said <2036 -epo -> , It is not lawful  
 <{1832} -exesti -> for to put <0906 -ballo -> them into <1519 -  
 eis -> the treasury <2878 -korban -> , because <1893 -epeï ->  
 it is the price <5092 -time -> of blood <0129 -haima -> .

1832 MAR 002 024 And the Pharisees <5330 -Pharisaios -> said  
 <3004 -lego -> unto him , Behold <2396 -ide -> , why <5101 -  
 tis -> do <4160 -poieo -> they on <1722 -en -> the sabbath <4521  
 -sabbaton -> day that which <3739 -hos -> is not lawful <{1832} -  
 exesti -> ?

1832 MAR 002 026 How <4459 -pos -> he went <1525 -eis erchomai -  
 > into <1519 -eis -> the house <3624 -oikos -> of God <2316 -  
 theos -> in the days <1909 -epi -> of Abiathar <0008 -Abiathar -  
 > the high <0749 -archiereus -> priest <0749 -archiereus -> ,  
 and did eat <5315 -phago -> the shewbread <4286 -prothesis -> ,  
 which <3739 -hos -> is not lawful <{1832} -exesti -> to eat  
 <5315 -phago -> but for the priests <2409 -hierous -> , and  
 gave <1325 -didomi -> also <2532 -kai -> to them which were with  
 him ?

1832 MAR 003 004 And he saith <3004 -lego -> unto them , Is it  
 lawful <{1832} -exesti -> to do <0015 -agathopoieo -> good <0015  
 -agathopoieo -> on the sabbath <4521 -sabbaton -> days , or  
 <2228 -e -> to do <2554 -kakopoieo -> evil <2554 -kakopoieo -> ?  
 to save <4982 -sozo -> life <5590 -psuche -> , or <2228 -e ->  
 to kill <0615 -apokteino -> ? But they held <4623 -siopao ->  
 their peace <4623 -siopao -> .

1832 MAR 006 018 For John <2491 -Ioannes -> had said <3004 -  
 lego -> unto Herod <2264 -Herodes -> , It is not lawful <{1832}  
 -exesti -> for thee to have <2192 -echo -> thy brother s <0080 -  
 adephos -> wife <1135 -gune -> .

1832 MAR 010 002 And the Pharisees <5330 -Pharisaios -> came  
 <4334 -proserchomai -> to him , and asked <1905 -eperotao ->  
 him , Is it lawful <{1832} -exesti -> for a man <0435 -aner ->  
 to put <0630 -apoluo -> away <0630 -apoluo -> [ his ] wife  
 <1135 -gune -> ? tempting <3985 -peirazo -> him .

1832 MAR 012 014 And when they were come <2064 -erchomai -> ,  
 they say <3004 -lego -> unto him , Master <1320 -didaskalos -> ,  
 we know <1492 -eido -> that thou art <1488 -ei -> true <0227 -  
 alethes -> , and carest <3199 -melo -> for no <3762 -oudeis ->  
 man <0444 -anthropos -> : for thou regardest <0991 -blepo ->  
 not the person <4383 -prosopon -> of men <0444 -anthropos -> ,  
 but teachest <1321 -didasko -> the way <3598 -hodos -> of God  
 <2316 -theos -> in truth <0225 -aletheia -> : Is it lawful  
 <{1832} -exesti -> to give <1325 -didomi -> tribute <2778 -  
 kensos -> to Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1832 LUK 006 002 And certain 5100 -tis - of the Pharisees  
 5330 -Pharisaios - said 2036 -epo - unto them , Why 5101 -  
 tis - do 4160 -poieo - ye that which 3739 -hos - is not  
 lawful {1832} -exesti - to do 4160 -poieo - on 1722 -en -  
 the sabbath 4521 -sabbaton - days ?

1832 LUK 006 004 How 5613 -hos - he went 1525 -eis erchomai -  
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into 1519 -eis - the house 3624 -oikos - of God 2316 -  
theos - , and did take 2983 -lambano - and eat 5315 -phago -  
the shewbread 4286 -prothesis - , and gave 1325 -didomi -  
also 2532 -kai - to them that were with him ; which it is not  
lawful {1832} -exesti - to eat 5315 -phago - but for the  
priests 2409 -hiereus - alone 3441 -monos - ?

1832 LUK 006 009 Then 3767 -oun - said 2036 -epo - Jesus  
2424 -Iesous - unto them , I will ask 1905 -eperotao - you  
one 5100 -tis - thing ; Is it lawful {1832} -exesti - on the  
sabbath 4521 -sabbaton - days to do 0015 -agathopoi eo - good  
LUK 0015 -agathopoi eo - , or 2228 -e - to do 2554 -kakopoi eo  
- evil 2554 -kakopoi eo - ? to save 4982 -sozo - life 5590 -  
psuche - , or 2228 -e - to destroy LUK 0622 -apollumi - [ it ] ?

1832 LUK 014 003 And Jesus 2424 -Iesous - answering LUK 0611  
-apokrinomai - spake 2036 -epo - unto the lawyers 3544 -  
nomi kos - and Pharisees 5330 -Pharisaios - , saying 3004 -  
lego - , Is it lawful {1832} -exesti - to heal 2323 -  
therapeuo - on the sabbath 4521 -sabbaton - day ?

1832 LUK 020 022 Is it lawful {1832} -exesti - for us to give  
1325 -didomi - tribute 5411 -phoros - unto Caesar 2541 -  
Kaisar - , or 2228 -e - no 3756 -ou - ?

1832 JOH 005 010 The Jews <2453 -Ioudaios -> therefore <3767 -  
oun -> said <3004 -lego -> unto him that was cured <2323 -  
therapeuo -> , It is the sabbath <4521 -sabbaton -> day : it  
is not lawful <{1832} -exesti -> for thee to carry <0142 -airo -  
> [ thy ] bed <2895 -krabbatos -> .

1832 JOH 018 031 Then <3767 -oun -> said <2036 -epo -> Pilate  
<4091 -Pilatos -> unto them , Take <2983 -lambano -> ye him ,  
and judge <2919 -krino -> him according <2596 -kata -> to your  
<5216 -humon -> law <3551 -nomos -> . The Jews <2453 -Ioudaios -  
> therefore <3767 -oun -> said <2036 -epo -> unto him , It is  
not lawful <{1832} -exesti -> for us to put <0615 -apoktei no ->  
any <3762 -oudeis -> man <3762 -oudeis -> to death <0615 -  
apoktei no -> :

1832 ACT 002 029 Men <0435 -aner -> [ and ] brethren <0080 -  
adephos -> , let <{1832} -exesti -> me freely <3954 -parrhesia -  
> speak <2036 -epo -> unto you of the patriarch <3966 -  
patriarches -> David <1138 -Dabid -> , that he is both <2532 -  
kai -> dead <5053 -teleutao -> and buried <2290 -thapto -> ,  
and his sepulchre <3418 -mnema -> is with us unto this <5026 -  
taute -> day <2250 -hemera -> .

1832 ACT 008 037 And Philip <5376 -Philippos -> said <2036 -epo  
-> , If <1487 -ei -> thou believest <4100 -pisteuo -> with all  
<3650 -holos -> thine <3588 -ho -> heart <2588 -kardia -> ,  
thou mayest <{1832} -exesti -> . And he answered <0611 -  
apokrinomai -> and said <2036 -epo -> , I believe <4100 -  
pisteuo -> that Jesus <2424 -Iesous -> Christ <5547 -Christos ->  
is the Son <5207 -huios -> of God <2316 -theos -> .

1832 ACT 016 021 And teach <2605 -kataggello -> customs <1485 -  
ethos -> , which <3739 -hos -> are not lawful <{1832} -exesti -  
> for us to receive <3858 -paradechomai -> , neither <3761 -  
oude -> to observe <4160 -poi eo -> , being <5605 -odino ->  
Romans <4514 -Rhomaio s -> .

1832 ACT 021 037 And as Paul <3972 -Paulos -> was to be led  
<1521 -eis ago -> into <1519 -eis -> the castle <3925 -parembole -  
> , he said <3004 -lego -> unto the chief <5506 -chiliarchos ->  
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captain <5506 -chiliarchos -> , May <{1832} -exesti -> I speak  
<2036 -epo -> unto thee ? Who <3588 -ho -> said <5346 -phemi ->  
, Canst <1097 -ginosko -> thou speak <1097 -ginosko -> Greek  
<1676 -Hellenisti -> ?

1832 ACT 022 025 And as they bound <4385 -proteino -> him with  
thongs <2438 -himas -> , Paul <3972 -Paulos -> said <2036 -epo -  
> unto the centurion <1543 -hekatontarches -> that stood <2476 -  
histemi -> by , Is it lawful <{1832} -exesti -> for you to  
scourge <3147 -mastizo -> a man <0444 -anthropos -> that is a  
Roman <4514 -Rhomaïos -> , and uncondemned <0178 -akatakritos -  
> ?

1832 1C0 006 012 . All <3956 -pas -> things are lawful <1832 -  
exesti -> unto me , but all <3956 -pas -> things are not  
expedient <4851 -sumphero -> : all <3956 -pas -> things are  
lawful <{1832} -exesti -> for me , but I will not be brought  
<1850 -exousiazo -> under <5259 -hupo -> the power <1850 -  
exousiazo -> of any <5100 -tis -> .

1832 1C0 006 012 . All <3956 -pas -> things are lawful <{1832}  
-exesti -> unto me , but all <3956 -pas -> things are not  
expedient <4851 -sumphero -> : all <3956 -pas -> things are  
lawful <1832 -exesti -> for me , but I will not be brought  
<1850 -exousiazo -> under <5259 -hupo -> the power <1850 -  
exousiazo -> of any <5100 -tis -> .

1832 1C0 010 023 . All <3956 -pas -> things are lawful <1832 -  
exesti -> for me , but all <3956 -pas -> things are not  
expedient <4851 -sumphero -> : all <3956 -pas -> things are  
lawful <{1832} -exesti -> for me , but all <3956 -pas -> things  
edify <3618 -oikodomeo -> not .

1832 1C0 010 023 . All <3956 -pas -> things are lawful <{1832}  
-exesti -> for me , but all <3956 -pas -> things are not  
expedient <4851 -sumphero -> : all <3956 -pas -> things are  
lawful <1832 -exesti -> for me , but all <3956 -pas -> things  
edify <3618 -oikodomeo -> not .

1832 2C0 012 004 How that he was caught <0726 -harpazo -> up  
into <1519 -eis -> paradise <3857 -paradeisos -> , and heard  
<0191 -akouo -> unspeakable <0731 -arrhetos -> words <4487 -  
rhema -> , which <3739 -hos -> it is not lawful <{1832} -exesti  
> for a man <0444 -anthropos -> to utter <2980 -laleo -> .

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exesti 1832 -- be lawful , let, X may(-est).

* lawful , 1772 , 1832 ,

* let , 0630 , 0863 , 1439 , 1554 , 1832 , 1929 , 2524 , 2722 ,
2967 , 5465 ,

* may , 1410 , 1832 ,

* mayest , 1410 , 1832 ,

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authority 1849 # Expanded Dictionary Study

authority 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- {authority}, jurisdiction, liberty, power, right, strength. [ql

be 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- {be} lawful, let, X may(-est). [ql

confess 1843 # exomologeo {ex-om-ol-og-eh'-o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: - {confess}, profess, promise. [ql \*\*\*. exon. See 1832. [ql

jurisdiction 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, {jurisdiction}, liberty, power, right, strength. [ql

lawful 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be {lawful}, let, X may(-est). [ql

let 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be lawful, {let}, X may(-est). [ql

liberty 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, jurisdiction, {liberty}, power, right, strength. [ql

may 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be lawful, let, X {may}(-est). [ql

power 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, jurisdiction, liberty, {power}, right, strength. [ql

profess 1843 # exomologeo {ex-om-ol -og-eh' -o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: -  
- confess, {profess}, promise. [ql \*\*\*. exon. See 1832. [ql

promise 1843 # exomologeo {ex-om-ol -og-eh' -o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: -  
- confess, profess, {promise}. [ql \*\*\*. exon. See 1832. [ql

right 1849 # exousia {ex-oo-see' -ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, jurisdiction, liberty, power, {right}, strength. [ql

strength 1849 # exousia {ex-oo-see' -ah}; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authority, jurisdiction, liberty, power, right, {strength}. [ql

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1832. Cross Reference Study

1832.

1832 exesti * lawful , 1772 ennomos , {1832 exesti } ,

1832 exesti * let , 0630 apoluo , 0863 aphi emi , 1439 eao ,
1554 ekdi domi , {1832 exesti } , 1929 epi di domi , 2524
kathi emi , 2722 katecho , 2967 koluo , 5465 chalao ,

1832 exesti * may , 1410 dunamai , {1832 exesti } ,

1832 exesti * mayest , 1410 dunamai , {1832 exesti } ,

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1832 - exesti - Mat 12:10 lawful

1832 - exesti - Mat 12:12 lawful

1832 - exesti - Mat 12:04 lawful

1832 - exesti - Mat 12:02 lawful

1832 - exesti - Mat 14:04 lawful

1832 - exesti - Mat 19:03 lawful

1832 - exesti - Mat 20:15 lawful

1832 - exesti - Mat 22:17 lawful

1832 - exesti - Mat 27:06 lawful  
1832 - exesti - Mar 02:24 lawful  
1832 - exesti - Mar 02:26 lawful  
1832 - exesti - Mar 03:04 lawful  
1832 - exesti - Mar 06:18 lawful  
1832 - exesti - Mar 10:02 lawful  
1832 - exesti - Mar 12:14 lawful  
1832 - exesti - Luk 06:02 lawful  
1832 - exesti - Luk 06:04 lawful  
1832 - exesti - Luk 06:09 lawful  
1832 - exesti - Luk 14:03 lawful  
1832 - exesti - Luk 20:22 lawful  
1832 - exesti - Joh 05:10 lawful  
1832 - exesti - Joh 18:31 lawful  
1832 - exesti - Act 16:21 lawful  
1832 - exesti - Act 22:25 lawful  
1832 - exesti - 1Co 06:12 lawful  
1832 - exesti - 1Co 06:12 lawful  
1832 - exesti - 1Co 10:23 lawful  
1832 - exesti - 1Co 10:23 lawful  
1832 - exesti - 2Co 12:04 lawful  
1832 - exesti - Act 02:29 let  
1832 - exesti - Act 21:37 may  
1832 - exesti - Act 08:37 mayest

1832 - exesti - Mat 12:10 lawful  
1832 - exesti - Mat 12:12 lawful  
1832 - exesti - Mat 12:04 lawful  
1832 - exesti - Mat 12:02 lawful  
1832 - exesti - Mat 14:04 lawful  
1832 - exesti - Mat 19:03 lawful  
1832 - exesti - Mat 20:15 lawful  
1832 - exesti - Mat 22:17 lawful  
1832 - exesti - Mat 27:06 lawful  
1832 - exesti - Mar 02:24 lawful  
1832 - exesti - Mar 02:26 lawful  
1832 - exesti - Mar 03:04 lawful  
1832 - exesti - Mar 06:18 lawful  
1832 - exesti - Mar 10:02 lawful  
1832 - exesti - Mar 12:14 lawful  
1832 - exesti - Luk 06:02 lawful  
1832 - exesti - Luk 06:04 lawful  
1832 - exesti - Luk 06:09 lawful  
1832 - exesti - Luk 14:03 lawful  
1832 - exesti - Luk 20:22 lawful  
1832 - exesti - Joh 05:10 lawful  
1832 - exesti - Joh 18:31 lawful  
1832 - exesti - Act 16:21 lawful  
1832 - exesti - Act 22:25 lawful  
1832 - exesti - 1Co 06:12 lawful  
1832 - exesti - 1Co 06:12 lawful  
1832 - exesti - 1Co 10:23 lawful  
1832 - exesti - 1Co 10:23 lawful  
1832 - exesti - 2Co 12:04 lawful  
1832 - exesti - Act 02:29 let  
1832 - exesti - Act 21:37 may  
1832 - exesti - Act 08:37 mayest

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1832 -- be lawful, let, X may(-est).

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1832 Interlinear Index Study

1832 MAT 012 002 But when the Pharisees <5330 -Pharissaios -> saw <1492 -eido -> [it] , they said <2036 -epo -> unto him , Behold <2400 -idou -> , thy disciples <3101 -mathetes -> do <4160 -poieo -> that which <3739 -hos -> is not lawful <{1832} -exesti -> to do <4160 -poieo -> upon the sabbath <4521 -sabbaton -> day .

1832 MAT 012 004 How <4459 -pos -> he entered <1525 -eiserchomai -> into <1519 -eis -> the house <3624 -oikos -> of God <2316 -theos -> , and did eat <5315 -phago -> the shewbread <4286 -prothesis -> , which <3739 -hos -> was not lawful <{1832} -exesti -> for him to eat <5315 -phago -> , neither <3761 -oude -> for them which were with him , but only <3441 -monos -> for the priests <2409 -hierous -> ?

1832 MAT 012 010 And , behold <2400 -idou -> , there was a man <0444 -anthropos -> which had <2192 -echo -> [his] hand <5495 -cheir -> withered <3584 -xeros -> . And they asked <1905 -eperotao -> him , saying <3004 -lego -> , Is it lawful <{1832} -exesti -> to heal <2323 -therapeuo -> on the sabbath <4521 -sabbaton -> days ? that they might accuse <2723 -kategoreo -> him .

1832 MAT 012 012 How <4214 -posos -> much <4214 -posos -> then <3767 -oun -> is a man <0444 -anthropos -> better <1308 -diaphero -> than a sheep <4263 -probaton -> ? Wherefore <5620 -hoste -> it is lawful <{1832} -exesti -> to do <4160 -poieo -> well <2573 -kalos -> on the sabbath <4521 -sabbaton -> days .

1832 MAT 014 004 For John <2491 -Ioannes -> said <3004 -lego -> unto him , It is not lawful <{1832} -exesti -> for thee to have <2192 -echo -> her .

1832 MAT 019 003 . The Pharisees <5330 -Pharissaios -> also <2532 -kai -> came <4334 -proserchomai -> unto him , tempting <3985 -peirazo -> him , and saying <3004 -lego -> unto him , Is it lawful <{1832} -exesti -> for a man <0444 -anthropos -> to put <0630 -apoluo -> away <0630 -apoluo -> his wife <1135 -gune -> for every <3956 -pas -> cause <0156 -aitia -> ?

1832 MAT 020 015 Is it not lawful <{1832} -exesti -> for me to do <4160 -poieo -> what <3739 -hos -> I will <2309 -thelo -> with mine <1699 -emos -> own ? Is thine <4675 -sou -> eye <3788 -ophthalmos -> evil <4190 -poneros -> , because <3754 -hoti -> I am <1510 -eimi -> good <0018 -agathos -> ?

1832 MAT 022 017 Tell <2036 -epo -> us therefore <3767 -oun -> , What <5101 -tis -> thinkest <1380 -dokeo -> thou ? Is it lawful <{1832} -exesti -> to give <1325 -didomi -> tribute <2778 -kensos -> unto Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1832 MAT 027 006 And the chief <0749 -archiereus -> priests <0749 -archiereus -> took <2983 -lambano -> the silver <0694 -argurion -> pieces , and said <2036 -epo -> , It is not lawful <{1832} -exesti -> for to put <0906 -ballo -> them into <1519 -eis -> the treasury <2878 -korban -> , because <1893 -epei -> it is the price <5092 -time -> of blood <0129 -haima -> .

1832 MAR 002 024 And the Pharisees <5330 -Pharissaios -> said <3004 -lego -> unto him , Behold <2396 -ide -> , why <5101 -tis -> do <4160 -poieo -> they on <1722 -en -> the sabbath <4521 -sabbaton -> day that which <3739 -hos -> is not lawful <{1832} -

exesti -> ?

1832 MAR 002 026 How <4459 -pos -> he went <1525 -eis erchomai -> into <1519 -eis -> the house <3624 -oikos -> of God <2316 -theos -> in the days <1909 -epi -> of Abiathar <0008 -Abiathar -> the high <0749 -archiereus -> priest <0749 -archiereus -> , and did eat <5315 -phago -> the shewbread <4286 -prothesis -> , which <3739 -hos -> is not lawful <{1832} -exesti -> to eat <5315 -phago -> but for the priests <2409 -hiereus -> , and gave <1325 -didomi -> also <2532 -kai -> to them which were with him ?

1832 MAR 003 004 And he saith <3004 -lego -> unto them , Is it lawful <{1832} -exesti -> to do <0015 -agathopoi eo -> good <0015 -agathopoi eo -> on the sabbath <4521 -sabbaton -> days , or <2228 -e -> to do <2554 -kakopoi eo -> evil <2554 -kakopoi eo -> ? to save <4982 -sozo -> life <5590 -psuche -> , or <2228 -e -> to kill <0615 -apokteino -> ? But they held <4623 -siopao -> their peace <4623 -siopao -> .

1832 MAR 006 018 For John <2491 -Ioannes -> had said <3004 -lego -> unto Herod <2264 -Herodes -> , It is not lawful <{1832} -exesti -> for thee to have <2192 -echo -> thy brother s <0080 -adelphos -> wife <1135 -gune -> .

1832 MAR 010 002 And the Pharisees <5330 -Pharisaios -> came <4334 -proserchomai -> to him , and asked <1905 -eperotao -> him , Is it lawful <{1832} -exesti -> for a man <0435 -aner -> to put <0630 -apoluo -> away <0630 -apoluo -> [his] wife <1135 -gune -> ? tempting <3985 -peirazo -> him .

1832 MAR 012 014 And when they were come <2064 -erchomai -> , they say <3004 -lego -> unto him , Master <1320 -didaskalos -> , we know <1492 -eido -> that thou art <1488 -ei -> true <0227 -alethes -> , and carest <3199 -melo -> for no <3762 -oudeis -> man <0444 -anthropos -> : for thou regardest <0991 -blepo -> not the person <4383 -prosopon -> of men <0444 -anthropos -> , but teachest <1321 -didasko -> the way <3598 -hodos -> of God <2316 -theos -> in truth <0225 -aletheia -> : Is it lawful <{1832} -exesti -> to give <1325 -didomi -> tribute <2778 -kensos -> to Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1832 LUK 006 002 And certain 5100 -tis - of the Pharisees 5330 -Pharisaios - said 2036 -epo - unto them , Why 5101 -tis - do 4160 -poi eo - ye that which 3739 -hos - is not lawful {1832} -exesti - to do 4160 -poi eo - on 1722 -en - the sabbath 4521 -sabbaton - days ?

1832 LUK 006 004 How 5613 -hos - he went 1525 -eis erchomai - into 1519 -eis - the house 3624 -oikos - of God 2316 -theos - , and did take 2983 -lambano - and eat 5315 -phago - the shewbread 4286 -prothesis - , and gave 1325 -didomi - also 2532 -kai - to them that were with him ; which it is not lawful {1832} -exesti - to eat 5315 -phago - but for the priests 2409 -hiereus - alone 3441 -monos - ?

1832 LUK 006 009 Then 3767 -oun - said 2036 -epo - Jesus 2424 -Iesous - unto them , I will ask 1905 -eperotao - you one 5100 -tis - thing ; Is it lawful {1832} -exesti - on the sabbath 4521 -sabbaton - days to do 0015 -agathopoi eo - good LUK 0015 -agathopoi eo - , or 2228 -e - to do 2554 -kakopoi eo - evil 2554 -kakopoi eo - ? to save 4982 -sozo - life 5590 -psuche - , or 2228 -e - to destroy LUK 0622 -apollumi - [it] ?

1832 LUK 014 003 And Jesus 2424 -Iesous - answering LUK 0611

-apokrinomai - spake 2036 -epo - unto the lawyers 3544 -
 nomi kos - and Pharisees 5330 -Pharisaios - , saying 3004 -
 lego - , Is it lawful {1832} -exesti - to heal 2323 -
 therapeuo - on the sabbath 4521 -sabbaton - day ?

1832 LUK 020 022 Is it lawful {1832} -exesti - for us to give
 1325 -didomi - tribute 5411 -phoros - unto Caesar 2541 -
 Kaisar - , or 2228 -e - no 3756 -ou - ?

1832 JOH 005 010 The Jews <2453 -Ioudaios -> therefore <3767 -
 oun -> said <3004 -lego -> unto him that was cured <2323 -
 therapeuo -> , It is the sabbath <4521 -sabbaton -> day : it
 is not lawful <{1832} -exesti -> for thee to carry <0142 -airo -
 > [thy] bed <2895 -krabbatos -> .

1832 JOH 018 031 Then <3767 -oun -> said <2036 -epo -> Pilate
 <4091 -Pilatos -> unto them , Take <2983 -Iambano -> ye him ,
 and judge <2919 -krino -> him according <2596 -kata -> to your
 <5216 -humon -> law <3551 -nomos -> . The Jews <2453 -Ioudaios -
 > therefore <3767 -oun -> said <2036 -epo -> unto him , It is
 not lawful <{1832} -exesti -> for us to put <0615 -apokteino ->
 any <3762 -oudeis -> man <3762 -oudeis -> to death <0615 -
 apokteino -> :

1832 ACT 002 029 Men <0435 -aner -> [and] brethren <0080 -
 adephos -> , let <{1832} -exesti -> me freely <3954 -parrhesia -
 > speak <2036 -epo -> unto you of the patriarch <3966 -
 patriarches -> David <1138 -Dabid -> , that he is both <2532 -
 kai -> dead <5053 -teleutao -> and buried <2290 -thapto -> ,
 and his sepulchre <3418 -mnema -> is with us unto this <5026 -
 taute -> day <2250 -hemera -> .

1832 ACT 008 037 And Philip <5376 -Philippos -> said <2036 -epo
 -> , If <1487 -ei -> thou believest <4100 -pisteuo -> with all
 <3650 -holos -> thine <3588 -ho -> heart <2588 -kardia -> ,
 thou mayest <{1832} -exesti -> . And he answered <0611 -
 apokrinomai -> and said <2036 -epo -> , I believe <4100 -
 pisteuo -> that Jesus <2424 -Iesous -> Christ <5547 -Christos ->
 is the Son <5207 -huios -> of God <2316 -theos -> .

1832 ACT 016 021 And teach <2605 -kataggello -> customs <1485 -
 ethos -> , which <3739 -hos -> are not lawful <{1832} -exesti -
 > for us to receive <3858 -paradechomai -> , neither <3761 -
 oude -> to observe <4160 -poieo -> , being <5605 -odino ->
 Romans <4514 -Rhomaios -> .

1832 ACT 021 037 And as Paul <3972 -Paulos -> was to be led
 <1521 -eisago -> into <1519 -eis -> the castle <3925 -parembole -
 > , he said <3004 -lego -> unto the chief <5506 -chiliarchos ->
 captain <5506 -chiliarchos -> , May <{1832} -exesti -> I speak
 <2036 -epo -> unto thee ? Who <3588 -ho -> said <5346 -phemi ->
 , Canst <1097 -ginosko -> thou speak <1097 -ginosko -> Greek
 <1676 -Hellenisti -> ?

1832 ACT 022 025 And as they bound <4385 -proteino -> him wi th
 thongs <2438 -himas -> , Paul <3972 -Paulos -> said <2036 -epo -
 > unto the centurion <1543 -hekatontarches -> that stood <2476 -
 histemi -> by , Is it lawful <{1832} -exesti -> for you to
 scourge <3147 -mastizo -> a man <0444 -anthropos -> that is a
 Roman <4514 -Rhomaios -> , and uncondemned <0178 -akatakritos -
 > ?

1832 1CO 006 012 . All <3956 -pas -> things are lawful <1832 -
 exesti -> unto me , but all <3956 -pas -> things are not
 expedient <4851 -sumphero -> : all <3956 -pas -> things are
 lawful <{1832} -exesti -> for me , but I will not be brought
 12/8/2021

<1850 -exousi azo -> under <5259 -hupo -> the power <1850 -
exousi azo -> of any <5100 -tis -> .

1832 1C0 006 012 . All <3956 -pas -> things are lawful <{1832}
-exesti -> unto me , but all <3956 -pas -> things are not
expedient <4851 -sumphero -> : all <3956 -pas -> things are
lawful <1832 -exesti -> for me , but I will not be brought
<1850 -exousi azo -> under <5259 -hupo -> the power <1850 -
exousi azo -> of any <5100 -tis -> .

1832 1C0 010 023 . All <3956 -pas -> things are lawful <1832 -
exesti -> for me , but all <3956 -pas -> things are not
expedient <4851 -sumphero -> : all <3956 -pas -> things are
lawful <{1832} -exesti -> for me , but all <3956 -pas -> things
edi fy <3618 -oi kodomeo -> not .

1832 1C0 010 023 . All <3956 -pas -> things are lawful <{1832}
-exesti -> for me , but all <3956 -pas -> things are not
expedient <4851 -sumphero -> : all <3956 -pas -> things are
lawful <1832 -exesti -> for me , but all <3956 -pas -> things
edi fy <3618 -oi kodomeo -> not .

1832 2C0 012 004 How that he was caught <0726 -harpazo -> up
into <1519 -eis -> paradise <3857 -paradei sos -> , and heard
<0191 -akouo -> unspeakable <0731 -arrhetos -> words <4487 -
rhema -> , which <3739 -hos -> it is not lawful <{1832} -exesti
-> for a man <0444 -anthropos -> to utter <2980 -laleo -> .

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exesti 1832 -- be lawful, let, X may(-est).

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* lawful , 1772 , 1832 ,

* let , 0630 , 0863 , 1439 , 1554 , 1832 , 1929 , 2524 , 2722 ,
2967 , 5465 ,

* may , 1410 , 1832 ,

* mayest , 1410 , 1832 ,

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authori ty 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability): privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- {authori ty}, jurisdi ction, liberty, power, right, strength.[q]

be 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- {be} lawf ul, let, X may(-est).[q]

confess 1843 # exomologe o {ex-om-ol -og-eh'-o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: - - {confess}, profess, promise.[q] \*\*\*. exon. See 1832.[q]

jurisdi ction 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability): privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authori ty, {jurisdi ction}, liberty, power, right, strength.[q]

lawf ul 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be {lawf ul}, let, X may(-est).[q]

let 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be lawf ul, {let}, X may(-est).[q]

liberty 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability): privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authori ty, jurisdi ction, {liberty}, power, right, strength.[q]

may 1832 # exesti {ex'-es-tee}; third person singular present indicative of a compound of 1537 and 1510; so also exon {ex-on'}; neuter present participle of the same (with or without some form of 1510 expressed); impersonally, it is right (through the figurative idea of being out in public): -- be lawf ul, let, X {may}(-est).[q]

power 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability): privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authori ty, jurisdi ction, liberty, {power}, right, strength.[q]

profess 1843 # exomologe o {ex-om-ol -og-eh'-o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: - - confess, {profess}, promise.[q] \*\*\*. exon. See 1832.[q]

promi se 1843 # exomologe o {ex-om-ol -og-eh'-o}; from 1537 and 3670; to acknowledge or (by implication of assent) agree fully: - - confess, profess, {promi se}.[q] \*\*\*. exon. See 1832.[q]

right 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability): privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authori ty, jurisdi ction, liberty, power, {right}, strength.[q]

strength 1849 # exousia {ex-oo-see'-ah}; from 1832 (in the sense of ability): privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: -- authori ty, jurisdi ction, liberty, power, right, {strength}.[q]

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1832. Cross Reference Study

1832.

1832 exesti \* lawful , 1772 ennomos , {1832 exesti } ,

1832 exesti \* let , 0630 apoluo , 0863 aphi emi , 1439 eao ,  
1554 ekdi domi , {1832 exesti } , 1929 epi di domi , 2524  
kathi emi , 2722 katecho , 2967 koluo , 5465 chalao ,

1832 exesti \* may , 1410 dunamai , {1832 exesti } ,

1832 exesti \* mayest , 1410 dunamai , {1832 exesti } ,

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