

Acts 1:1 .

.	Greek	Strong's	Origin
The first	πρῶτον (prōton)	4413: first, chief	contr. superl. of pro
account	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
I composed,	ἐποιησάμην (epoiēsamēn)	4160: to make, do	a prim. word
Theophilus,	Θεόφιλε (theophile)	2321: "friend of God," Theophilus, the addressee of Luke and Acts	from theos and philos
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
all	πάντων (pantōn)	3956: all, every	a prim. word
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
began		757: to rule, to begin	a prim. verb
to do	ποιεῖν (poiein)	4160: to make, do	a prim. word
and teach,	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)

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τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

πρωτον adjective - accusative singular masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

εποιησαμην verb - aorist middle indicative - first person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντων adjective - genitive plural neuter

pas pas: apparently a primary word; all, any, every, the whole

ω interjection

o o: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

θεοφιλε noun - vocative singular masculine

Theophilos theh-of'-il-os: friend of God; Theophilus, a Christian -- Theophilus.

ων relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ηρξατο verb - aorist middle deponent indicative - third person singular

archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

<p>ΠΟΙΕΙΝ verb - present active infinitive</p> <p>poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)</p>
<p>ΤΕ particle</p> <p>te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.</p>
<p>ΚΑΙ conjunction</p> <p>kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>ΔΙΔΑΣΚΕΙΝ verb - present active infinitive</p> <p>didasko did-as'-ko: to teach (in the same broad application) -- teach.</p>

Acts 1:2 .

.	Greek	Strong's	Origin
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the day	ἡμέρας (ēmeras)	2250: day	a prim. word
when He was taken	ἀνελήμφθη (anelēmphthē)	353: to take up, raise	from ana and lambanó
up [to heaven], after He had by the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
given orders	ἐντειλάμενος (enteilamenos)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
to the apostles	ἀποστόλοις (apostolois)	652: a messenger, one sent on a mission, an apostle	from apostelló
whom	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He had chosen.	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)

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αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

ης **relative pronoun - genitive singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εντειλαμενος **verb - aorist middle or passive deponent participle - nominative singular masculine**

entellomai **en-tel'-lom-ahee**: to enjoin -- (give) charge, (give) command(-ments), injoin.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοις **noun - dative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξελεξατο **verb - aorist middle indicative - third person singular**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

ανεληφθη **verb - aorist passive indicative - third person singular**

analambano **an-al-am-ban'-o**: to take up -- receive up, take (in, unto, up).

Acts 1:3 .

.	Greek	Strong's	Origin
To these	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
presented	παρέστησεν (parestēsen)	3936: to place beside, to present, stand by, appear	from para and histēmi
Himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
alive	ζῶντα (zōnta)	2198: to live	from prim. roots zé- and zó-
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
His suffering,	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
by many	πολλοῖς (pollois)	4183: much, many	a prim. word
convincing proofs,	τεκμηρίοις (tekmēriois)	5039: a sure sign	from a prim. word tekmar (a mark, sign)
appearing	ὀπτανόμενος (optanomenos)	3700: to appear	from a prim. root op- (cf. horaó)
to them over	δι' (di)	1223: through, on account of, because of	a prim. preposition
[a period of] forty		5065b: forty	from tessares and a modified form of deka
days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
and speaking	λέγων (legōn)	3004: to say	a prim. verb
of the things	περὶ	4012: about, concerning,	a prim. preposition

concerning	(peri)	around (denotes place, cause or subject)	
the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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οἱς **relative pronoun - dative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεστήσεν **verb - aorist active indicative - third person singular**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ζωντα **verb - present active participle - accusative singular masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παθειν **verb - second aorist active middle or passive deponent**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

πολλοις adjective - dative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τεκμηριοις noun - dative plural neuter

tekmerion tek-may'-ree-on: a token (as defining a fact), i.e. criterion of certainty -- infallible proof.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ημερων noun - genitive plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τεσσαρακοντα numeral (adjective)

tessarakonta tes-sar-ak'-on-tah: forty -- forty.

οπτανομενος verb - present middle or passive deponent participle - nominative singular masculine

optanomai op-tan'-om-ah-ee: appear, look, see, shew self.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειας **noun - genitive singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 1:4 .

.	Greek	Strong's	Origin
Gathering them together,	συναλιζόμενος (sunalizomenos)	4871a: to assemble with	from sun and halizó (to gather together)
He commanded	παρήγγειλεν (parēngeilen)	3853: to transmit a message, to order	from para and agelló
them not to leave	χωρίζεσθαι (chōrizesthai)	5563: to separate, divide	from chóris
Jerusalem,	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
but to wait	περιμένειν (perimenein)	4037: to wait for	from peri and menó
for what the Father	πατρὸς (patros)	3962: a father	a prim. word
had promised,	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
"Which,"	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[He said], "you heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
of from Me;			

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναλιζομενος **verb - present middle or passive deponent participle - nominative singular masculine**

sunalizo **soon-al-id'-zo**: to accumulate, i.e. convene -- assemble together.

παρηγγειλεν **verb - aorist active indicative - third person singular**

paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιεροσολυμων **noun - genitive plural neuter**

Hierosolyma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine - - Jerusalem.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

χωριζεσθαι **verb - present passive middle or passive deponent**

chorizo **kho-rid'-zo**: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

περιμενειν **verb - present active infinitive**

perimeno **per-ee-men'-o**: to stay around, i.e. await -- wait for.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαν **noun - accusative singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ην **relative pronoun - accusative singular feminine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ηκουσατε **verb - aorist active indicative - second person**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

Acts 1:5 .

.	Greek	Strong's	Origin
for John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
baptized	ἐβάπτισεν (ebaptisen)	907: to dip, sink	from baptó
with water,	ὕδατι (udati)	5204: water	a prim. word
but you will be baptized	βαπτισθήσεσθε (baptisthēsesthe)	907: to dip, sink	from baptó
with the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
not many	πολλὰς (pollas)	4183: much, many	a prim. word
days	ἡμέρας (ēmeras)	2250: day	a prim. word

from now."

μετὰ
(meta)

3326: with, among, after

a prim. preposition

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οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιωαννης **noun - nominative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εβαπτισεν **verb - aorist active indicative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

υδατι **noun - dative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

βαπτισθησεσθε **verb - future passive indicative - second person**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιω **adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

πολλας adjective - accusative plural feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ταυτας demonstrative pronoun - accusative plural feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Acts 1:6 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when they had come together,	συνελθόντες (sunelthontes)	4905: to come together, by ext. to accompany	from sun and erchomai
they were asking	ἠρώτων (ērōtōn)	2065: to ask, question	akin to eromai (to ask)
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
is it at this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
time	χρόνῳ (chronō)	5550: time	a prim. word
You are restoring	ἀποκαθιστάνεις (apokathistaneis)	600: to restore, give back	from apo and kathistēmi
the kingdom	βασιλείαν	932: kingdom, sovereignty,	from basileuó

	(basileian)	royal power
to Israel?"	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land of Hebrew origin Yisrael

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οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

συνελθοντες **verb - second aorist active participle - nominative plural masculine**

sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugal)

επηρωτων **verb - imperfect active indicative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εν **preposition**
en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρονω **noun - dative singular masculine**
chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

τούτω **demonstrative pronoun - dative singular masculine**
toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

αποκαθιστανεις **verb - present active indicative - second person singular**
apokathistemi ap-ok-ath-is'-tay-mee: to reconstitute (in health, home or organization) -- restore (again).

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασίλειαν **noun - accusative singular feminine**
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

τω **definite article - dative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**
Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Acts 1:7 .

■			
.	Greek	Strong's	Origin
He said		3004: to say	a prim. verb
to them, "It is not for you to know	γνῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
times	χρόνους (chronous)	5550: time	a prim. word
or	ἢ	2228: or, than	a prim. conjunction used

	(ē)		disjunctively or cptv.
epochs	καιρῶν (kairous)	2540: time, season	a prim. word
which	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Father	πατήρ (patēr)	3962: a father	a prim. word
has fixed	ἔθετο (etheto)	5087: to place, lay, set	from a prim. root the-
by His own	ἰδίᾳ (idia)	2398: one's own, distinct	a prim. word
authority;	ἐξουσία (exousia)	1849: power to act, authority	from exesti

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

γινωσκει verb - second aorist active middle or passive deponent
ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

χρονους noun - accusative plural masculine
chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

η particle
e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

καιρους noun - accusative plural masculine
kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ους relative pronoun - accusative plural masculine
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εθετο verb - second aorist middle indicative - third person singular
tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

εν preposition
en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδια adjective - dative singular feminine
idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

εξουσια noun - dative singular feminine
exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

Acts 1:8 .

.	Greek	Strong's	Origin
but you will receive	λήμψεσθε (lēmpsesthe)	2983: to take, receive	from a prim. root lab-
power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
when the Holy	ἀγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneō
has come	ἐπελθόντος (epelthontos)	1904: to come to or upon	from epi and erchomai
upon you; and you shall be My witnesses	μάρτυρες (martures)	3144: a witness	a prim. word
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
in Jerusalem,	Ἱερουσαλὴμ (hierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and in all	πάσῃ (pasē)	3956: all, every	a prim. word
Judea		2453: Jewish, a Jew, Judea	from Ioudas
and Samaria,	Σαμαρεία (samareia)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
and even	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
to the remotest part	ἐσχάτου (eschatou)	2078: last, extreme	of uncertain origin
of the earth."	γῆς (gēs)	1093: the earth, land	a prim. word

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αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ληψεσθε **verb - future middle deponent indicative - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

δυναμιν **noun - accusative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

επελθοντος **verb - second aorist active participle - genitive singular neuter**

eperchomai **ep-er'-khom-ahee**: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσσεσθε **verb - future indicative - second person**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have,

fall, what would follow, live long, sojourn.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

μαρτυρες **noun - nominative plural masculine**
martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

παση **adjective - dative singular feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαια **noun - dative singular feminine**
Ioudaia **ee-oo-dah'-yah**: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαμαρεια **noun - dative singular feminine**
Samareia **sam-ar'-i-ah**: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εως **conjunction**
heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to,

while(-s).

εσχατου **adjective - genitive singular masculine**

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης **noun - genitive singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

Acts 1:9 .

.	Greek	Strong's	Origin
And after He had said		3004: to say	a prim. verb
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He was lifted	ἐπήρθη (epērhē)	1869: to lift up	from epi and airó
up while they were looking	βλεπόντων (blepontōn)	991: to look (at)	a prim. verb
on, and a cloud	νεφέλη (nephelē)	3507: a cloud	from nephos
received	ὑπέλαβεν (upelaben)	5274: to take or bear up, to receive, to assume	from hupo and lambanó
Him out of their sight.	ὀφθαλμῶν (ophthalmōn)	3788: the eye	from a prim. root op- and an uncertain root

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ειπων verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

βλεποντων verb - present active participle - genitive plural masculine

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επηρθη verb - aorist passive indicative - third person singular

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νεφελη noun - nominative singular feminine

nephele nef-el'-ay: cloudiness, i.e. (concretely) a cloud -- cloud.;

υπολαβεν verb - second aorist active indicative - third person singular

hupolambano hoop-ol-am-ban'-o: to take from below, i.e. carry upward; figuratively, to take up, i.e. continue a discourse or topic; mentally, to assume (presume) -- answer, receive, suppose.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμων noun - genitive plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αὐτῶν **personal pronoun - genitive plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 1:10 .

.	Greek	Strong's	Origin
And as they were gazing intently	ἀτενίζοντες (atenizontes)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
into the sky	οὐρανὸν (ouranon)	3772: heaven	a prim. word
while He was going,	πορευομένου (poreuomenou)	4198: to go	from poros (a ford, passage)
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
two	δύο (duo)	1417: two	a primary number
men	ἄνδρες (andres)	435: a man	a prim. word
in white	λευκαῖς (leukais)	3022: bright, white	a prim. adjective
clothing	ἐσθήσεσι (esthēsesi)	2067: clothing	from estheó (to clothe)
stood beside them.	παρειστήκεισαν (pareistēkeisan)	3936: to place beside, to present, stand by, appear	from para and histémi

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ατενιζοντες verb - present active participle - nominative plural masculine

atenizo at-en-id'-zo: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

ησαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

πορευομενου verb - present middle or passive deponent participle - genitive singular masculine
poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ανδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

παρεισηκεισαν verb - pluperfect active indicative - third person

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present,

prove, provide, shew, stand (before, by, here, up, with), yield.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**

en en': in, at, (up-)on, by, etc.

ἑσθητί **noun - dative singular feminine**

esthes es-thace': dress -- apparel, clothing, raiment, robe.

λευκή **adjective - dative singular feminine**

leukos lyoo-kos': white -- white.

Acts 1:11 .

.	Greek	Strong's	Origin
They also	καὶ (kai)	2532: and, even, also	a prim. conjunction
said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Men	ἄνδρες (andres)	435: a man	a prim. word
of Galilee,	Γαλιλαῖοι (galilaioi)	1057: Galilean	from Galilaia
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you stand	ἐστήκατε (estēkate)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
looking		991: to look (at)	a prim. verb
into the sky?	οὐρανὸν (ouranon)	3772: heaven	a prim. word
This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

who has been taken	ἀναλημφθεῖς (analēmphtheis)	353: to take up, raise	from ana and lambanó
up from you into heaven,	οὐρανόν (ouranon)	3772: heaven	a prim. word
will come	ἐλεύσεται (eleusetai)	2064: to come, go	a prim. verb
in just	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
the same way	τρόπον (tropon)	5158: a way, manner, fashion	from the same as tropé
as you have watched	ἐθεάσασθε (etheasasthe)	2300: to behold, look upon	of uncertain origin
Him go	πορευόμενον (poreuomenon)	4198: to go	from poros (a ford, passage)
into heaven."	οὐρανόν (ouranon)	3772: heaven	a prim. word

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οι **relative pronoun - nominative plural masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ανδρες **noun - vocative plural masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

γαλιλαιοι **noun - vocative plural masculine**

Galilaios **gal-ee-lah'-yos**: Galilean or belonging to Galilea -- Galilean, of Galilee.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστηκατε **verb - perfect active indicative - second person**

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

εμβλεποντες **verb - present active participle - nominative plural masculine**

emblepo em-blep'-o: to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly -- behold, gaze up, look upon, (could) see.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον **noun - accusative singular masculine**

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναληφθεις **verb - aorist passive participle - nominative singular masculine**

analambano an-al-am-ban'-o: to take up -- receive up, take (in, unto, up).

αφ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον noun - accusative singular masculine

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ουτως adverb

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ελευσεται verb - future middle deponent indicative - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ον relative pronoun - accusative singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τροπον noun - accusative singular masculine

tropos **trop'-os**: (even) as, conversation, (+ like) manner, (+ by any) means, way.

εθεασασθε verb - aorist middle deponent indicative - second person

theaomai **theh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πορευομενον verb - present middle or passive deponent participle - accusative singular masculine

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον **noun - accusative singular masculine**
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Acts 1:12 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they returned	ὑπέστρεψαν (upestrep-san)	5290: to turn back, return	from hupo and strephó
to Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
from the mount	ὄρους (orous)	3735: a mountain	a prim. word
called	καλουμένου (kaloumenou)	2564: to call	a prim. word
Olivet,	Ἑλαιῶνος (elaiōnos)	1638: an olive orchard, i.e. spec. the Mt. of Olives	from elaia
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
a Sabbath	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
day's journey	ὁδόν (odon)	3598: a way, road	a prim. word
away.			

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ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

υπεστρεψαν **verb - aorist active indicative - third person**

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

ΕΙΣ **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΙΕΡΟΥΣΑΛΗΜ **proper noun**

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ΑΠΟ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΟΡΟΥΣ **noun - genitive singular neuter**

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

ΤΟΥ **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΑΛΟΥΜΕΝΟΥ **verb - present passive participle - genitive singular neuter**

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ΕΛΑΙΩΝΟΣ **noun - genitive singular masculine**

elaion el-ah-yone': an olive-orchard, i.e. (specially) the Mount of Olives -- Olivet.

Ο **relative pronoun - nominative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΓΓΥΣ **adverb**

eggus eng-goos': near (literally or figuratively, of place or time) -- from, at hand, near,

nigh (at hand, unto), ready.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

σαββατου **noun - genitive singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

εχον **verb - present active participle - accusative singular neuter**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

Acts 1:13 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
they had entered	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
[the city], they went	ἀνέβησαν (anebēsan)	305: to go up, ascend	from ana and the same as basis
up to the upper room	ὑπερῶον (uperōon)	5253: the upper story, the upper rooms	neut. of huperōos (upper)
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
they were staying;	καταμένοντες (katamenontes)	2650: to remain	from kata and menó
that is, Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
and James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób

and Andrew,	Ἀνδρέας (andreas)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
and Thomas,	Θωμᾶς (thōmas)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
Bartholomew	Βαρθολομαῖος (bartholomaios)	918: "son of Tolmai," Bartholomew, one of the twelve apostles	of Aramaic origin bar and Talmay
and Matthew,		3102b: Matthew, one of the twelve apostles	of Hebrew origin
James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
[the son] of Alphaeus,	Ἀλφαίου (alphaïou)	256b: Alphaeus, the name of the fathers of two disciples	of Syrian origin
and Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
the Zealot,		2208: the Zealot, a member of a Jewish political party	the same as zélótēs
and Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
[the] [son] of James.	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

εισηλθον verb - second aorist active indicative - third person

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

ανεβησαν verb - second aorist active indicative - third person

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπερων noun - accusative singular neuter

huperoion hoop-er-o'-on: a higher part of the house, i.e. apartment in the third story -- upper chamber (room).

ου adverb

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

ησαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

καταμενοντες verb - present active participle - nominative plural masculine

katameno kat-am-en'-o: to stay fully, i.e. reside -- abide.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

πετρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιακωβος noun - nominative singular masculine

Iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννης noun - nominative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανδρεας noun - nominative singular masculine

Andreas an-dreh'-as: manly; Andreas, an Israelite -- Andrew.

φιλιππος noun - nominative singular masculine

Philippos fil'-ip-pos: fond of horses; Philippus, the name of four Israelites -- Philip.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θωμας noun - nominative singular masculine

Thomas tho-mas': the twin; Thomas, a Christian -- Thomas.

βαρθολομαιος noun - nominative singular masculine

Bartholomaios bar-thol-om-ah'-yos: son of Tolmai; Bar-tholomoeus, a Christian apostle -- Bartholomeus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ματθαιος noun - nominative singular masculine

Matthaios mat-thah'-yos: Matthaëus (i.e. Matthitjah), an Israelite and a Christian -- Matthew.

ιακωβος noun - nominative singular masculine

Iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

αλφαιου noun - genitive singular masculine

Alphaios al-fah'-yos: Alpheus, an Israelite -- Alpheus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιμων noun - nominative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζηλωτης **noun - nominative singular masculine**
zelotes dzay-lo-tace': a zealot -- zealous.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιουδας **noun - nominative singular masculine**

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

ιακωβου **noun - genitive singular masculine**

Iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

Acts 1:14 .

.	Greek	Strong's	Origin
These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
all	πάντες (pantes)	3956: all, every	a prim. word
with one mind	όμοθυμαδόν (omothumadon)	3661: with one mind	from the same as homou and thumos
were continually devoting themselves	προσκαρτεροῦντες (proskarterountes)	4342: to attend constantly	from pros and kartereó
to prayer,	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai
along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with [the] women,	γυναῖξιν (gunaixin)	1135: a woman	a prim. word
and Mary	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
the mother	μητρὶ (mētri)	3384: mother	a prim. word

of Jesus,	τοῦ (tou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and with His brothers.	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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οὗτοι **demonstrative pronoun - nominative plural masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

πάντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

ἦσαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

προσκατερουντες **verb - present active participle - nominative plural masculine**

proskartereo pros-kar-ter-eh'-o: to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)

ομοθυμαδον **adverb**

homothumadon hom-oth-oo-mad-on': unanimously -- with one accord (mind).

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχη **noun - dative singular feminine**

proseuche pros-yoo-khay': prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δεησει **noun - dative singular feminine**

deesis **deh'-ay-sis**: a petition -- prayer, request, supplication.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

γυναιξιν **noun - dative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρια **noun - dative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητρι **noun - dative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοις **noun - dative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 1:15 .

.	Greek	Strong's	Origin
At this	ταύταις (tautais)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
time	ἡμέραις (ēmerais)	2250: day	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
stood	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up in the midst	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
of the brethren	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
(a gathering	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
of about	ὥς (ōs)	5616: as if, as it were, like	adverb from hós and ei
one hundred	ἐκατὸν (ekaton)	1540: a hundred	a prim. word
and twenty	εἴκοσι (eikosi)	1501: twenty	a prim. word
persons	ὀνομάτων (onomatōn)	3686: a name, authority, cause	a prim. word
was there together),	ἐπὶ (epi)	1909: on, upon	a prim. preposition
and said,		3004: to say	a prim. verb

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ταυταις **demonstrative pronoun - dative plural feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

μεσω **adjective - dative singular neuter**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

οχλος noun - nominative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ονοματων noun - genitive plural neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

εκατον numeral (adjective)

hekaton hek-at-on': a hundred -- hundred.

εικοσι adjective - nominative plural masculine

eikosi i'-kos-ee: a score -- twenty.

Acts 1:16 .

.	Greek	Strong's	Origin
"Brethren,	ἄνδρες (andres)	435: a man	a prim. word
the Scripture	γραφήν (graphēn)	1124: a writing, scripture	from graphō

had	ἔδει (edei)	1163: it is necessary	a form of deó
to be fulfilled,	πληρωθῆναι (plērōthēnai)	4137: to make full, to complete	from pléréś
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
foretold		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó
by the mouth	στόματος (stomatos)	4750: the mouth	a prim. word
of David		1160b: David, king of Isr.	of Hebrew origin David
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Judas,	Ἰούδα (iouda)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
who became	γενομένου (genomenou)	1096: to come into being, to happen, to become	from a prim. root gen-
a guide	ὁδηγοῦ (odēgou)	3595: a leader, guide	from hodos and hégeomai
to those	τὴν (tēn)	3588: the	the def. art.
who arrested	συλλαβοῦσιν (sullabousin)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
Jesus.	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

εδει **verb - imperfect impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

πληρωθηναι **verb - aorist passive middle or passive deponent**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφην **noun - accusative singular feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προειπεν **verb - second aorist active indicative - third person singular**

proepo **pro-ep'-o**: to say already, to predict -- forewarn, say (speak, tell) before.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον adjective - nominative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

στοματος noun - genitive singular neuter

stoma stom'-a: edge, face, mouth.

δαuid proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ιουδα noun - genitive singular masculine

loudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενομενου verb - second aorist middle deponent participle - genitive singular masculine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οδηγου noun - genitive singular masculine

hodegos hod-ayg-os': a conductor (literally or figuratively (teacher) -- guide, leader.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σullaβουσιν verb - second aorist active participle - dative plural masculine

sullambano sool-lam-ban'-o: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 1:17 .

.	Greek	Strong's	Origin
"For he was counted	κατηριθμημένος (katērithmēmenos)	2674: to number among	from kata and arithmeó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
us and received	ἔλαχεν (elachen)	2975: to obtain by lot	from a prim. root lach-
his share	κληῖρον (klēron)	2819: a lot	of uncertain origin
in this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
ministry."	διακονίας (diakonias)	1248: service, ministry	from diakonos

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κατηριθμημενος **verb - perfect passive participle - nominative singular masculine**
katarithmeo **kat-ar-ith-meh'-o:** to reckon among -- number with.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαχεν verb - second aorist active indicative - third person singular

lagchano lang-khan'-o: to lot, i.e. determine (by implication, receive) especially by lot -- his lot be, cast lots, obtain.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κληρον noun - accusative singular masculine

kleros klay'-ros: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονιας noun - genitive singular feminine

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 1:18 .

.	Greek	Strong's	Origin
(Now	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
acquired	ἐκτήσατο (ektēsato)	2932: to acquire	a prim. verb
a field	χωρίον (chōrion)	5564: a place, property	dim. of chóra

with the price	μισθοῦ (misthou)	3408: wages, hire	a prim. word
of his wickedness,	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos
and falling	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
headlong,	προηνῆς (prēnēs)	4248: headlong	from a modified form of pro
he burst open	ἐλάκησεν (elakēsen)	2997: to crack noisily	from a prim. root lak-, see lakaó
in the middle	μέσος (mesos)	3319: middle, in the midst	a prim. word
and all	πάντα (panta)	3956: all, every	a prim. word
his intestines	σπλάγχνα (splanchna)	4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions	of uncertain origin
gushed	ἐξεχύθη (exechuthē)	1632b: to pour out, fig. to bestow	from the same as ekcheó
out.			

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

εκτησατο verb - aorist middle deponent indicative - third person singular

ktaomai ktah'-om-ahee: to get, i.e. acquire (by any means; own) -- obtain, possess, provide, purchase.

χωριον noun - accusative singular neuter

chorion kho-ree'-on: a spot or plot of ground -- field, land, parcel of ground, place, possession.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

μισθου noun - genitive singular masculine

misthos mis-thos': pay for service, good or bad -- hire, reward, wages.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδικιας noun - genitive singular feminine

adikia ad-ee-kee'-ah: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρηνης adjective - nominative singular masculine

prenes pray-nace': leaning (falling) forward (prone), i.e. head foremost -- headlong.

γενομενος verb - second aorist middle deponent participle - nominative singular masculine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ελακησεν verb - aorist active indicative - third person singular

lascho las'-kho: to crack open (from a fall) -- burst asunder.

μεσος adjective - nominative singular masculine

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεχυθη verb - aorist passive indicative - third person singular

ekcheo ek-kheh'-o: to pour forth; figuratively, to bestow -- gush (pour) out, run greedily

(out), shed (abroad, forth), spill.

παντα **adjective - nominative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

τα **definite article - nominative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπλαγχνα **noun - nominative plural neuter**

splagchnon splangkh'-non: an intestine (plural); figuratively, pity or sympathy -- bowels, inward affection, + tender mercy.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 1:19 .

.	Greek	Strong's	Origin
And it became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
known	γνωστὸν (gnōston)	1110: known	from ginóskó
to all	πᾶσι (pasin)	3956: all, every	a prim. word
who were living	κατοικοῦσιν (katoikousin)	2730: to inhabit, to settle	from kata and oikeó
in Jerusalem;	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that in their own		2398: one's own, distinct	a prim. word
language	διαλέκτῳ (dialektō)	1258: speech, language	from dialegomai
that field	χωρίον (chōrion)	5564: a place, property	dim. of chóra

was called	κληθῆναι (klēthēnai)	2564: to call	a prim. word
Hakeldama,	Ἀκελδαμάχ (akeldamach)	184: Hakeldama, a field appar. located south of the valley of Hinnom	of Aramaic origin
that is, Field	χωρίον (chōrion)	5564: a place, property	dim. of chóra
of Blood.)	αἷματος (aimatos)	129: blood	of uncertain origin

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γνωστον adjective - nominative singular neuter

gnostos gnoce-tos': well-known -- acquaintance, (which may be) known, notable.

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

πασιν adjective - dative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικουσιν verb - present active participle - dative plural masculine

katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ωστε conjunction

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

κληθῆναι verb - aorist passive middle or passive deponent

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωριον noun - accusative singular neuter

chorion kho-ree'-on: a spot or plot of ground -- field, land, parcel of ground, place, possession.

εκεινο demonstrative pronoun - accusative singular neuter

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδια adjective - dative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

διαλεκτω noun - dative singular feminine

dialektos dee-al'-ek-tos: a (mode of) discourse, i.e. dialect -- language, tongue.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακελδαμα proper noun

Akeldama ak-el-dam-ah': Akeldama, a place near Jerusalem -- Aceldama.

τουτ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

χωριον noun - accusative singular neuter

chorion kho-ree'-on: a spot or plot of ground -- field, land, parcel of ground, place, possession.

αιματος noun - genitive singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

Acts 1:20 .

.	Greek	Strong's	Origin
"For it is written	γέγραπται (gegraptai)	1125: to write	a prim. verb
in the book	βίβλω (biblō)	976: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book	of uncertain origin
of Psalms,	ψαλμῶν (psalmōn)	5568: a striking (of musical strings), a psalm	from psallō
LET HIS HOMESTEAD	ἑπαυλις (epaulis)	1886: a habitation	from epi and aulé
BE MADE	γενηθήτω (genēthētō)	1096: to come into being, to happen, to become	from a prim. root gen-
DESOLATE,	ἔρημος (erēmos)	2048: solitary, desolate	a prim. word
AND LET NO ONE	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
DWELL	κατοικῶν (katoikōn)	2730: to inhabit, to settle	from kata and oikeó
IN IT'; and, 'LET ANOTHER MAN	ἕτερος (eteros)	2087: other	of uncertain origin
TAKE	λαβέτω (labetō)	2983: to take, receive	from a prim. root lab-
HIS OFFICE.'	ἐπισκοπήν (episkopēn)	1984: a visiting, an overseeing	from episkeptomai

KJV Lexicon

γεγραπται **verb - perfect passive indicative - third person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-

ing, -ten).

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐν preposition

en en: in, at, (up-)on, by, etc.

βιβλῶν noun - dative singular feminine

biblos bib'-los: a sheet or scroll of writing -- book.

ψαλμῶν noun - genitive plural masculine

psalmos psal-mos': a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a psalm); collectively, the book of the Psalms -- psalm.

γενηθῆτω verb - aorist passive deponent imperative - third person singular

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπαυλῖς noun - nominative singular feminine

epaulis ep'-ow-lis: a hut over the head, i.e. a dwelling -- habitation.

αὐτοῦ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐρημός adjective - nominative singular feminine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μή particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἔστω verb - present imperative - third person singular

esto es'-to: be thou; also estosan

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικῶν verb - present active participle - nominative singular masculine
katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ἐν preposition
en en: in, at, (up-)on, by, etc.

αὕτη personal pronoun - dative singular feminine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καί conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τήν definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπισκοπὴν noun - accusative singular feminine
episkope ep-is-kop-ay': inspection (for relief); by implication, superintendence; specially, the Christian episcopate -- the office of a bishop, bishoprick, visitation.

αὐτοῦ personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λάβοι verb - second aorist active participle deponent - third person singular
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ἕτερος adjective - nominative singular masculine
heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

Acts 1:21 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
it is necessary	δεῖ (dei)	1163: it is necessary	a form of deó
that of the men	ἀνδρῶν (andrōn)	435: a man	a prim. word
who have accompanied	συνελθόντων (sunelthontōn)	4905: to come together, by ext. to accompany	from sun and erchomai

us all	παντὶ (panti)	3956: all, every	a prim. word
the time	χρόνῳ (chronō)	5550: time	a prim. word
that the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
in and out among	ἐφ' (eph)	1909: on, upon	a prim. preposition
us --			

KJV Lexicon

δεῖ **verb - present impersonal active indicative - third person singular**

dei **die:** also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

οὐν **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τῶν **definite article - genitive plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνελθόντων **verb - second aorist active participle - genitive plural masculine**

sunerchomai **soon-er'-khom-ahee:** to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

ἡμιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ανδρων **noun - genitive plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παντι **adjective - dative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

χρονω **noun - dative singular masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἰησοῦς **noun - nominative singular masculine**
iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 1:22 .

.	Greek	Strong's	Origin
beginning		757: to rule, to begin	a prim. verb
with the baptism	βαπτίσματος (baptismatos)	908: (the result of) a dipping or sinking	from baptizó
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the day	ἡμέρας (ēmeras)	2250: day	a prim. word
that He was taken	ἀνελήμφθη (anelēmphthē)	353: to take up, raise	from ana and lambanó
up from us -- one	ἓνα (ena)	1520: one	a primary number
of these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[must] become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
a witness	μάρτυρα (martura)	3144: a witness	a prim. word
with us of His resurrection."	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi

KJV Lexicon

αρχαμενος **verb - aorist middle passive - nominative singular masculine**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτισματος **noun - genitive singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

ιωαννου **noun - genitive singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ης **relative pronoun - genitive singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ανεληφθη **verb - aorist passive indicative - third person singular**

analambano **an-al-am-ban'-o**: to take up -- receive up, take (in, unto, up).

αφ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

μαρτυρα **noun - accusative singular masculine**

martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αναστασεως noun - genitive singular feminine
anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.
αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
γενεσθαι verb - second aorist middle deponent middle or passive deponent
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)
συν preposition
sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.
ημιν personal pronoun - first person dative plural
hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.
ενα adjective - accusative singular masculine
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.
τουτων demonstrative pronoun - genitive plural masculine
touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

Acts 1:23 .

.	Greek	Strong's	Origin
So	Καὶ (kai)	2532: and, even, also	a prim. conjunction
they put forward	ἔστησαν (estēsan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
two men,	δύο (duo)	1417: two	a primary number
Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
called	καλούμενον (kaloumenon)	2564: to call	a prim. word

Barsabbas	Βαρσαββᾶν (barsabban)	923: "son of Sabba," Barsabbas, the surname of two Isr. Christian	of Aramaic origin
(who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was also called	ἐπεκλήθη (epeklēthē)	1941: to call upon	from epi and kaleó
Justus),	Ἰουστος (ioustos)	2459: Justus, the name of three Christian	of Latin origin
and Matthias.		3103b: Matthias, a Christian	of Hebrew origin

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστησαν verb - second aorist active indicative - third person

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

ιωσηφ proper noun

Ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενον verb - present passive participle - accusative singular masculine

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

βαρσαβαν noun - accusative singular masculine

Barsabas bar-sab-as': son of Sabas (or Tsaba); Bar-sabas, the name of two Israelites -- Barsabas.

ος relative pronoun - nominative singular masculine hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
επεκληθη verb - aorist passive indicative - third person singular epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.
ιουστος noun - nominative singular masculine loustos ee-ooce'-tos: Justus, the name of three Christian -- Justus.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
μαθθιαν noun - accusative singular masculine Matthias mat-thee'-as: Matthias (i.e. Mattithjah), an Israelite -- Matthias.

Acts 1:24 .

.	Greek	Strong's	Origin
And they prayed	προσευξάμενοι (proseuxamenoi)	4336: to pray	from pros and euchomai
and said,	εἶπαν (eipan)	3004: to say	a prim. verb
"You, Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
who know the hearts	καρδιογνώστα (kardiognōsta)	2589: knower of hearts	from kardia and gnóstés
of all men,	πάντων (pantōn)	3956: all, every	a prim. word
show	ἀνάδειξον (anadeixon)	322: to lift up and show, show forth	from ana and deiknumi
which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
one	ένα (ena)	1520: one	a primary number

of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
two	δύο (duo)	1417: two	a primary number
You have chosen	ἐξελέξω (exelexō)	1586: to select	from ek and legó (in the sense of pick up)

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευξαμενοι **verb - aorist middle deponent participle - nominative plural masculine**
proseuchomai **pros-yoo'-khom-ahée**: to pray to God, i.e. supplicate, worship -- pray
(earnestly, for), make prayer.

ειπον **verb - second aorist active indicative - third person**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,
grant, say (on), speak, tell.

συ **personal pronoun - second person nominative singular**
su **soo**: the person pronoun of the second person singular thou -- thou.

κυριε **noun - vocative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master
(as a respectful title) -- God, Lord, master, Sir.

καρδιογνωστα **noun - vocative singular masculine**
kardiognostes **kar-dee-og-noce'-tace**: a heart-knower -- which knowest the hearts.

παντων **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

αναδειξον **verb - aorist active middle - second person singular**
anadeiknumi **an-ad-ike'-noo-mee**: to exhibit, i.e. (by implication) to indicate, appoint --
appoint, shew.

ον **relative pronoun - accusative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξελεξω verb - aorist middle indicative - second person singular
eklegomai ek-leg'-om-ahee: to select -- make choice, choose (out), chosen.

ΕΚ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥΤΩΝ demonstrative pronoun - genitive plural masculine

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

ΤΩΝ definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

ενα adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

Acts 1:25 .

.	Greek	Strong's	Origin
to occupy	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
ministry	διακονίας (diakonias)	1248: service, ministry	from diakonos
and apostleship	ἀποστολῆς (apostolēs)	651: a sending away	from apostellō
from which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah

turned aside	παρέβη (parebē)	3845: to go by the side of, to go past	from para and the same as basis
to go	πορευθῆναι (poreuthēnai)	4198: to go	from poros (a ford, passage)
to his own	ἴδιον (idion)	2398: one's own, distinct	a prim. word
place."	τόπον (topon)	5117: a place	a prim. word

KJV Lexicon

λαβεῖν **verb - second aorist active middle or passive deponent**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλήρον **noun - accusative singular masculine**

kleros klay'-ros: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονίας **noun - genitive singular feminine**

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποστολης **noun - genitive singular feminine**

apostole ap-os-tol-ay': commission, i.e. (specially) apostolate -- apostleship.

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἧς **relative pronoun - genitive singular feminine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παρεβη **verb - second aorist active indicative - third person singular**

parabaino par-ab-ah'-ee-no: to go contrary to, i.e. violate a command -- (by) transgress(-ion).

Ἰουδας **noun - nominative singular masculine**

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

πορευθῆναι **verb - aorist passive deponent middle or passive deponent**

poreuomai por-yoo'-om-ah-ee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπὸν **noun - accusative singular masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰδίου **adjective - accusative singular masculine**

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

Acts 1:26 .

.	Greek	Strong's	Origin
And they drew	ἔδωκαν (edōkan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

lots	κληρους (klērous)	2819: a lot	of uncertain origin
for them, and the lot	κληρος (klēros)	2819: a lot	of uncertain origin
fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
to Matthias;		3103b: Matthias, a Christian	of Hebrew origin
and he was added	συγκατεψηφίσθη (sunkatepsēphisthē)	4785: to condemn with, spec. to vote (one) a place among	from sun and a comp. of kata and pséphizō
to the eleven	ἑνδεκα (endeka)	1733: eleven	cardinal number from the neut. of heis and deka
apostles.	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδωκαν **verb - aorist active indicative - third person**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

κληρους **noun - accusative plural masculine**

kleros klay'-ros: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εΠΤΕΣΕΝ verb - second aorist active indicative - third person singular

pipto pip'-to, : to fall -- fail, fall (down), light on.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κληρος noun - nominative singular masculine

kleros klay'-ros: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

εΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ματθιαν noun - accusative singular masculine

Matthias mat-thee'-as: Matthias (i.e. Mattithjah), an Israelite -- Matthias.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συγκατεψηφισθη verb - aorist passive indicative - third person singular

sugkatapsephizo soong-kat-aps-ay-fid'-zo: to count down in company with, i.e. enroll among -- number with.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενδεκα numeral (adjective)

hendeka hen'-dek-ah: one and ten, i.e. eleven -- eleven.

αποστολων noun - genitive plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

Acts 2:1 .

.	Greek	Strong's	Origin
When	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the day	ἡμέραν (ēmeran)	2250: day	a prim. word
of Pentecost	πεντηκοστῆς (pentēkostēs)	4005: fiftieth, Pentecost, the second of the three great Jewish feasts	from pentēkostos; an ord. num. from pentēkonta
had come,	συμπληροῦσθαι (sumplērousthai)	4845: to fill up completely, hence to fulfill	from sun and pléroó
they were all	πάντες (pantes)	3956: all, every	a prim. word
together	όμοῦ (omou)	3674: together	adverb from gen. of homos (the same)
in one	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
place.			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συμπληροῦσθαι verb - present passive middle or passive deponent

sumpleroo soom-play-ro'-o: to implenish completely, i.e. (of space) to swamp (a boat), or

(of time) to accomplish (passive, be complete) -- (fully) come, fill up.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεντηκοστης **noun - genitive singular feminine**

pentekoste **pen-tay-kos-tay'**: fiftieth from Passover, i.e. the festival of Pentecost -- Pentecost.

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

απαντες **adjective - nominative plural masculine**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

ομοθυμαδον **adverb**

homothumadon **hom-oth-oo-mad-on'**: unanimously -- with one accord (mind).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 2:2 .

.	Greek	Strong's	Origin
And suddenly	ἄφνω (aphnō)	869: suddenly	a prim. word

there came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
a noise	ἦχος (ēchos)	2279: a noise, sound	a late form of a prim. word éché (noise, sound)
like	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
a violent	βιαίας (biaias)	972: violent	from bia
rushing	φερομένης (pheromenēs)	5342: to bear, carry, bring forth	a prim. word
wind,	πνοῆς (pnoēs)	4157: a blowing, wind, breath	from pneó
and it filled	ἐπλήρωσεν (eplērōsen)	4137: to make full, to complete	from plérés
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
they were sitting.	καθήμενοι (kathēmenoi)	2521: to be seated	from kata and hémai (to sit)

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αΦΝΩ **adverb**
aphno **af'-no**: unawares, i.e. unexpectedly -- suddenly.

ΕΚ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΥΡΑΝΟΥ **noun - genitive singular masculine**
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ΗΧΟΣ **noun - nominative singular masculine**
echos **ay'-khos**: a loud or confused noise (echo), i.e. roar; figuratively, a rumor -- fame, sound.

ΩΣΠΕΡ **adverb**
hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

ΦΕΡΟΜΕΝΗΣ **verb - present middle or passive participle - genitive singular feminine**
phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

ΠΝΟΗΣ **noun - genitive singular feminine**
pnoe **pno-ay'**: respiration, a breeze -- breath, wind.

ΒΙΑΙΑΣ **adjective - genitive singular feminine**
biaios **bee'-ah-yos**: violent -- mighty.

ΚΑΙ **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΠΛΗΡΩΣΕΝ **verb - aorist active indicative - third person singular**
pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ΟΛΟΝ **adjective - accusative singular masculine**
holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

ΤΟΝ **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οικον noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ου adverb

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

ησαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

καθημενοι verb - present middle or passive deponent participle - nominative plural masculine

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

Acts 2:3 .

.	Greek	Strong's	Origin
And there appeared		3708: to see, perceive, attend to	a prim. verb
to them tongues	γλῶσσαι (glōssai)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
as of fire	πυρὸς (puros)	4442: fire	a prim. word
distributing	διαμεριζόμεναι (diamerizomenai)	1266: to distribute, to divide	from dia and merizó
themselves, and they rested	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
on each	ἕκαστον (ekaston)	1538: each, every	a prim. word
one	ἓνα (ena)	1520: one	a primary number
of them.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωφθησαν **verb - aorist passive indicative - third person**

optanomai **op-tan'-om-ahce**: appear, look, see, shew self.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

διαμεριζομεναι **verb - present middle or passive participle - nominative plural feminine**

diamerizo **dee-am-er-id'-zo**: to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

γλωσσαι **noun - nominative plural feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

ωσει **adverb**

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

πυρος **noun - genitive singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

εκαθισεν **verb - aorist active indicative - third person singular**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκαστον **adjective - accusative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

αὐτῶν **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 2:4 .

.	Greek	Strong's	Origin
And they were all	πάντες (pantes)	3956: all, every	a prim. word
filled		4092a: to fill full of	perhaps from a prim. root ple
with the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
and began		757: to rule, to begin	a prim. verb
to speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
with other	ἑτέραις (eterais)	2087: other	of uncertain origin
tongues,	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
as the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
was giving	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them utterance.	ἀποφθέγγεσθαι (apophthengesthai)	669: to speak forth	from apo and phtheggomai

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επλησθησαν **verb - aorist passive indicative - third person**

pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

απαντες **adjective - nominative plural masculine**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

πνευματος **noun - genitive singular neuter**

pneuma **pnnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρχαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ah-ee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

λαλειν **verb - present active infinitive**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ετεραις **adjective - dative plural feminine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

γλωσσαις **noun - dative plural feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

καθως **adverb**

kathos **kath-oc-e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pnnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εδιδου **verb - imperfect active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication,

literally or figuratively; greatly modified by the connection)

αυτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αποφθεγγεσθαι **verb - present middle or passive deponent infinitive**

apophtheggomai ap-of-theng'-om-ahee: to enunciate plainly, i.e. declare -- say, speak forth, utterance.

Acts 2:5 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there were Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
living	κατοικοῦντες (katoikountes)	2730: to inhabit, to settle	from kata and oikeó
in Jerusalem,	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
devout	εὐλαβεῖς (eulabeis)	2126: cautious	from eu and lambanó
men	ἄνδρες (andres)	435: a man	a prim. word
from every	παντὸς (pantos)	3956: all, every	a prim. word
nation	ἔθλους (ethnous)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
heaven.	οὐρανόν (ouranon)	3772: heaven	a prim. word

KJV Lexicon

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

κατοικουντες **verb - present active participle - nominative plural masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ιουδαιοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ανδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ευλαβεις **adjective - nominative plural masculine**

eulabes **yoo-lab-ace'**: taking well (carefully), i.e. circumspect (religiously, pious) -- devout.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

παντος **adjective - genitive singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

εθνους **noun - genitive singular neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or

where (below) or time

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανὸν noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Acts 2:6 .

.	Greek	Strong's	Origin
And when this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
sound	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
occurred,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
the crowd	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
came together,	συνῆλθεν (sunēlthen)	4905: to come together, by ext. to accompany	from sun and erchomai
and were bewildered	συνεχύθη (sunechuthē)	4797: to pour together, i.e. to confuse, throw into confusion	from sun and cheó (to pour)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
each	ἕκαστος (ekastos)	1538: each, every	a prim. word
one	εἰς (eis)	1520: one	a primary number
of them was hearing	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
them speak	λαλούντων (lalountōn)	2980: to talk	from lalos (talkative)
in his own	ἰδίᾳ (idia)	2398: one's own, distinct	a prim. word

language.

διαλέκτω
(dialektō)

1258: speech, language

from dialegomai

KJV Lexicon

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνης **noun - genitive singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

συνηλθεν **verb - second aorist active indicative - third person singular**

sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - nominative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεχυθη **verb - aorist passive indicative - third person singular**

sugcheo **soong-kheh'-o**: to commingle promiscuously, i.e. (figuratively) to throw (an

assembly) into disorder, to perplex (the mind) -- confound, confuse, stir up, be in an uproar.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηκουον verb - imperfect active indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκαστος adjective - nominative singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδια adjective - dative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

διαλεκτω noun - dative singular feminine

dialektos dee-al'-ek-tos: a (mode of) discourse, i.e. dialect -- language, tongue.

λαλουντων verb - present active participle - genitive plural masculine

laleo lal'-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 2:7 .

.	Greek	Strong's	Origin
They were amazed	ἐξίσταντο (existanto)	1839: to displace, to stand aside from	from ek and histémi
and astonished,	ἐθαύμαζον (ethaumazon)	2296: to marvel, wonder	from thauma
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Why,	ἰδοὺ	2400: look, behold	from eidon, used as a

	(idou)		demonstrative particle
are not all		3956: all, every	a prim. word
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
who are speaking	λαλοῦντες (lalountes)	2980: to talk	from lalos (talkative)
Galileans?	Γαλιλαῖοι (galilaioi)	1057: Galilean	from Galilaia

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ἐξίσταντο **verb - imperfect middle indicative - third person**

existemi **ex-is'-tay-mee**: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πάντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐθαυμαζον **verb - imperfect active indicative - third person**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

πάντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

οὗτοι demonstrative pronoun - nominative plural masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εἰσὶν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλοῦντες verb - present active participle - nominative plural masculine

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

γαλιλαῖοι noun - nominative plural masculine

Galilaios gal-ee-lah'-yos: Galilean or belonging to Galilea -- Galilean, of Galilee.

Acts 2:8 .

.	Greek	Strong's	Origin
"And how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
is it that we each	ἐκαστος (ekastos)	1538: each, every	a prim. word
hear	ἀκούομεν (akouomen)	191: to hear, listen	from a prim. word mean. hearing
[them] in our own	ἰδίᾳ (idia)	2398: one's own, distinct	a prim. word
language	διαλέκτῳ (dialektō)	1258: speech, language	from dialegomai

to which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we were born?	ἐγεννήθημεν (egennēthēmen)	1080: to beget, to bring forth	from genna (descent, birth)

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πώς adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ἡμεῖς personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ἀκούομεν verb - present active indicative - first person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ἐκάστος adjective - nominative singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

ἡ definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰδία adjective - dative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

διὰ λέκτω noun - dative singular feminine

dialektos dee-al'-ek-tos: a (mode of) discourse, i.e. dialect -- language, tongue.

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ἐν preposition

en en: in, at, (up-)on, by, etc.

η **relative pronoun - dative singular feminine**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γεννηθην **verb - aorist passive indicative - first person**

gennao **ghen-nah'-o:** to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

Acts 2:9 .

.	Greek	Strong's	Origin
"Parthians	Πάρθοι (parthoi)	3934: a Parthian, an inhab. of Parthia	of foreign origin
and Medes	Μῆδοι (mēdoi)	3370: a Mede, Median, an inhab. of Media	of foreign origin
and Elamites,	Ἑλαμίται (elamitai)	1639: an Elamite, an inhab. of Elam	of Hebrew origin Elam
and residents	κατοικοῦντες (katoikountes)	2730: to inhabit, to settle	from kata and oikeó
of Mesopotamia,	Μεσοποταμίαν (mesopotamian)	3318: Mesopotamia, a region through which the Tigris and Euphrates Rivers flow	from mesos and potamos
Judea		2453: Jewish, a Jew, Judea	from Ioudas
and Cappadocia,	Καππαδοκίαν (kappadokian)	2587: Cappadocia, a province of Asia Minor	of foreign origin
Pontus	Πόντον (ponton)	4195: "a sea," Pontus, a region of Asia Minor	a prim. word used as proper name
and Asia,	Ἀσίαν (asian)	773: Asia, a Roman province	of uncertain origin

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παρθοι **noun - nominative plural masculine**

Parthos **par'-thos**: a Parthian, i.e. inhabitant of Parthia -- Parthian.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηδοι **noun - nominative plural masculine**

Medos **may'-dos**: a Median, or inhabitant of Media -- Mede.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαμιται **noun - nominative plural masculine**

Elamites **el-am-ee'-tace**: an Elamite or Persian -- Elamite.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικουντες **verb - present active participle - nominative plural masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεσοποταμιαν **noun - accusative singular feminine**

Mesopotamia **mes-op-ot-am-ee'-ah**: Mesopotamia (as lying between the Euphrates and the Tigris), a region of Asia -- Mesopotamia.

ιουδαιαν **noun - accusative singular feminine**

Ioudaia **ee-oo-dah'-yah**: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καππαδοκίαν **noun - accusative singular feminine**
Kappadokia **kap-pad-ok-ee'-ah:** Cappadocia, a region of Asia Minor -- Cappadocia.

ποντον **noun - accusative singular masculine**
Pontos **pon'-tos:** Pontus, a region of Asia Minor -- Pontus.

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασίαν **noun - accusative singular feminine**
Asia **as-ee'-ah:** Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

Acts 2:10 .

.	Greek	Strong's	Origin
Phrygia	Φρυγίαν (phrugian)	5435: Phrygia, a region of Asia Minor	probably of foreign origin
and Pamphylia,	Παμφυλίαν (pamphulian)	3828: Pamphylia, a province of Asia Minor	from a comp. of pas and phulé
Egypt	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
and the districts	μέρη (merē)	3313: a part, share, portion	from meiromai (to receive one's portion)
of Libya	Λιβύης (libuēs)	3033: "the west bank of the Nile," Libya, a region in N. Africa	probably from lips
around	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Cyrene,	Κυρήνην (kurēnēn)	2957: Cyrene, a city in N. Africa	of uncertain origin
and visitors	επιδημοῦντες (epidēmountes)	1927: to be at home	from epi and démos
from Rome,	Ῥωμαῖοι (rōmaioi)	4514: Roman	from Rhóme

both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
and proselytes,	προσῆλυτοι (prosēlutoi)	4339: one who has arrived (at Judaism), a proselyte	from proserchomai

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φρυγίαν **noun - accusative singular feminine**

Phrugia **froog-ee'-ah**: Phrygia, a region of Asia Minor -- Phrygia.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παμφυλίαν **noun - accusative singular feminine**

Pamphulia **pam-fool-ee'-ah**: every-tribal, i.e. heterogeneous;; Pamphylia, a region of Asia Minor -- Pamphylia.

αιγυπτον **noun - accusative singular feminine**

Aiguptos **ah'-ee-goop-tos**: Gyptus, the land of the Nile

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μερη **noun - accusative plural neuter**

meros **mer'-os**: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Λιβυης **noun - genitive singular feminine**

Libue **lib-oo'-ay**: Libye, a region of Africa -- Libya.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

κυρηνην **noun - accusative singular feminine**

Kurene **koo-ray'-nay**: Cyrene, a region of Africa -- Cyrene.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιδημουντες **verb - present active participle - nominative plural masculine**

epidemeo **ep-ee-day-meh'-o**: to make oneself at home, i.e. (by extension) to reside (in a foreign country) -- (be) dwelling (which were) there, stranger.

ρωμαιοι **adjective - nominative plural masculine**

Rhomaiois **hro-mah'-yos**: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσηλυτοι **noun - nominative plural masculine**

proselutos **pros-ay'-loo-tos**: an arriver from a foreign region, i.e. (specially), an acceder (convert) to Judaism (proselyte) -- proselyte.

Acts 2:11 .

.	Greek	Strong's	Origin
Cretans	Κρη̃τες (krētes)	2912: a Cretan	from Krété
and Arabs--	Ἀραβες (arabes)	690b: an Arab	from Arabia
we hear	ἀκούομεν (akouomen)	191: to hear, listen	from a prim. word mean. hearing
them in our [own] tongues	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
speaking	λαλούντων (lalountōn)	2980: to talk	from lalos (talkative)
of the mighty deeds	μεγαλεΐα (megaleia)	3167: magnificent, splendid	from megas
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

κρητες **noun - nominative plural masculine**

Kres krace: a Cretan, i.e. inhabitant of Crete -- Crete, Cretian.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αραβες **noun - nominative plural masculine**

Araps ar'-aps: an Arab or native of Arabia -- Arabian.

ακουομεν **verb - present active indicative - first person**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

λαλουντων **verb - present active participle - genitive plural masculine**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεταις possessive pronoun - first person dative plural feminine

hemeteros hay-met'-er-os: our -- our, your (by a different reading).

γλωσσαις noun - dative plural feminine

glossa gloce-sah': the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλεια adjective - accusative plural neuter

megaleios meg-al-i'-os: magnificent, i.e. (neuter, plural as noun) a conspicuous favor, or (subjectively) perfection -- great things, wonderful works.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 2:12 .

.	Greek	Strong's	Origin
And they all	πάντες (pantes)	3956: all, every	a prim. word
continued in amazement	ἐξίσταντο (existanto)	1839: to displace, to stand aside from	from ek and histémi
and great perplexity,	διηποροῦντο (diēporounto)	1280: to be greatly perplexed or at a loss	from dia and aporeó
saying	λέγοντες (legontes)	3004: to say	a prim. verb
to one	ἄλλος (allos)	243: other, another	a prim. word

another,	ἄλλον (allon)	243: other, another	a prim. word
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
mean?"	θέλει (thelei)	2309: to will, wish	a prim. verb

KJV Lexicon

ἐξίσταντο **verb - imperfect middle indicative - third person**

existemi **ex-is'-tay-mee**: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πάντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διηποροῦν **verb - imperfect active indicative - third person**

diaporeo **dee-ap-or-eh'-o**: to be thoroughly nonplussed -- (be in) doubt, be (much) perplexed.

ἄλλος **adjective - nominative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ἄλλον **adjective - accusative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some

an-)other(-s, -wise).

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

θελοι verb - present active participle deponent - third person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

τουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Acts 2:13 .

.	Greek	Strong's	Origin
But others	ἕτεροι (eteroi)	2087: other	of uncertain origin
were mocking		1315b: to scoff, mock	from dia and chleuazó
and saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"They are full	μεμεστωμένοι (memestōmenoi)	3325: to fill	from mestos
of sweet wine."	γλεύκους (gleukous)	1098: sweet new wine	from glukus

KJV Lexicon

ετεροι **adjective - nominative plural masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χλευαζοντες **verb - present active participle - nominative plural masculine**

chleuazo khlyoo-ad'-zo: to throw out the lip, i.e. jeer at -- mock.

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

γλευκος **noun - genitive singular neuter**

gleukos glyoo'-kos: sweet wine, i.e. (properly) must (fresh juice), but used of the more saccharine (and therefore highly inebriating) fermented wine -- new wine.

μεμεστωμενοι **verb - perfect passive participle - nominative plural masculine**

mestoo mes-to'-o: to replenish, i.e. (by implication) to intoxicate -- fill.

εισιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

Acts 2:14 .

.	Greek	Strong's	Origin
But Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
taking his stand	Σταθεὶς (statheis)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
with the eleven,	ἐνδεκα (endeka)	1733: eleven	cardinal number from the neut. of heis and deka
raised	ἐπὶ ᾤρεν (epēren)	1869: to lift up	from epi and airó

his voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
and declared	ἀπεφθέγγετο (apephthenxato)	669: to speak forth	from apo and phtheggomai
to them: "Men	ἄνδρες (andres)	435: a man	a prim. word
of Judea	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
and all	πάντες (pantes)	3956: all, every	a prim. word
you who live	κατοικοῦντες (katoikountes)	2730: to inhabit, to settle	from kata and oikeó
in Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
let this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
be known	γνωστὸν (gnōston)	1110: known	from ginóskó
to you and give heed	ἐνωτίσασθε (enōtisasthe)	1801: to give ear, to hearken	from a comp. of en and ous
to my words.	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó

KJV Lexicon

σταθεῖς **verb - aorist passive participle - nominative singular masculine**

histemi **his'-tay-mee:** to stand (transitively or intransitively), used in various applications

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενδεκα numeral (adjective)

hendeka hen'-dek-ah: one and ten, i.e. eleven -- eleven.

επηρην verb - aorist active indicative - third person singular

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνην noun - accusative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεφθεγγατο verb - aorist middle deponent indicative - third person singular

apophtheggomai ap-of-theng'-om-ahee: to enunciate plainly, i.e. declare -- say, speak forth, utterance.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανδρες noun - vocative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ιουδαιοι adjective - vocative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικουντες **verb - present active participle - nominative plural masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

απαντες **adjective - nominative plural masculine**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

τουτο **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γνωστον **adjective - nominative singular neuter**

gnostos **gnoce-tos'**: well-known -- acquaintance, (which may be) known, notable.

εστω **verb - present imperative - third person singular**

esto **es'-to**: be thou; also estosan

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενωτισασθε **verb - aorist middle deponent imperative - second person**

enotizomai **en-o-tid'-zom-ahee**: to take in one's ear, i.e. to listen -- hearken.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

Acts 2:15 .

■			
.	Greek	Strong's	Origin

"For these men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are not drunk,	μεθύουσιν (methuousin)	3184: to be drunken	from methu (wine)
as you suppose,	ὑπολαμβάνετε (upolambanete)	5274: to take or bear up, to receive, to assume	from hupo and lambanó
for it is [only] the third	τρίτη (tritē)	5154: third	ord. num. from treis
hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
of the day;	ἡμέρας (ēmeras)	2250: day	a prim. word

KJV Lexicon

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ως **adverb**

hos hoco: which how, i.e. in that manner (very variously used, as follows)

υμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

υπολαμβάνετε **verb - present active indicative - second person**

hupolambano hoop-ol-am-ban'-o: to take from below, i.e. carry upward; figuratively, to take up, i.e. continue a discourse or topic; mentally, to assume (presume) -- answer, receive, suppose.

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

μεθουσιν verb - present active indicative - third person
methuo meth-oo'-o: to drink to intoxication, i.e. get drunk -- drink well, make (be) drunk(-en).

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ωρα noun - nominative singular feminine
hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

τριτη adjective - nominative singular feminine
tritots tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας noun - genitive singular feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Acts 2:16 .

.	Greek	Strong's	Origin
but this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is what was spoken		3004: to say	a prim. verb
of through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the prophet	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
Joel:	Ἰωήλ (iōēl)	2493b: Joel, an Isr. prophet	of Hebrew origin Yoel

KJV Lexicon

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ΤΟΥΤΟ **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΤΟ **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΙΡΗΜΕΝΟΝ **verb - perfect passive participle - nominative singular neuter - attic**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

ΔΙΑ **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΟΥ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΡΟΦΗΤΟΥ **noun - genitive singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ΙΩΗΛ **proper noun**

Ioel **ee-o-ale'**: Joel, an Israelite -- Joel.

Acts 2:17 .

.	Greek	Strong's	Origin
AND IT SHALL BE IN THE LAST DAYS,'	ἐσχάταις (eschatais) ἡμέραις (ēmerais)	2078: last, extreme 2250: day	of uncertain origin a prim. word

God	θεός, (theos)	2316: God, a god	of uncertain origin
says,	λέγει (legei)	3004: to say	a prim. verb
"THAT I WILL POUR FORTH	ἐκχέω (ekcheō)	1632a: to pour out, fig. to bestow	from ek and cheó (to pour)
OF MY SPIRIT	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
ON ALL	πᾶσαν (pasan)	3956: all, every	a prim. word
MANKIND;	σάρκα (sarka)	4561: flesh	a prim. word
AND YOUR SONS	υἱοὶ (uioi)	5207: a son	a prim. word
AND YOUR DAUGHTERS	θυγατέρες (thugateres)	2364: daughter	a prim. word
SHALL PROPHECY,	προφητεύουσιν (prophēteusousin)	4395: to foretell, tell forth, prophecy	from prophétés
AND YOUR YOUNG MEN	νεανίσκοι (neaniskoi)	3495: a young man, a youth	from neanias
SHALL SEE		3708: to see, perceive, attend to	a prim. verb
VISIONS,	ὁράσεις (oraseis)	3706: the act of seeing, a vision, appearance	from horaó
AND YOUR OLD MEN	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
SHALL DREAM	ἐνυπνιασθήσονται (enupniasthēsontai)	1797: to dream	from enupnion
DREAMS;	ἐνυπνίοις (enupniois)	1798: a dream	from en and hupnos

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσται **verb - future indicative - third person singular**

esomai **es'-om-ahēe**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχαταις **adjective - dative plural feminine**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημεραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εκχεω **verb - future active indicative - first person singular**

ekcheo **ek-kheh'-o, :** to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

επι **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πασαν **adjective - accusative singular feminine**
pas pas: apparently a primary word; all, any, every, the whole

σαρκα **noun - accusative singular feminine**
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προφητεουσιν **verb - future active indicative - third person**
propheteuo prof-ate-yoo'-o: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

οι **definite article - nominative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοι **noun - nominative plural masculine**
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι **definite article - nominative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυγατερες **noun - nominative plural feminine**
thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεανισκοι **noun - nominative plural masculine**
neaniskos **neh-an-is'-kos**: a youth (under forty) -- young man.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ορασεις **noun - accusative plural feminine**
horasis **hor'-as-is**: the act of gazing, i.e. (externally) an aspect or (internally) an inspired appearance -- sight, vision.

οφονται **verb - future middle deponent indicative - third person**
optanomai **op-tan'-om-ahee**: appear, look, see, shew self.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεροι **adjective - nominative plural masculine**
presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ενυπνια **noun - accusative plural neuter**
enupnion **en-oop'-nee-on**: something seen in sleep, i.e. a dream (vision in a dream) -- dream.

ενυπνιασθησονται **verb - future passive indicative - third person**
enupniazomai **en-oop-nee-ad'-zom-ahee**: to dream -- dream(-er).

Acts 2:18 .

.	Greek	Strong's	Origin
EVEN	καὶ (kai)	2532: and, even, also	a prim. conjunction
ON MY BONDSLAVES, BOTH MEN AND WOMEN,	δούλους (doulous)	1401: a slave	of uncertain derivation
I WILL IN THOSE	ἐκεῖναις (ekeinais)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
DAYS	ἡμέραις (ēmerais)	2250: day	a prim. word
POUR FORTH	ἐκχεῶ (ekcheō)	1632a: to pour out, fig. to bestow	from ek and cheó (to pour)
OF MY SPIRIT	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
And they shall prophecy.	προφητεύσουσιν (prophēteusousin)	4395: to foretell, tell forth, prophecy	from prophétés

KJV Lexicon

καίγε **adverb**

kaige kah'-ee-gheh: and at least (or even, indeed) -- and, at least.

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δούλους **noun - accusative plural masculine**

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

μου **personal pronoun - first person genitive singular**
μου moo: of me -- I, me, mine (own), my.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επι **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τας **definite article - accusative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλας **noun - accusative plural feminine**
doule doo'-lay: a female slave (involuntarily or voluntarily) -- handmaid(-en).

μου **personal pronoun - first person genitive singular**
μου moo: of me -- I, me, mine (own), my.

εν **preposition**
en en: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκειναις **demonstrative pronoun - dative plural feminine**
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εκχεω **verb - future active indicative - first person singular**
ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

απο **preposition**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προφητεουσιν **verb - future active indicative - third person**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

Acts 2:19 .

.	Greek	Strong's	Origin
AND I WILL GRANT	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
WONDERS	τέρατα (terata)	5059: a wonder, marvel	a prim. word
IN THE SKY	οὐρανῶ (ouranō)	3772: heaven	a prim. word
ABOVE	ἄνω (anō)	507: up, above	adverb from ana
AND SIGNS	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
ON THE EARTH	γῆς (gēs)	1093: the earth, land	a prim. word
BELOW,	κάτω (katō)	2736: down, below	adverb from kata
BLOOD,	αἷμα (aima)	129: blood	of uncertain origin
AND FIRE,	πῦρ (pur)	4442: fire	a prim. word
AND VAPOR	ἀτμίδα (atmida)	822: vapor	of uncertain origin
OF SMOKE.	καπνοῦ (kapnou)	2586: smoke	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δωσω **verb - future active indicative - first person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τερατα **noun - accusative plural neuter**

teras **ter'-as**: a prodigy or omen -- wonder.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανω **noun - dative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ανω **adverb**

ano **an'-o**: upward or on the top -- above, brim, high, up.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημεια **noun - accusative plural neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

γῆς noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

κάτω adverb

kato kat'-o: downwards -- beneath, bottom, down, under.

αἷμα noun - accusative singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πῦρ noun - accusative singular neuter

pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ατμιδα noun - accusative singular feminine

atmis at-mece': mist -- vapour.

καπνου noun - genitive singular masculine

kapnos kap-nos': smoke -- smoke.

Acts 2:20 .

.	Greek	Strong's	Origin
THE SUN	ἥλιος (ēlios)	2246: the sun	a prim. word
WILL BE TURNED	μεταστραφήσεται (metastrophēsetai)	3344: to turn (about), to pervert	from meta and strephó
INTO DARKNESS	σκότος (skotos)	4655: darkness	a prim. word
AND THE MOON	σελήνη (selēnē)	4582: the moon	from selas (a bright flame)
INTO BLOOD,	αἷμα (aima)	129: blood	of uncertain origin

BEFORE	πρὶν (prin)	4250: before	a prim. adverb akin to pro
THE GREAT	μεγάλην (megalēn)	3173: great	a prim. word
AND GLORIOUS	ἐπιφανῇ (epiphanē)	2016: notable	from epiphainó
DAY	ἡμέραν (ēmeran)	2250: day	a prim. word
OF THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
SHALL COME.	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἥλιος **noun - nominative singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

μεταστραφησεται **verb - second future passive indicative - third person singular**

metastrepho **met-as-tref'-o**: to turn across, i.e. transmute or (figuratively) corrupt -- pervert, turn.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σκοτος **noun - accusative singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σεληνη noun - nominative singular feminine

selene sel-ay'-nay: the moon -- moon.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αιμα noun - accusative singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

πριν adverb

prin prin: prior, sooner -- before (that), ere.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ελθειν verb - second aorist active middle or passive deponent

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλην adjective - accusative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιφανη **adjective - accusative singular feminine**
epiphanes **ep-if-an-ace'**: conspicuous, i.e. (figuratively) memorable -- notable.

Acts 2:21 .

.	Greek	Strong's	Origin
AND IT SHALL BE THAT EVERYONE	πᾶς (pas)	3956: all, every	a prim. word
WHO	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
CALLS	ἐπικαλέσεται (epikalesētai)	1941: to call upon	from epi and kaleó
ON THE NAME	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
OF THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
WILL BE SAVED.'	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)

KJV Lexicon

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἔσται **verb - future indicative - third person singular**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ὅς **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

επικαλεσθαι **verb - aorist middle subjunctive - third person singular**

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

κυριου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

σωθησεται **verb - future passive indicative - third person singular**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Acts 2:22 .

.	Greek	Strong's	Origin
"Men	ἄνδρες (andres)	435: a man	a prim. word
of Israel,	Ἰσραηλῖται (israēlītai)	2475a: an Israelite	from Israēl
listen	ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing
to these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words:	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

the Nazarene,	Ναζωραῖον (nazōraion)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara
a man	ἄνδρα (andra)	435: a man	a prim. word
attested	ἀποδεδειγμένον (apodedeigmenon)	584: to bring out, show forth, declare	from apo and deiknumi
to you by God	θεοῦ (theou)	2316: God, a god	of uncertain origin
with miracles	δυνάμεσιν (dunamesin)	1411: (miraculous) power, might, strength	from dunamai
and wonders	τέρασιν (terasin)	5059: a wonder, marvel	a prim. word
and signs	σημείοις (sēmeiois)	4592: a sign	from the same as sēmainó
which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
performed	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him in your midst,	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as you yourselves	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
know--		3609a: to have seen or perceived, hence to know	perf. of eidon

KJV Lexicon

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ισραηλιται **noun - vocative plural masculine**

Israelites **is-rah-ale-ee'-tace**: an Israelite, i.e. descendant of Israel -- Israelite.

ακουσατε **verb - aorist active middle - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογους **noun - accusative plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τουτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce**: these (persons, as objective of verb or preposition) -- such, them, these, this.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιον **noun - accusative singular masculine**

Nazoraio **nad-zo-rah'-yos**: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

ανδρα **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or

relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αποδειγμενον verb - perfect passive participle - accusative singular masculine

apodeiknumi ap-od-ike'-noo-mee: to show off, i.e. exhibit; figuratively, to demonstrate, i.e. accredit -- (ap-)prove, set forth, shew.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

δυναμειν noun - dative plural feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τερασιν noun - dative plural neuter

teras ter'-as: a prodigy or omen -- wonder.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημειοις noun - dative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

οις relative pronoun - dative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποιησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

αυτου personal pronoun - genitive singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεος noun - nominative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
εν preposition en en: in, at, (up-)on, by, etc.
μεσω adjective - dative singular neuter mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.
υμων personal pronoun - second person genitive plural humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
καθως adverb kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
αυτοι personal pronoun - nominative plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
οιδατε verb - perfect active indicative - second person eido i'-do: to see; by implication, (in the perfect tense only) to know

Acts 2:23 .

.	Greek	Strong's	Origin
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[Man], delivered	ἑκδοτον (ekdoton)	1560: given out or over, i.e. surrendered	from ek and didómi
over by the	ὠρισμένη	3724: to mark off by	from the same as horion

predetermined	(ōrismenē)	boundaries, to determine	
plan	βουλῇ (boulē)	1012: counsel	from boulomai
and foreknowledge	προγνώσει (prognōsei)	4268: foreknowledge	from proginóskó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
you nailed to a cross	προσπήξαντες (prospēxantes)	4362: to fasten to (spec. to a cross)	from pros and pégnumi
by the hands	χειρὸς (cheiros)	5495: the hand	a prim. word
of godless men	ἀνόμων (anomōn)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
and put [Him] to death.	ἀνείλατε (aneilate)	337: to take up, take away, make an end	from ana and haireó

KJV Lexicon

τοῦτον **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρισμένη **verb - perfect passive participle - dative singular feminine**

horizo hor-id'-zo: to mark out or bound (horizon), i.e. (figuratively) to appoint, decree, specify -- declare, determine, limit, ordain.

βουλη **noun - dative singular feminine**

boule boo-lay': volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προγνώσει noun - dative singular feminine
prognosis prog'-no-sis: forethought -- foreknowledge.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εκδοτον adjective - accusative singular masculine
ekdotos ek'-dot-os: given out or over, i.e. surrendered -- delivered.

λαβοντες verb - second aorist active participle - nominative plural masculine
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

δια preposition
dia dee-ah': through (in very wide applications, local, causal, or occasional)

χειρων noun - genitive plural feminine
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ανομων adjective - genitive plural masculine
anomos an'-om-os: lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.

προσπηξαντες verb - aorist active participle - nominative plural masculine
prospegnumi pros-payg'-noo-mee: to fasten to, i.e. (specially), to impale (on a cross) -- crucify.

ανειλετε verb - second aorist active indicative - second person
anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

Acts 2:24 .

.	Greek	Strong's	Origin
"But God	θεὸς (theos)	2316: God, a god	of uncertain origin

raised Him up again,	ἀνέστησεν (anestēsen)	450: to raise up, to rise	from ana and histēmi
putting an end	λύσας (lusas)	3089: to loose, to release, to dissolve	a prim. verb
to the agony	ὠδῖνας (ōdinas)	5604: a birth pang	akin to oduné
of death,	θανάτου (thanatou)	2288: death	from thnéskó
since	καθότι (kathoti)	2530: according as, because	from kata, hos, and tis
it was impossible	οὐκ (ouk)	3756: not, no	a prim. word
for Him to be held	κρατεῖσθαι (krateisthai)	2902: to be strong, rule	from kratos
in its power.	ὑπ' (up)	5259: by, under	a prim. preposition

KJV Lexicon

ὁν **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἀνέστησεν **verb - aorist active indicative - third person singular**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

λυσας **verb - aorist active participle - nominative singular masculine**
luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

τας **definite article - accusative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωδινας **noun - accusative plural feminine**
odin **o-deen'**: a pang or throe, especially of childbirth -- pain, sorrow, travail.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατου **noun - genitive singular masculine**
thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

καθοτι **adverb**
kathoti **kath-ot'-ee**: according to which certain thing, i.e. as far (or inasmuch) as -- (according, forasmuch) as, because (that).

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ην **verb - imperfect indicative - third person singular**
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δυνατον **adjective - nominative singular neuter**
dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

κρατεισθαι **verb - present passive middle or passive deponent**
krateo **krat-eh'-o**: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπ **preposition**
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 2:25 .

.	Greek	Strong's	Origin
"For David		1160b: David, king of Isr.	of Hebrew origin David
says	λέγει (legei)	3004: to say	a prim. verb
of Him, 'I SAW		4308: to see before	from pro and horaó
THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
ALWAYS	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
IN MY PRESENCE;	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
FOR HE IS AT MY RIGHT HAND,	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
SO	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
THAT I WILL NOT BE SHAKEN.	σαλευθῶ (saleuthō)	4531: to agitate, shake, by ext. to cast down	from salos

KJV Lexicon

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

λέγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προωραων verb - imperfect middle indicative - first person singular

proorao pro-or-ah'-o: to behold in advance, i.e. (actively) to notice (another) previously, or (middle voice) to keep in (one's own) view -- foresee, see before.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον noun - accusative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ενωπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

παντος adjective - genitive singular masculine

pas pas: apparently a primary word; all, any, every, the whole

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δεξιων adjective - genitive plural masculine

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

σαλευθω verb - aorist passive subjunctive - first person singular

saleuo sal-yoo'-o: to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite -- move, shake (together), which can(-not) be shaken, stir up.

Acts 2:26 .

.	Greek	Strong's	Origin
THEREFORE	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
MY HEART	καρδία (kardia)	2588: heart	a prim. word
WAS GLAD	ἠυφράνθη (ēuphranthē)	2165: to cheer, make merry	from eu and phrén
AND MY TONGUE	γλῶσσα (glōssa)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
EXULTED;	ἠγαλλιάσατο (ēgalliasato)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)
MOREOVER	ἔτι (eti)	2089: still, yet	a prim. adverb
MY FLESH	σὰρξ (sarx)	4561: flesh	a prim. word
ALSO	καὶ (kai)	2532: and, even, also	a prim. conjunction
WILL LIVE	κατασκηνώσει (kataskēnōsei)	2681: to pitch one's tent, encamp, dwell	from kata and skénoó
IN HOPE;	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizó

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τοῦτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

εὐφρανθῇ **verb - aorist passive indicative - third person singular**

euphraino **yoo-frah'-ee-no**: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδία **noun - nominative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡγαλλίασατο **verb - aorist middle deponent indicative - third person singular**

agalliao **ag-al-lee-ah'-o**: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλῶσσα **noun - nominative singular feminine**

glossa **glouce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ΕΤΙ adverb

eti et'-ee: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρξ noun - nominative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

κατασκηνώσει verb - future active indicative - third person singular

kataskenoo kat-as-kay-no'-o: to camp down, i.e. haunt; figuratively, to remain -- lodge, rest.

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ελπίδι noun - dative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

Acts 2:27 .

.	Greek	Strong's	Origin
BECAUSE	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
YOU WILL NOT ABANDON	ἐγκαταλείψεις (enkataleipseis)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
MY SOUL	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
TO HADES,	ᾗδην (adēn)	86: Hades, the abode of departed spirits	perhaps from alpha (as a neg. prefix) and eidon (3708)

NOR	οὐδὲ (oude)	3761: and not, neither	from ou, and de
ALLOW	δώσεις (dōseis)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
YOUR HOLY ONE	ὅσιον (osion)	3741: righteous, pious, holy	a prim. word
TO UNDERGO		3708: to see, perceive, attend to	a prim. verb
DECAY.	διαφθοράν (diaphthoran)	1312: destruction, corruption	from diaphtheiró

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουk particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγκαταλειψεις verb - future active indicative - second person singular

egkataleipo eng-kat-al-i'-po: to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert -- forsake, leave.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

αἰδου **noun - genitive singular masculine**

haides **hah'-dace**: unseen, i.e. Hades or the place (state) of departed souls -- grave, hell.

οὐδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

δώσεις **verb - future active indicative - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οσίων **adjective - accusative singular masculine**

hosios **hos'-ee-os**: holy, mercy, shalt be.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ἰδεῖν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

διαφθοράν **noun - accusative singular feminine**

diaphthora **dee-af-thor-ah'**: decay -- corruption.

Acts 2:28 .

.	Greek	Strong's	Origin
YOU HAVE MADE KNOWN	ἐγνώρισας (egnōrisas)	1107: to come to know, to make known	from ginóskó
TO ME THE WAYS	ὁδοῦς (odous)	3598: a way, road	a prim. word
OF LIFE;	ζωῆς (zōēs)	2222: life	from zaó
YOU WILL MAKE ME FULL	πληρώσεις (plērōseis)	4137: to make full, to complete	from plérés
OF GLADNESS	εὐφροσύνης (euphrosunēs)	2167: gladness	from a comp. of eu and phrén
WITH YOUR	προσώπου	4383: the face	from pros and óps (an eye, face)

PRESENCE.' (prosōpou)

KJV Lexicon

εγνωρισας **verb - aorist active indicative - second person singular**

gnorizo **gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

οδους **noun - accusative plural feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

ζωης **noun - genitive singular feminine**

zoe **dzo-ay'**: life -- life(-time).

πληρωσεις **verb - future active indicative - second person singular**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ευφροσυνης **noun - genitive singular feminine**

euphrosune **yoo-fros-oo'-nay**: joyfulness -- gladness, joy.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπου **noun - genitive singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Acts 2:29 .

.	Greek	Strong's	Origin
"Brethren,	ἄνδρες (andres)	435: a man	a prim. word
I may	ἐξὸν (exon)	1832: it is permitted, lawful	from ek and eimi
confidently	παρρησίας (parrēsias)	3954: freedom of speech, confidence	from pas and rhésis (speech)
say		3004: to say	a prim. verb
to you regarding	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the patriarch	πατριάρχου (patriarchou)	3966: a patriarch	from patria and archó
David		1160b: David, king of Isr.	of Hebrew origin David
that he both	καὶ (kai)	2532: and, even, also	a prim. conjunction
died	ἐτελεύτησεν (eteleutēsen)	5053: to complete, to come to an end, hence to die	from teleuté
and was buried,	ἐτάφη (etaphē)	2290: to bury	from a prim. root
and his tomb	μνήμα (mnēma)	3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)
is with us to this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
day.	ἡμέρας (ēmeras)	2250: day	a prim. word

KJV Lexicon

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

εξον **verb - present impersonal active participle - nominative singular neuter**

exesti **ex'-es-tee**: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

ειπειν **verb - second aorist active middle or passive deponent**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

παρησιας **noun - genitive singular feminine**

parrhesia **par-rhay-see'-ah**: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατριάρχου **noun - genitive singular masculine**

patriarches **pat-ree-arkh'-ace**: a progenitor (patriarch) -- patriarch.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετελευτησεν verb - aorist active indicative - third person singular

teleutao tel-yoo-tah'-o: to finish life, i.e. expire (demise) -- be dead, de cease, die.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εταφη verb - second aorist passive indicative - third person singular

thapto thap'-to: to celebrate funeral rites, i.e. inter -- bury.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημα noun - nominative singular neuter

mnema mnay'-mah: a memorial, i.e. sepulchral monument (burial-place) -- grave, sepulchre, tomb.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εν preposition

en en: in, at, (up-)on, by, etc.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

αχρι preposition

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας noun - genitive singular feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 2:30 .

.	Greek	Strong's	Origin
"And so,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
because he was a prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and knew		3609a: to have seen or perceived, hence to know	perf. of eidon
that GOD	θεός (theos)	2316: God, a god	of uncertain origin
HAD SWORN	ὤμοσεν (ōmosen)	3660: to swear, take an oath	and omnumi; a prim. verb
TO HIM WITH AN OATH	ὄρκω (orkō)	3727: an oath	akin to erkos (fence, enclosure)
TO SEAT	καθίσαι (kathisai)	2523: to make to sit down, to sit down	another form of kathezomai
[one] OF HIS DESCENDANTS	καρποῦ (karpou)	2590: fruit	a prim. word
ON HIS THRONE,	θρόνον (thronon)	2362: a throne	probably from thranos (bench)

KJV Lexicon

προφητης **noun - nominative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

υπαρχων verb - present active participle - nominative singular masculine

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

καί conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶδως verb - perfect active participle - nominative singular masculine

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ὅτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ὄρκω noun - dative singular masculine

horkos **hor'-kos**: a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

ὤμοσεν verb - aorist active indicative - third person singular

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

αὐτῷ personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἐκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

καρπῷ noun - genitive singular masculine

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

τῆς definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οσφυος noun - genitive singular feminine

osphus os-foos': the loin (externally), i.e. the hip; internally (by extension) procreative power -- loin.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

σαρκα noun - accusative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

αναστησειν verb - future active middle or passive deponent

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

καθισαι verb - aorist active middle or passive deponent

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θρονου noun - genitive singular masculine

thronos thron'-os: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 2:31 .

.	Greek	Strong's	Origin
he looked ahead	προιδῶν (proidōn)	4275a: to foresee	from pro and eidon
and spoke	ελαλήσεν (elalēsen)	2980: to talk	from lalos (talkative)
of the resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
of the Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
that HE WAS NEITHER	οὔτε (oute)	3777: and not, neither	from ou, and te
ABANDONED	ἐγκατελείφθη (enkateleiphthē)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
TO HADES,	ᾗδην (adēn)	86: Hades, the abode of departed spirits	perhaps from alpha (as a neg. prefix) and eidon (3708)
NOR	οὔτε (oute)	3777: and not, neither	from ou, and te
DID His flesh	σὰρξ (sarx)	4561: flesh	a prim. word
SUFFER		3708: to see, perceive, attend to	a prim. verb
DECAY.	διαφθοράν (diaphthoran)	1312: destruction, corruption	from diaphtheiró

KJV Lexicon

προιδων **verb - second aorist active participle - nominative singular masculine**

proeido **pro-i'-do**: foresee -- foresee, saw before.

ελαλησεν **verb - aorist active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστασεως **noun - genitive singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

κατελειφθη **verb - aorist passive indicative - third person singular**

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχη **noun - nominative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

αδου **noun - genitive singular masculine**

haides **hah'-dace**: unseen, i.e. Hades or the place (state) of departed souls -- grave, hell.

ουδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρξ **noun - nominative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

διαφθοραν **noun - accusative singular feminine**

diaphthora **dee-af-thor-ah'**: decay -- corruption.

Acts 2:32 .

.	Greek	Strong's	Origin
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
God	θεὸς (theos)	2316: God, a god	of uncertain origin
raised up again,	ἀνέστησεν (anestēsen)	450: to raise up, to rise	from ana and histēmi
to which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we are all	πάντες (pantes)	3956: all, every	a prim. word

witnesses.

μάρτυρες
(martures)

3144: a witness

a prim. word

KJV Lexicon

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

ΤΟΝ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΝ **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΑΝΕΣΤΗΣΕΝ **verb - aorist active indicative - third person singular**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

Ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΣ **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΟΥ **relative pronoun - genitive singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΠΑΝΤΕΣ **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ΗΜΕΙΣ **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ΕΣΜΕΝ **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

μαρτυρες **noun - nominative plural masculine**

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

Acts 2:33 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having been exalted	ὑψωθείς (upsōtheis)	5312: to lift or raise up, to exalt, uplift	from hupsos
to the right hand	δεξιᾶ (dexia)	1188: the right hand or side	perhaps a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and having received	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
from the Father	πατρός (patros)	3962: a father	a prim. word
the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
of the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
He has poured forth	ἐξέχεεν (execheen)	1632a: to pour out, fig. to bestow	from ek and cheó (to pour)
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you both	καὶ (kai)	2532: and, even, also	a prim. conjunction

see	βλέπετε (blepete)	991: to look (at)	a prim. verb
and hear.	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing

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τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεξια **adjective - dative singular feminine**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υψωθείς **verb - aorist passive participle - nominative singular masculine**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

επαγγελιαν **noun - accusative singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιου adjective - genitive singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

λαβων verb - second aorist active participle - nominative singular masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εξεχεεν verb - aorist active indicative - third person singular

ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

τουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

βλεπετε verb - present active indicative - second person

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΚΟΥΕΤΕ verb - present active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Acts 2:34 .

.	Greek	Strong's	Origin
"For it was not David		1160b: David, king of Isr.	of Hebrew origin David
who ascended	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
into heaven,	οὐρανοῦς (ouranous)	3772: heaven	a prim. word
but he himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
says:	λέγει (legei)	3004: to say	a prim. verb
THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
SAID		3004: to say	a prim. verb
TO MY LORD,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
"SIT	κάθου (kathou)	2521: to be seated	from kata and hémai (to sit)
AT MY RIGHT HAND,	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word

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ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δαυιδ proper noun

Dabid **dab-eeed'**: Dabid (i.e. David), the Israelite king -- David.

ανεβη verb - second aorist active indicative - third person singular

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανους noun - accusative plural masculine

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

λεγει verb - present active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτος personal pronoun - nominative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

καθου verb - present middle or passive deponent imperative - second person singular

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δεξιων adjective - genitive plural masculine

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

Acts 2:35 .

.	Greek	Strong's	Origin
UNTIL	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I MAKE	θῶ (thō)	5087: to place, lay, set	from a prim. root the-
YOUR ENEMIES	ἐχθρούς (echthrous)	2190: hostile	from echthos (hatred)
A FOOTSTOOL	ὑποπόδιον (upopodion)	5286: a footstool	from hupo and the dim. of pous
FOR YOUR FEET."	ποδῶν (podōn)	4228: a foot	a prim. word

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εως conjunction

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

θω verb - second aorist active subjunctive - first person singular

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχθρους adjective - accusative plural masculine

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

υποποδιον noun - accusative singular neuter

hupopodion **hoop-op-od'-ee-on**: something under the feet, i.e. a foot-rest (figuratively) -- footstool.

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδων noun - genitive plural masculine

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Acts 2:36 .

■			
.	Greek	Strong's	Origin

"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
let all	πᾶς (pas)	3956: all, every	a prim. word
the house	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
of Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
know	γινωσκέτω (ginōsketō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
for certain	ἀσφαλῶς (asphalōs)	806: safely	adverb from asphalés
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
has made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
Him both	καὶ (kai)	2532: and, even, also	a prim. conjunction
Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
and Christ--	χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you crucified."	ἐσταυρώσατε (estaurōsate)	4717: to fence with stakes, to crucify	from stauros

KJV Lexicon

ασφαλως **adverb**

asphalos **as-fal-oce'**: securely -- assuredly, safely.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

γινωσκετω **verb - present active imperative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

οικος **noun - nominative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εποίησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τουτον demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

εσταυρωσατε verb - aorist active indicative - second person

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

Acts 2:37 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when they heard	Ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], they were pierced	κατενύγησαν (katenuḡēsan)	2660: to prick violently	from kata and nussó

to the heart,	καρδίαν (kardian)	2588: heart	a prim. word
and said		3004: to say	a prim. verb
to Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and the rest	λοιπούς (loipous)	3062: the rest, the remaining	from leipó
of the apostles,	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
"Brethren,	ἄνδρες (andres)	435: a man	a prim. word
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we do?"	ποιήσωμεν (poiēsōmen)	4160: to make, do	a prim. word

KJV Lexicon

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατενυγησαν **verb - second aorist passive indicative - third person**

katanusso **kat-an-oos'-so**: to pierce thoroughly, i.e. (figuratively) to agitate violently (sting to the quick) -- prick.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια **noun - dative singular feminine**

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιπους adjective - accusative plural masculine

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

αποστολους noun - accusative plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιησομεν verb - future active indicative - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ανδρες noun - vocative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι noun - vocative plural masculine

adephos ad-el-fos': a brother near or remote -- brother.

Acts 2:38 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
[said] to them, "Repent,	μετανοήσατε (metanoēsate)	3340: to change one's mind or purpose	from meta and noeó
and each	ἕκαστος (ekastos)	1538: each, every	a prim. word
of you be baptized	βαπτισθήτω (baptisthētō)	907: to dip, sink	from baptó
in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
for the forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
of your sins;	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
and you will receive	λήμψεσθε (lēmpesthe)	2983: to take, receive	from a prim. root lab-
the gift	δωρεάν (dōrean)	1431: a gift	from didómi
of the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit.	πνεύματος (pneumatos)	4151: wind, spirit	from pneó

KJV Lexicon

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ΔΕ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΦΗ **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ΠΡΟΣ **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ΑΥΤΟΥΣ **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΜΕΤΑΝΟΗΣΑΤΕ **verb - aorist active middle - second person**

metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΒΑΠΤΙΣΘΗΤΩ **verb - aorist passive imperative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

ΥΜΩΝ **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ΕΠΙ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΤΩ **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αφεσιν **noun - accusative singular feminine**

aphesis **af'-es-is**: freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

αμαρτιων **noun - genitive plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ληψεσθε **verb - future middle deponent indicative - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωρεαν **noun - accusative singular feminine**

dorea **do-reh-ah'**: a gratuity -- gift.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

Acts 2:39 .

.	Greek	Strong's	Origin
"For the promise	ἐπαγγελία (epangelia)	1860: a summons, a promise	from epaggellomai
is for you and your children	τέκνοις (teknois)	5043: a child (of either sex)	from tikto
and for all	πᾶσιν (pasin)	3956: all, every	a prim. word
who	ἡ (ē)	3588: the	the def. art.
are far off,	μακράν (makran)	3112: a long way, far	fem. acc. sing. of makros
as many	ὅσους (osous)	3745: how much, how many	from hos,
as the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
our God	θεὸς (theos)	2316: God, a god	of uncertain origin
will call	προσκαλέσεται (proskalesētai)	4341: to call to	from pros and kaleo
to Himself."			

KJV Lexicon

ὕμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐστί **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελια noun - nominative singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνοις noun - dative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασιν adjective - dative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μακραν adverb

makran mak-ran': at a distance -- (a-)far (off), good (great) way off.

οσους correlative pronoun - accusative plural masculine

hosos hos'-os: as (much, great, long, etc.) as

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

προσκαλεσθαι verb - aorist middle deponent subjunctive - third person singular

proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

κύριος noun - nominative singular masculine kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
ὁ definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεός noun - nominative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
ἡμῶν personal pronoun - first person genitive plural hemon hay-mone': of (or from) us -- our (company), us, we.

Acts 2:40 .

.	Greek	Strong's	Origin
And with many		4183: much, many	a prim. word
other	ἑτέροις (eterois)	2087: other	of uncertain origin
words	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
he solemnly testified	διεμαρτύρατο (diemarturato)	1263: to affirm solemnly	from dia and marturomai
and kept on exhorting	παρεκάλει (parekalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Be saved	σώθητε (sōthēte)	4982: to save	from sós (safe, well)
from this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
perverse	σκολιάς (skolias)	4646: curved, winding, hence crooked	a prim. word

generation!"

γενεᾶς
(geneas)

1074: race, family, generation from ginomai

KJV Lexicon

ἑτέροις **adjective - dative plural masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

λογοῖς **noun - dative plural masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

πλεῖοσιν **adjective - dative plural masculine - comparative or contracted**

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

διεμαρτυρετο **verb - imperfect middle or passive deponent indicative - third person singular**
diamarturomai dee-am-ar-too'-rom-ahee: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεκαλεῖ **verb - imperfect active indicative - third person singular**

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σωθητε **verb - aorist passive imperative - second person**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεας noun - genitive singular feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκολιας adjective - genitive singular feminine

skolios skol-ee-os': warped, i.e. winding; figuratively, perverse -- crooked, froward, untoward.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 2:41 .

.	Greek	Strong's	Origin
So then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
those	οἱ (oi)	3588: the	the def. art.
who had received	ἀποδεξάμενοι (apodexamenoi)	588: to accept gladly, welcome	from apo and dechomai
his word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
were baptized;	ἐβαπτίσθησαν (ebaptisthēsan)	907: to dip, sink	from baptó
and that day	ἡμέρα (ēmera)	2250: day	a prim. word

there were added	προσέτεθσαν (prosetethēsan)	4369: to put to, add	from pros and tithēmi
about	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
three thousand	τρισχίλιαι (trischiliai)	5153: three thousand	from tris and chilioi
souls.	ψυχαὶ (psuchai)	5590: breath, the soul	of uncertain origin

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οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ασμενως **adverb**

asmenos **as-men'-oce**: with pleasure -- gladly.

αποδεξαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

apodechomai **ap-od-ekh'-om-ahee**: to take fully, i.e. welcome (persons), approve (things) -- accept, receive (gladly).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching,

question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εβαπτισθησαν **verb - aorist passive indicative - third person**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσθεθησαν **verb - aorist passive indicative - third person**

prostithemi **pros-tith'-ay-mee**: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκεινη **demonstrative pronoun - dative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ψυχαι **noun - nominative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

ωσει **adverb**

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

τρισχιλιαι **adjective - nominative plural feminine**

trischilioi **tris-khil'-ee-oy**: three times a thousand -- three thousand.

Acts 2:42 .

■			
.	Greek	Strong's	Origin
They were continually devoting themselves	προσκαρτεροῦντες (proskarterountes)	4342: to attend constantly	from pros and kartereó

to the apostles'	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló
teaching	διδάχῃ (didachē)	1322: doctrine, teaching	from didaskó
and to fellowship,	κοινωνία (koinōnia)	2842: fellowship	from koinónos
to the breaking	κλάσει (klasei)	2800: a breaking	from klaó
of bread	ἄρτου (artou)	740: bread, a loaf	of uncertain origin
and to prayer.	προσευχᾷς (proseuchais)	4335: prayer	from proseuchomai

KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσκαρτερουντες **verb - present active participle - nominative plural masculine**

proskartereo pros-kar-ter-eh'-o: to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδάχη **noun - dative singular feminine**

didache did-akh-ay': instruction (the act or the matter) -- doctrine, hath been taught.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων noun - genitive plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοινωνια noun - dative singular feminine

koinonia koy-nohn-ee'-ah: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλασει noun - dative singular feminine

klasis klas'-is: fracture (the act) -- breaking.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτου noun - genitive singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχαις noun - dative plural feminine

proseuche pros-yoo-khay': prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

Acts 2:43 .

.	Greek	Strong's	Origin
Everyone	πάση (pasē)	3956: all, every	a prim. word
kept feeling	ἐγίνετο (egineto)	1096: to come into being, to happen, to become	from a prim. root gen-
a sense of awe;	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
and many	πολλά (polla)	4183: much, many	a prim. word
wonders	τέρατα (terata)	5059: a wonder, marvel	a prim. word
and signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
were taking place	ἐγίνετο (egineto)	1096: to come into being, to happen, to become	from a prim. root gen-
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the apostles.	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**
ginomai **ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πάση **adjective - dative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

ψυχη **noun - dative singular feminine**
psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

φοβος **noun - nominative singular masculine**
phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

πολλα **adjective - nominative plural neuter**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τερατα **noun - nominative plural neuter**
teras **ter'-as**: a prodigy or omen -- wonder.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημεια **noun - nominative plural neuter**
semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων **noun - genitive plural masculine**
apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

εγινετο **verb - imperfect middle or passive deponent indicative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 2:44 .

■			
.	Greek	Strong's	Origin

And all	πάντες (pantes)	3956: all, every	a prim. word
those	οἱ (oi)	3588: the	the def. art.
who had believed	πιστεύσαντες (pisteusantes)	4100: to believe, entrust	from pistis
were together	ἐπὶ (epi)	1909: on, upon	a prim. preposition
and had	εἶχον (eichon)	2192: to have, hold	a prim. verb
all things	ᾗπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas
in common;	κοινὰ (koina)	2839: common	from sun

KJV Lexicon

πάντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευοντες **verb - present active participle - nominative plural masculine**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ησαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειχον verb - imperfect active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

απαντα adjective - accusative plural neuter

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

κοινα adjective - accusative plural neuter

koinos koy-nos': common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

Acts 2:45 .

.	Greek	Strong's	Origin
and they [began] selling	ἐπίπρασκον (epipraskon)	4097: to sell	from pernémi (to export for sale)
their property	κτήματα (ktēmata)	2933: a possession	from ktaomai
and possessions	ὑπάρξεις (uparxeis)	5223: subsistence, existence, property	from huparchó
and were sharing	διεμέριζον (diemerizon)	1266: to distribute, to divide	from dia and merizó
them with all,	πασιν (pasin)	3956: all, every	a prim. word
as anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
might have	εἶχεν	2192: to have, hold	a prim. verb

	(eichen)		
need.	χρεῖάν	5532: need, business	akin to chraomai
	(chreian)		

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κτηματα noun - accusative plural neuter

ktema **ktay'-mah**: an acquirement, i.e. estate -- possession.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπαρξεις noun - accusative plural feminine

huparxis **hoop'-arx-is**: existency or proprietorship, i.e. (concretely) property, wealth -- goods, substance.

επιπρασκον verb - imperfect active indicative - third person

piprasko **pip-ras'-ko**: to traffic (by travelling), i.e. dispose of as merchandise or into slavery -- sell.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διμεριζον verb - imperfect active indicative - third person

diamerizo **dee-am-er-id'-zo**: to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

αὐτοῖς **personal pronoun - accusative plural neuter**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πᾶσιν **adjective - dative plural masculine**
pas pas: apparently a primary word; all, any, every, the whole

καθὼτι **adverb**
kathoti kath-ot'-ee: according to which certain thing, i.e. as far (or inasmuch) as -- (according, forasmuch) as, because (that).

ἂν **particle**
an an: denoting a supposition, wish, possibility or uncertainty

τις **indefinite pronoun - nominative singular masculine**
tis tis: some or any person or object

χρεῖαν **noun - accusative singular feminine**
chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εἶχεν **verb - imperfect active indicative - third person singular**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Acts 2:46 .

.	Greek	Strong's	Origin
Day by day	ἡμέραν (ēmeran)	2250: day	a prim. word
continuing	προσκαρτεροῦντες (proskarterountes)	4342: to attend constantly	from pros and kartereó
with one mind	ὁμοθυμαδὸν (omothumadon)	3661: with one mind	from the same as homou and thumos
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
and breaking	κλῶντες (klōntes)	2806: to break	a prim. verb
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
from house to house,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

they were taking	μετελάμβανον (metelambanon)	3335: to partake of	from meta and lambanó
their meals	τροφῆς (trophēs)	5160: nourishment, food	from trephó
together		3335: to partake of	from meta and lambanó
with gladness	ἀγαλλιάσει (agalliasēi)	20: exultation, exuberant joy	from agalliaó
and sincerity	ἀφελότητι (aphelotēti)	858: simplicity	from aphelés (without a stone, even, smooth)
of heart,	καρδίας (kardias)	2588: heart	a prim. word

KJV Lexicon

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

προσκαρτερουντες verb - present active participle - nominative plural masculine

proskartereo pros-kar-ter-eh'-o: to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)

ομοθυμαδον adverb

homothumadon hom-oth-oo-mad-on': unanimously -- with one accord (mind).

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

κλωντες verb - present active participle - nominative plural masculine

klao **klah'-o**: to break (specially, of bread) -- break.

τε particle

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

κατ preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

οικον noun - accusative singular masculine

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αρτον noun - accusative singular masculine

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

μετελαμβανον verb - imperfect active indicative - third person

metalambano **met-al-am-ban'-o**: to participate; genitive case, to accept (and use) -- eat, have, be partaker, receive, take.

τροφης noun - genitive singular feminine

trophe **trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

εν preposition

en **en**: in, at, (up-)on, by, etc.

αγαλλιασει noun - dative singular feminine

agalliasis **ag-al-lee'-as-is**: exultation; specially, welcome -- gladness, (exceeding) joy.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφελότητι noun - dative singular feminine

aphelotes **af-el-ot'-ace**: smoothness, i.e. (figuratively) simplicity -- singleness.

καρδιας noun - genitive singular feminine

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

Acts 2:47 .

.	Greek	Strong's	Origin
praising	αἰνοῦντες (ainountes)	134: to praise	from ainos
God	θεὸν (theon)	2316: God, a god	of uncertain origin
and having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
favor	χάριν (charin)	5485: grace, kindness	a prim. word
with all	ὅλον (olon)	3650: whole, complete	a prim. word
the people.	λαόν (laon)	2992: the people	a prim. word
And the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
was adding	προσετίθει (prosetitheì)	4369: to put to, add	from pros and tithémi
to their number	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
day by day	ἡμέραν (ēmeran)	2250: day	a prim. word
those	τὸν (ton)	3588: the	the def. art.
who were being saved.	σωζομένους (sōzomenous)	4982: to save	from sós (safe, well)

KJV Lexicon

αἰνουντες **verb - present active participle - nominative plural masculine**

aineo **ahee-neh'-o**: to praise (God) -- praise.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

χαριν **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ολον **adjective - accusative singular masculine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

προσεταιθει **verb - imperfect active indicative - third person singular**

prostithemi **pros-tith'-ay-mee**: to place additionally, i.e. lay beside, annex, repeat -- add,

again, give more, increase, lay unto, proceed further, speak to any more.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωζομενους **verb - present passive participle - accusative plural masculine**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησια **noun - dative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

Acts 3:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
were going	ἀνέβαινον (anebainon)	305: to go up, ascend	from ana and the same as basis
up to the temple		2413: sacred, a sacred thing, a temple	a prim. word
at the ninth		1729a: ninth	ord. from ennea

[hour], the hour	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
of prayer.	προσευχῆς (proseuchēs)	4335: prayer	from proseuchomai

KJV Lexicon

ἐπι **epi** preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **to** definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο **auto** personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **de** conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **petros** noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και **kai** conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννης **ioannes** noun - nominative singular masculine

ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ανεβαινον **anabaino** verb - imperfect active indicative - third person

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις **eis** preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον **noun - accusative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωραν **noun - accusative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχης **noun - genitive singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενατην **adjective - accusative singular feminine**

ennatos **en'-nat-os**: ninth -- ninth.

Acts 3:2 .

.	Greek	Strong's	Origin
And a man	άνήρ (anēr)	435: a man	a prim. word
who had been	ύπαρχων (uparchōn)	5225: to begin, to be ready or at hand, to be	from hupo and archó
lame	χωλός (chōlos)	5560: lame, halt, maimed	a prim. word
from his mother's	μητρός	3384: mother	a prim. word

	(mētros)		
womb	κοιλίας (koilias)	2836: belly	from koilos (hollow)
was being carried	ἐβαστάζετο (ebastazeto)	941: to take up, carry	of uncertain origin
along, whom	ὄν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they used to set down	ἐτίθουν (etithoun)	5087: to place, lay, set	from a prim. root the-
every	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
day	ἡμέραν (ēmeran)	2250: day	a prim. word
at the gate	θύραν (thuran)	2374: a door	a prim. word
of the temple		2413: sacred, a sacred thing, a temple	a prim. word
which is called	λεγομένην (legomenēn)	3004: to say	a prim. verb
Beautiful,	Ὠραίαν (ōraian)	5611: seasonable, timely	from hōra
in order to beg	αἰτεῖν (aitein)	154: to ask, request	a prim. verb
alms	ἐλεημοσύνην (eleēmosunēn)	1654: mercy, pity, spec. alms	from eleos
of those	τῇν (tēn)	3588: the	the def. art.
who were entering	εἰσπορευομένων (eisporeuomenōn)	1531: lit. or fig. to enter	from eis and poreuomai
the temple.		2413: sacred, a sacred thing, a temple	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

χωλος **adjective - nominative singular masculine**

cholos **kho-los'**: halt, i.e. limping -- cripple, halt, lame.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

κοιλιας **noun - genitive singular feminine**

koilia **koy-lee'-ah**: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

μητρος **noun - genitive singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

υπαρχων **verb - present active participle - nominative singular masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

εβασταζετο **verb - imperfect passive indicative - third person singular**

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ετιθουν **verb - imperfect active indicative - third person**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυραν **noun - accusative singular feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερου **noun - genitive singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομενην **verb - present passive participle - accusative singular feminine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ωραιαν **adjective - accusative singular feminine**

horalios **ho-rah'-yos**: belonging to the right hour or season (timely), i.e. (by implication) flourishing (beauteous (figuratively) -- beautiful.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιτειν **verb - present active infinitive**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ελεημοσυνην **noun - accusative singular feminine**

eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

παρά preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εισπορευομενων verb - present middle or passive deponent participle - genitive plural masculine
eisporeuomai ice-por-yoo'-om-ah-ee: to enter -- come (enter) in, go into.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον noun - accusative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

Acts 3:3 .

.	Greek	Strong's	Origin
When he saw		3708: to see, perceive, attend to	a prim. verb
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
about	μέλλοντας (mellontas)	3195: to be about to	a prim. verb
to go	εἰσιέναι (eisienai)	1524: to go in, enter	from eis and eimi (to come or go)
into the temple,		2413: sacred, a sacred thing, a temple	a prim. word
he [began] asking	ἠρώτα (ērōta)	2065: to ask, question	akin to eromai (to ask)

to receive	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
alms.	ἐλεημοσύνην (eleēmosunēn)	1654: mercy, pity, spec. alms	from eleos

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

πετρον **noun - accusative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην **noun - accusative singular masculine**

Ioannes **ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

μελλοντας **verb - present active participle - accusative plural masculine**

mello **mel'-lo:** to intend, i.e. be about to be, do, or suffer something

εισιεναι **verb - present infinitive**

eiseimi **ice'-i-mee:** to enter -- enter (go) into.

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον **noun - accusative singular neuter**

hieron **hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

ηρωτα **verb - imperfect active indicative - third person singular**
erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

ελεημοσυνην **noun - accusative singular feminine**
eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

Acts 3:4 .

.	Greek	Strong's	Origin
But Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with John,	Ἰωάννη (iōannē)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
fixed his gaze	ἀτενίσας (atenisas)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
on him and said,		3004: to say	a prim. verb
"Look	βλέψον (blepson)	991: to look (at)	a prim. verb
at us!"			

KJV Lexicon

ατενισας **verb - aorist active participle - nominative singular masculine**
atenizo **at-en-id'-zo**: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΑΥΤΟΝ **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΣΥΝ **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ΤΩ **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΩΑΝΝΗ **noun - dative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΒΛΕΨΟΝ **verb - aorist active middle - second person singular**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΗΜΑΣ **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

Acts 3:5 .

.	Greek	Strong's	Origin
And he [began] to give them his attention,	ἐπεῖχεν (epeichen)	1907: to hold fast, to hold toward, to stop	from epi and echó
expecting	προσδοκῶν (prosdokōn)	4328: to await, expect	from pros and dokeuó (to watch)

to receive	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
from them.			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επειχεν verb - imperfect active indicative - third person singular

epecho **ep-ekh'-o**: to hold upon, i.e. (by implication) to retain; (by extension) to detain; to pay attention to -- give (take) heed unto, hold forth, mark, stay.;

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προσδοκων verb - present active participle - nominative singular masculine

prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

τι indefinite pronoun - accusative singular neuter

tis **tis**: some or any person or object

παρ preposition

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαβειν verb - second aorist active middle or passive deponent

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Acts 3:6 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said,		3004: to say	a prim. verb
"I do not possess	ὑπάρχει (uparchei)	5225: to begin, to be ready or at hand, to be	from hupo and archó
silver	ἀργύριον (argurion)	694: silvery, by ext. a piece of silver	from arguros
and gold,	χρυσίον (chrusion)	5553: a piece of gold, gold	dim. of chrusos
but what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I do have	ἔχω (echō)	2192: to have, hold	a prim. verb
I give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you: In the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
the Nazarene--	Ναζωραίου (nazōraiou)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara
walk!"	περιπάτει (peripatei)	4043: to walk	from peri and pateó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

αργυριον **noun - accusative singular neuter**

argurion **ar-goo'-ree-on**: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χρυσιον **noun - accusative singular neuter**

chrusion **khroo-see'-on**: a golden article, i.e. gold plating, ornament, or coin -- gold.

ουχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

υπαρχει **verb - present active indicative - third person singular**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same,

there(-fore, -unto), this, thus, where(-fore).

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

δίδωμι **verb - present active indicative - first person singular**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**
onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ιησου **noun - genitive singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιου **noun - genitive singular masculine**
Nazoraios **nad-zo-rah'-yos**: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

εγειραι **verb - aorist middle imperative - second person singular**
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιπατει **verb - present active imperative - second person singular**
peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

Acts 3:7 .

.	Greek	Strong's	Origin
And seizing	πιάσας (piasas)	4084: to lay hold of, to take	a late form of piezō
him by the right	δεξιᾶς (dexias)	1188: the right hand or side	perhaps a prim. word
hand,	χειρὸς (cheiros)	5495: the hand	a prim. word
he raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
him up; and immediately	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
his feet	βάσεις (baseis)	939: a foot	from bainō (to walk, to go)
and his ankles	σφυδρά (sphudra)	4974: the ankle	from sphuron (the ankle)
were strengthened.	ἐστερεώθησαν (estereōthēsan)	4732: to make firm, strengthen	from stereos

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιάσας verb - aorist active participle - nominative singular masculine

piazo pee-ad'-zo: to squeeze, i.e. seize (gently by the hand (press), or officially (arrest), or in hunting (capture) -- apprehend, catch, lay hand on, take.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεξιας adjective - genitive singular feminine dexios dex-ee-os' : the right side or (feminine) hand (as that which usually takes) -- right (hand, side).
χειρος noun - genitive singular feminine cheir khire : the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.
ηγειρεν verb - aorist active indicative - third person singular egeiro eg-i'-ro : to waken (transitively or intransitively), i.e. rouse
παραχρημα adverb parachrema par-akh-ray'-mah : at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.
δε conjunction de deh : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
εστερεωθησαν verb - aorist passive indicative - third person stereo ster-eh-o'-o : to solidify, i.e. confirm -- establish, receive strength, make strong.
αυτου personal pronoun - genitive singular masculine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
αι definite article - nominative plural feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
βασεις noun - nominative plural feminine basis bas'-ece : a pace (base), i.e. (by implication) the foot -- foot.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
τα definite article - nominative plural neuter ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σφυρα noun - nominative plural neuter sphuron sfoo-ron' : the ankle (as globular) -- ancle bone.

Acts 3:8 .

.	Greek	Strong's	Origin
With a leap	ἐξαλλόμενος	1814: to leap up	from ek and hallomai

	(exallomenos)		
he stood upright	ἔστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and [began] to walk;	περιεπάτει (periepatei)	4043: to walk	from peri and pateó
and he entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the temple		2413: sacred, a sacred thing, a temple	a prim. word
with them, walking	περιπατῶν (peripatōn)	4043: to walk	from peri and pateó
and leaping	ἀλλόμενος (allomenos)	242: to leap	from a prim. root hal-
and praising	αἰνῶν (ainōn)	134: to praise	from ainos
God.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαλλομενος **verb - present middle or passive deponent participle - nominative singular masculine**
exallomai **ex-al'-lom-ahee:** to spring forth -- leap up.

εστη **verb - second aorist active indicative - third person singular**

histemi **his'-tay-mee:** to stand (transitively or intransitively), used in various applications

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιεπατει **verb - imperfect active indicative - third person singular**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον **noun - accusative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

περιπατων **verb - present active participle - nominative singular masculine**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλομενος **verb - present middle or passive deponent participle - nominative singular masculine**

hallomai **hal'-lom-ahee**: to jump; figuratively, to gush -- leap, spring up.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αινων **verb - present active participle - nominative singular masculine**

aineo **ahee-neh'-o**: to praise (God) -- praise.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 3:9 .

.	Greek	Strong's	Origin
And all	παᾶς (pas)	3956: all, every	a prim. word
the people	λαὸς (laos)	2992: the people	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
him walking	περιπατοῦντα (peripatounta)	4043: to walk	from peri and pateó
and praising	αἰνοῦντα (ainounta)	134: to praise	from ainos
God;	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος noun - nominative singular masculine

laos lah-os': a people -- people.

περιπατουντα verb - present active participle - accusative singular masculine

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αινουντα verb - present active participle - accusative singular masculine

aineo ahee-neh'-o: to praise (God) -- praise.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 3:10 .

.	Greek	Strong's	Origin
and they were taking note	ἐπεγίνωσκον (epeginōskon)	1921: to know exactly, to recognize	from epi and ginōskó
of him as being		1510: I exist, I am	a prol. form of a prim. and defective verb
the one who used to sit	καθήμενος (kathēmenos)	2521: to be seated	from kata and hēmai (to sit)
at the Beautiful	ώραία (ōraia)	5611: seasonable, timely	from hóra

Gate	πύλη (pulē)	4439: a gate	a prim. word
of the temple		2413: sacred, a sacred thing, a temple	a prim. word
to [beg] alms,	ἐλεημοσύνην (eleēmosunēn)	1654: mercy, pity, spec. alms	from eleos
and they were filled		4092a: to fill full of	perhaps from a prim. root ple
with wonder	θάμβους (thambous)	2285: amazement	from a prim. root thaph-
and amazement	ἐκστάσεως (ekstaseōs)	1611: a displacement (of the mind), i.e. bewilderment, ecstasy	from existémi
at what had happened	συμβεβηκότι (sumbebēkoti)	4819: to come together, i.e. (of events) to come to pass	from sun and the same as basis
to him.			

KJV Lexicon

ἐπεγινωσκον **verb - imperfect active indicative - third person**

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὗτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἔν verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τὴν definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐλεημοσύνην noun - accusative singular feminine

eleemosune el-eh-ay-mos-oo'-nay: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

καθημένος verb - present middle or passive deponent participle - nominative singular masculine

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τῇ definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὥραια adjective - dative singular feminine

horaio ho-rah'-yos: belonging to the right hour or season (timely), i.e. (by implication) flourishing (beauteous (figuratively) -- beautiful.

πύλη noun - dative singular feminine

pule poo'-lay: a gate, i.e. the leaf or wing of a folding entrance -- gate.

τοῦ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱεροῦ noun - genitive singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or

elsewhere) -- temple.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επλησθησαν verb - aorist passive indicative - third person

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

θαμβους noun - genitive singular neuter

thambos tham'-bos: stupefaction (by surprise), i.e. astonishment -- amazed, + astonished, wonder.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκστασεως noun - genitive singular feminine

ekstasis ek'-stas-is: a displacement of the mind, i.e. bewilderment, ecstasy -- be amazed, amazement, astonishment, trance.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συμβεβηκοτι verb - perfect active passive - dative singular neuter

sumbaino soom-bah'-ee-no: to walk (figuratively, transpire) together, i.e. concur (take place) -- be(-fall), happen (unto).

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 3:11 .

.	Greek	Strong's	Origin
While he was clinging	Κρατου̐ντος (kratountos)	2902: to be strong, rule	from kratos
to Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

and John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
all	πᾶς (pas)	3956: all, every	a prim. word
the people	λαὸς (laos)	2992: the people	a prim. word
ran together	συνέδραμεν (sunedramen)	4936: to run with	from sun and trechó
to them at the so- called	καλουμένη (kaloumenē)	2564: to call	a prim. word
portico	στοᾶ (stoa)	4745: a portico	a prim. word
of Solomon,	Σολομῶντος (solomōntos)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
full of amazement.	ἐκθαμβοί (ekthamboi)	1569a: utterly astounded, amazed	from ek and thambos

KJV Lexicon

κρατουντος **verb - present active participle - genitive singular masculine**

krateo krat-eh'-o: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιαθεντος **verb - aorist passive participle - genitive singular masculine**

iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

χωλου adjective - genitive plural masculine

cholos kho-los': halt, i.e. limping -- cripple, halt, lame.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην noun - accusative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

συνεδραμεν verb - second aorist active indicative - third person singular

suntrecho soon-trekh'-o: to rush together (hastily assemble) or headlong (figuratively) -- run (together, with).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος noun - nominative singular masculine

laos lah-os': a people -- people.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοα noun - dative singular feminine

stoa sto-ah': a colonnade or interior piazza -- porch.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

καλούμενη **verb - present passive participle - dative singular feminine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

σολομωντος **noun - genitive singular masculine**

Solomon **sol-om-one'**: Solomon (i.e. Shelomoh), the son of David -- Solomon.

εκθαμβοι **adjective - nominative plural masculine**

ekthambos **ek'-tham-bos**: utterly astounded -- greatly wondering.

Acts 3:12 .

.	Greek	Strong's	Origin
But when Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
saw		3708: to see, perceive, attend to	a prim. verb
[this], he replied	ἀπεκρίνατο (apekrinato)	611: to answer	from apo and krinó
to the people,	λαόν (laon)	2992: the people	a prim. word
"Men	ἄνδρες (andres)	435: a man	a prim. word
of Israel,	Ἰσραηλίται (israēlitai)	2475a: an Israelite	from Israēl
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you amazed	θαυμάζετε (thaumazete)	2296: to marvel, wonder	from thauma
at this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

do you gaze	ἀτενίζετε (atenizete)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
at us, as if	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
by our own	ἰδία (idia)	2398: one's own, distinct	a prim. word
power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
piety	εὐσεβεία (eusebeia)	2150: piety	from eusebés
we had made	πεποιηκόσιν (pepoiēkosin)	4160: to make, do	a prim. word
him walk?	περιπατεῖν (peripatein)	4043: to walk	from peri and pateó

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ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πέτρος **noun - nominative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

ἀπεκρίνατο **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

προς **preposition**

pros **pros:** a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

ανδρες noun - vocative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ισραηλται noun - vocative plural masculine

Israelites is-rah-ale-ee'-tace: an Israelite, i.e. descendant of Israel -- Israelite.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

θαυμαζετε verb - present active indicative - second person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τουτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ατενιζετε verb - present active indicative - second person

atenizo at-en-id'-zo: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

ια adjective - dative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

δυναμει noun - dative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ευσεβεια noun - dative singular feminine

eusebeia yoo-seb'-i-ah: piety; specially, the gospel scheme -- godliness, holiness.

πεποιηκοσιν verb - perfect active participle - dative plural masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιπατειν verb - present active infinitive

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 3:13 .

.	Greek	Strong's	Origin
"The God	θεὸς (theos)	2316: God, a god	of uncertain origin
of Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
Isaac	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
and Jacob,	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
the God	θεὸς (theos)	2316: God, a god	of uncertain origin

of our fathers,	πατέρων (paterōn)	3962: a father	a prim. word
has glorified	ἐδόξασεν (edoxasen)	1392: to render or esteem glorious (in a wide application)	from doxa
His servant	παῖδα (paida)	3816: a child, boy, youth	a prim. word
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[the one] whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you delivered	παρεδώκατε (paredōkate)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
and disowned	ἡρνήσασθε (ērnēsasthe)	720: to deny, say no	of uncertain origin
in the presence	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
of Pilate,	Πιλάτου (pilatou)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
when he had decided	κρίναντος (krinantos)	2919: to judge, decide	a prim. verb
to release	ἀπολύειν (apoluein)	630: to set free, release	from apo and luó
Him.			

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ισαακ proper noun

Isaak ee-sah-ak': Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιακωβ proper noun

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερων noun - genitive plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

εδοξασεν verb - aorist active indicative - third person singular

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδα **noun - accusative singular masculine**

pais **pahece**: child, maid(-en), (man) servant, son, young man.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

παρεδωκατε **verb - aorist active indicative - second person**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρνησασθε **verb - aorist middle deponent indicative - second person**

arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

προσωπον **noun - accusative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

πιλατου **noun - genitive singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

κριναντος **verb - aorist active passive - genitive singular masculine**

krino **kree'-no**: by implication, to try, condemn, punish

ΕΚΕΙΝΟΥ **demonstrative pronoun - genitive singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

απολυειν **verb - present active middle or passive deponent**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

Acts 3:14 .

.	Greek	Strong's	Origin
"But you disowned	ἡρνήσασθε (ērnēsasthe)	720: to deny, say no	of uncertain origin
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
and Righteous One	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
and asked	ἠτήσασθε (ētēsasthe)	154: to ask, request	a prim. verb
for a murderer	φονέα (phonea)	5406: a murderer	from phonos
to be granted	χαρισθῆναι (charisthēnai)	5483: to show favor, give freely	from charis
to you,			

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - accusative singular masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δικαιον **adjective - accusative singular masculine**

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ηρνησασθε **verb - aorist middle deponent indicative - second person**

arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ητησασθε **verb - aorist middle indicative - second person**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ανδρα **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

φονεα **noun - accusative singular masculine**

phoneus **fon-yooce'**: a murderer -- murderer.

χαρισθηναι **verb - aorist passive middle or passive deponent**

charizomai **khar-id'-zom-ahee**: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

υμιν **personal pronoun - second person dative plural**

hum **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Acts 3:15 .

.	Greek	Strong's	Origin
but put to death	ἀπεκτείνετε (apekteinate)	615: to kill	from apo and kteinó (to kill)
the Prince	ἀρχηγόν (archēgon)	747: founder, leader	from archó and hégeomai
of life,	ζωῆς	2222: life	from zaó

	(zōēs)		
[the one] whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
raised	ἡγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
[a fact] to which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we are witnesses.	μάρτυρες (martures)	3144: a witness	a prim. word

KJV Lexicon

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αρχηγόν **noun - accusative singular masculine**

archegos **ar-khay-gos':** a chief leader -- author, captain, prince.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωης **noun - genitive singular feminine**

zoe **dzo-ay':** life -- life(-time).

ἀποκτείνετε **verb - aorist active indicative - second person**

apokteino **ap-ok-ti'-no:** to kill outright; figuratively, to destroy -- put to death, kill, slay.

ὃν **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἠγείρεν **verb - aorist active indicative - third person singular**

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρῶν **adjective - genitive plural masculine**

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

ὃς **relative pronoun - genitive singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

μαρτυρεῖς **noun - nominative plural masculine**

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

ἐσμεν **verb - present indicative - first person**

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

Acts 3:16 .

.	Greek	Strong's	Origin
"And on the basis		1909: on, upon	a prim. preposition
of faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
in His name,	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word

[it is] the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of Jesus which has strengthened	ἐστερέωσεν (estereōsen)	4732: to make firm, strengthen	from stereos
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you see	θεωρεῖτε (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
and know;		3609a: to have seen or perceived, hence to know	perf. of eidon
and the faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
which [comes] through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him has given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
perfect health	ὀλοκληρίαν (oloklērian)	3647: completeness, soundness	from holokléros
in the presence	ἀπέναντι (apenanti)	561: over against, before	from apo and enanti
of you all.	πάντων (pantōn)	3956: all, every	a prim. word

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τῇ definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεῖ noun - dative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

τοῦ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὀνόματος noun - genitive singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

αὐτοῦ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τούτον demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ὃν relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

θεωρεῖτε verb - present active indicative - second person

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἶδατε verb - perfect active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

εστερεωσεν verb - aorist active indicative - third person singular

stereo ster-eh-o'-o: to solidify, i.e. confirm -- establish, receive strength, make strong.

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - nominative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εδωκεν **verb - aorist active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ολοκληριαν **noun - accusative singular feminine**

holokleria **hol-ok-lay-ree'-ah**: integrity, i.e. physical wholeness -- perfect soundness.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was

that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἀπεναντι **adverb**

apenanti **ap-en'-an-tee**: from in front, i.e. opposite, before or against -- before, contrary, over against, in the presence of.

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

Acts 3:17 .

.	Greek	Strong's	Origin
"And now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that you acted	ἐπράξατε (epraxate)	4238: to do, practice	a prim. verb
in ignorance,	ἄγνοιαν (agnoian)	52: ignorance	from agnoeó
just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as your rulers	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archó
did also.	Καὶ (kai)	2532: and, even, also	a prim. conjunction

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

αδελφοι noun - vocative plural masculine

adephos ad-el-fos': a brother near or remote -- brother.

οιδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

αγνοιαν noun - accusative singular feminine

agnoia ag'-noy-ah: ignorance (properly, the quality) -- ignorance.

επραξατε verb - aorist active indicative - second person

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

ωσπερ adverb

hosper hoce'-per: just as, i.e. exactly like -- (even, like) as.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντες noun - nominative plural masculine

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Acts 3:18 .

■			
.	Greek	Strong's	Origin

"But the things which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
announced beforehand	προκατήγγειλεν (prokatēngeilen)	4293: to announce beforehand	from pro and kataggelló
by the mouth	στόματος (stomatos)	4750: the mouth	a prim. word
of all	πάντων (pantōn)	3956: all, every	a prim. word
the prophets,	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi
that His Christ	χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
would suffer,	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
He has thus	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
fulfilled.	ἐπλήρωσεν (eplērōsen)	4137: to make full, to complete	from plérés

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

α relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προκατηγγειλεν verb - aorist active indicative - third person singular

prokataggello prok-at-ang-ghel'-lo: to announce beforehand, i.e. predict, promise -- foretell, have notice, (shew) before.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

στοματος noun - genitive singular neuter

stoma stom'-a: edge, face, mouth.

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητων noun - genitive plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

παθειν verb - second aorist active middle or passive deponent

pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

επληρωσεν verb - aorist active indicative - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

Acts 3:19 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
repent	μετανοήσατε (metanoēsate)	3340: to change one's mind or purpose	from meta and noeó
and return,	ἐπιστρέψατε (epistrepsate)	1994: to turn, to return	from epi and strephó
so	πρὸς (pros)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that your sins	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
may be wiped away,	ἐξαλειφθῆναι (exaleiphthēnai)	1813: to wipe out, erase, obliterate	from ek and aleiphó
in order		3704: as, how, that	from hos, and pós
that times		2540: time, season	a prim. word
of refreshing		403: a recovery of breath, a refreshing	from anapsuchó
may come		2064: to come, go	a prim. verb
from the presence		4383: the face	from pros and óps (an eye, face)
of the Lord;		2962: lord, master	from kuros (authority)

KJV Lexicon

μετανοησατε **verb - aorist active middle - second person**

metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιστρεψατε **verb - aorist active middle - second person**

epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξαλειφθῆναι **verb - aorist passive middle or passive deponent**

exaleipho **ex-al-i'-fo**: to smear out, i.e. obliterate (erase tears, figuratively, pardon sin) -- blot out, wipe away.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας **noun - accusative plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

οὕτως **adverb**

hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

ἐλθωσιν **verb - second aorist active subjunctive - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

καιροι noun - nominative plural masculine

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

αναψυξεως noun - genitive singular feminine

anapsuxis an-aps'-ook-sis: a recovery of breath, i.e. (figuratively) revival -- revival.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

προσωπου noun - genitive singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 3:20 .

.	Greek	Strong's	Origin
and that He may send	ἀποστείλῃ (aposteilē)	649: to send, send away	from apo and stelló
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Christ	χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
appointed	προκεχειρισμένον (prokecheirismenon)	4400: to put into the hand, to take into one's hand, hence to determine	from a comp. of pro and cheir
for you,			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποστειλη **verb - aorist active subjunctive - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προκεχειρισμενον **verb - perfect passive participle - accusative singular masculine**

procheirizomai **prokh-i-rid'-zom-ahee**: to handle for oneself in advance, i.e. (figuratively) to purpose -- choose, make.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 3:21 .

.	Greek	Strong's	Origin
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
heaven	οὐρανὸν (ouranon)	3772: heaven	a prim. word
must	δεῖ (dei)	1163: it is necessary	a form of deó
receive	δέξασθαι (dexasthai)	1209: to receive	a prim. verb

until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
[the] period	χρόνων (chronōn)	5550: time	a prim. word
of restoration	ἀποκαταστάσεως (apokatastaseōs)	605: restoration	from apokathistēmi
of all things	πάντων (pantōn)	3956: all, every	a prim. word
about which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
by the mouth	στόματος (stomatos)	4750: the mouth	a prim. word
of His holy	ἁγίων (agiōn)	40: sacred, holy	from a prim. root
prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
from ancient time.	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

ov **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δει **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it

is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

ουρανον noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

δεξασθαι verb - aorist middle deponent middle or passive deponent

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

αχρι preposition

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

χρονων noun - genitive plural masculine

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

αποκαταστασεως noun - genitive singular feminine

apokatastasis ap-ok-at-as'-tas-is: reconstitution -- restitution.

παντων adjective - genitive plural neuter

pas pas: apparently a primary word; all, any, every, the whole

ων relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ελαλησεν verb - aorist active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

στοματος noun - genitive singular neuter

stoma stom'-a: edge, face, mouth.

πάντων **adjective - genitive plural masculine**
pas pas: apparently a primary word; all, any, every, the whole

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων **adjective - genitive plural masculine**
hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προφητων **noun - genitive plural masculine**
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

απ **preposition**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αιωνος **noun - genitive singular masculine**
aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

Acts 3:22 .

.	Greek	Strong's	Origin
"Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
said,		3004: to say	a prim. verb
THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
GOD	θεός (theos)	2316: God, a god	of uncertain origin
WILL RAISE	ἀναστήσει (anastēsei)	450: to raise up, to rise	from ana and histēmi
UP FOR YOU A PROPHET	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

LIKE	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
ME FROM YOUR BRETHREN;	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
TO HIM YOU SHALL GIVE HEED	ἀκούσεσθε (akousesthe)	191: to hear, listen	from a prim. word mean. hearing
to everything	πάντα (panta)	3956: all, every	a prim. word
He says	λαλήση (lalēsē)	2980: to talk	from lalos (talkative)
to you.			

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μωσης **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερας **noun - accusative plural masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προφητην **noun - accusative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αναστησει **verb - future active indicative - third person singular**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ΕΚ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφων **noun - genitive plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

εμε personal pronoun - first person accusative singular eme em-eh': me -- I, me, my(-self).
αυτου personal pronoun - genitive singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ακουσεσθε verb - future middle deponent indicative - second person akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.
κατα preposition kata kat-ah': (prepositionally) down (in place or time), in varied relations
παντα adjective - accusative plural neuter pas pas: apparently a primary word; all, any, every, the whole
οσα correlative pronoun - accusative plural neuter hosos hos'-os: as (much, great, long, etc.) as
αν particle an an: denoting a supposition, wish, possibility or uncertainty
λαληση verb - aorist active subjunctive - third person singular laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.
προς preposition pros pros: a preposition of direction; forward to, i.e. toward
υμας personal pronoun - second person accusative plural humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Acts 3:23 .

.	Greek	Strong's	Origin
And it will be that every	πᾶσα (pasa)	3956: all, every	a prim. word
soul	ψυχὴ (psuchē)	5590: breath, the soul	of uncertain origin
that does not heed	ἀκούσῃ (akousē)	191: to hear, listen	from a prim. word mean. hearing

that prophet	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
shall be utterly destroyed	ἐξολεθρευθήσεται (exolethreuthēsetai)	1842: to destroy utterly	from ek and olothreuó
from among	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
the people.'	λαοῦ (laou)	2992: the people	a prim. word

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ἔσται **verb - future indicative - third person singular**

esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πασα **adjective - nominative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

ψυχη **noun - nominative singular feminine**

psuche psou-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

ητις **relative pronoun - nominative singular feminine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εαν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ακουση **verb - aorist active subjunctive - third person singular**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προφητου noun - genitive singular masculine prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
εκεινου demonstrative pronoun - genitive singular masculine ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.
εξολοθρευθησεται verb - future passive indicative - third person singular exolothreuo ex-ol-oth-ryoo'-o: to extirpate -- destroy.
εκ preposition ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
λαου noun - genitive singular masculine laos lah-os': a people -- people.

Acts 3:24 .

.	Greek	Strong's	Origin
"And likewise,	καὶ (kai)	2532: and, even, also	a prim. conjunction
all	πάντες (pantes)	3956: all, every	a prim. word
the prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
who	ὅσοι (osoi)	3745: how much, how many	from hos,
have spoken,	ἐλάλησαν (elalēsan)	2980: to talk	from lalos (talkative)
from Samuel	Σαμουὴλ (samouēl)	4545: Samuel, a prophet and judge in Isr.	of Hebrew origin Shemuel

and [his] successors onward,	καθεξῆς (kathexēs)	2517: successively	from kata and hexēs
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
announced	κατήγγειλαν (katēngeilan)	2605: to proclaim	from kata and aggeló
these	ταύτας (tautas)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πάντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφῆται **noun - nominative plural masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

σαμουηλ **proper noun**

Samouel sam-oo-ale': Samuel (i.e. Shemuel), an Israelite -- Samuel.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθεξης adverb

kathexes kath-ex-ace': thereafter, i.e. consecutively; as a noun (by ellipsis of noun) a subsequent person or time -- after(-ward), by (in) order.

οσοι correlative pronoun - nominative plural masculine

hosos hos'-os: as (much, great, long, etc.) as

ελαλησαν verb - aorist active indicative - third person

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατηγγειλαν verb - aorist active indicative - third person

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ταυτας demonstrative pronoun - accusative plural feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 3:25 .

.	Greek	Strong's	Origin
"It is you who are the sons	υἱοὶ (uioi)	5207: a son	a prim. word
of the prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi

and of the covenant	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
made	διέθετο (dietheto)	1303: to place separately, i.e. dispose of by a will	from dia and tithēmi
with your fathers,	πατέρας (pateras)	3962: a father	a prim. word
saying	λέγων (legōn)	3004: to say	a prim. verb
to Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
AND IN YOUR SEED	σπέρματι (spermati)	4690: that which is sown, i.e. seed	from speiró
ALL	πᾶσαι (pasai)	3956: all, every	a prim. word
THE FAMILIES	πατριαὶ (patriai)	3965: lineage, family	from patér
OF THE EARTH	γῆς (gēs)	1093: the earth, land	a prim. word
SHALL BE BLESSED.'	εὐλογηθήσονται (eulogēthēsontai)	1757: to confer a benefit on, to bless	from en and eulogeó

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υμεῖς **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εστε **verb - present indicative - second person**

este es-teh': ye are -- be, have been, belong.

υιοι noun - nominative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητων noun - genitive plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαθηκης noun - genitive singular feminine

diatheke dee-ath-ay'-kay: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

ης relative pronoun - genitive singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

διεθετο verb - second aorist middle indicative - third person singular

diatithemai dee-at-ith'-em-ahee: to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest) -- appoint, make, testator.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερας noun - accusative plural masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματι **noun - dative singular neuter**

sperma **sper'-mah**: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ενευλογηθισονται **verb - future passive indicative - third person**

eneulogeo **en-yoo-log-eh'-o**: to confer a benefit on -- bless.

πασαι **adjective - nominative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατριαι **noun - nominative plural feminine**

patria **pat-ree-ah'**: paternal descent, i.e. (concretely) a group of families or a whole race (nation) -- family, kindred, lineage.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

Acts 3:26 .

.	Greek	Strong's	Origin
"For you first,		4413: first, chief	contr. superl. of pro
God	θεὸς (theos)	2316: God, a god	of uncertain origin
raised	ἀναστήσας (anastēsas)	450: to raise up, to rise	from ana and histēmi
up His Servant	παῖδα (paida)	3816: a child, boy, youth	a prim. word
and sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
Him to bless	εὐλογοῦντα (eulogounta)	2127: to speak well of, praise	from eu and logos
you by turning	ἀποστρέφειν (apostrephein)	654: to turn away, turn back	from apo and strephó
every one	ἐκαστον (ekaston)	1538: each, every	a prim. word
[of you] from your wicked ways."	πονηριῶν (ponēriōn)	4189: iniquity	from ponéros

KJV Lexicon

ὡμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αναστησας **verb - aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδα **noun - accusative singular masculine**

pais **paheece**: child, maid(-en), (man) servant, son, young man.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απεστειλεν **verb - aorist active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ευλογουντα **verb - present active participle - accusative singular masculine**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστρεφειν verb - present active infinitive

apostrepho ap-os-tref'-o: to turn away or back -- bring again, pervert, turn away (from).

εκαστον adjective - accusative singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηριων noun - genitive plural feminine

poneria pon-ay-ree'-ah: depravity, i.e. (specially), malice; plural (concretely) plots, sins -- iniquity, wickedness.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Acts 4:1 .

.	Greek	Strong's	Origin
As they were speaking	Λαλούντων (lalountōn)	2980: to talk	from lalos (talkative)
to the people,	λαὸν (laon)	2992: the people	a prim. word
the priests	ἀρχιερεῖς (archiereis)	2409: a priest	from hieros
and the captain	στρατηγὸς (stratēgos)	4755: a general, governor	from the same as strateuó and from agó
of the temple		2413: sacred, a sacred thing, a temple	a prim. word
[guard] and the Sadducees	Σαδδουκαῖοι (saddoukaioi)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq

came ἐπέστησαν 2186: to set upon, set up, to from epi and histémi
(epestēsan) stand upon, be present

up to them,

KJV Lexicon

λαλουντων **verb - present active participle - genitive plural masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

επεστησαν **verb - second aorist active indicative - third person**

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερεις **noun - nominative plural masculine**

hiereus **hee-er-yooce'**: a priest -- (high) priest.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατηγος noun - nominative singular masculine

strategos strat-ay-gos': a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερου noun - genitive singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαδδουκαιοι noun - nominative plural masculine

Saddoukaios sad-doo-kah'-yos: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

Acts 4:2 .

.	Greek	Strong's	Origin
being greatly disturbed	διαπονούμενοι (diaponoumenoi)	1278: to toil through, to be worn out or annoyed	from dia and poneomai (to work hard)
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
they were teaching	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
the people	λαὸν (laon)	2992: the people	a prim. word

and proclaiming	καταγγέλλειν (katangellein)	2605: to proclaim	from kata and aggeló
in Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the resurrection	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
from the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

διαπονουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
diaponeo **dee-ap-on-eh'-o**: to toil through, i.e. (passively) be worried -- be grieved.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκειν **verb - present active infinitive**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταγγελλειν verb - present active infinitive kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.
εν preposition en en: in, at, (up-)on, by, etc.
τω definite article - dative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ιησου noun - dative singular masculine lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
την definite article - accusative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αναστασιν noun - accusative singular feminine anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.
των definite article - genitive plural masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
νεκρων adjective - genitive plural masculine nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

Acts 4:3 .

.	Greek	Strong's	Origin
And they laid	ἐπέβαλον (epebalon)	1911: to throw over, to throw oneself	from epi and balló
hands	χειρας (cheiras)	5495: the hand	a prim. word
on them and put	ἔθεντο (ethento)	5087: to place, lay, set	from a prim. root the-
them in jail	τήρησιν (tērēsin)	5084: a watching, hence imprisonment, a keeping	from téreo
until	εἰς (eis)	1519: to or into (indicating the point reached or entered, of	a prim. preposition

		place, time, fig. purpose, result)	
the next day,	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
for it was already	ἤδη (ēdē)	2235: already	a prim. adverb of time
evening.	ἐσπέρα (espera)	2073: evening	fem. of hesperos (of evening)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επεβαλον verb - second aorist active indicative - third person

epiballo ep-ee-bal'-lo: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεντο verb - second aorist middle indicative - third person

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τηρησιν noun - accusative singular feminine

teresis tay'-ray-sis: a watching, i.e. (figuratively) observance, or (concretely) a prison -- hold.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυριον adverb

aurion ow'-ree-on: fresh, i.e. to-morrow -- (to-)morrow, next day.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εσπερα noun - nominative singular feminine

hespera hes-per'-ah: the eve -- evening(-tide).

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

Acts 4:4 .

.	Greek	Strong's	Origin
But many	πολλοὶ (polloi)	4183: much, many	a prim. word
of those	τῶν (tōn)	3588: the	the def. art.
who had heard	ἀκουσάντων (akousantōn)	191: to hear, listen	from a prim. word mean. hearing
the message	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

believed;	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
and the number	ἀριθμὸς (arithmos)	706: a number	from a prim. root ari-
of the men	ἀνδρῶν (andrōn)	435: a man	a prim. word
came	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
to be about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
five	πέντε (pente)	4002: five	a prim. cardinal number
thousand.	χιλιάδες (chiliades)	5505: one thousand	from chilioi

KJV Lexicon

πολλοι **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουσαντων **verb - aorist active participle - genitive plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ΕΠΙΣΤΕΥΣΑΝ **verb - aorist active indicative - third person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενηθη **verb - aorist passive deponent indicative - third person singular**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αριθμος **noun - nominative singular masculine**

arithmos ar-ith-mos': a number (as reckoned up) -- number.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρων **noun - genitive plural masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ωσει **adverb**

hosei ho-si': as if -- about, as (it had been, it were), like (as).

χιλιαδες **adjective - nominative plural feminine**

chilias khil-ee-as': one thousand (chiliad) -- thousand.

ΠΕΝΤΕ **numeral (adjective)**

pente pen'-teh: five -- five.

Acts 4:5 .

■			
.	Greek	Strong's	Origin

On the next day,	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
their rulers	ἄρχοντας (archontas)	758: ruler, chief	pres. part. of archó
and elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)
and scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
were gathered together	συναχθῆναι (sunachthēnai)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
in Jerusalem;	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυριον **adverb**

aurion **ow'-ree-on**: fresh, i.e. to-morrow -- (to-)morrow, next day.

συναχθηναι **verb - aorist passive middle or passive deponent**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain

(hospitably)

αὐτῶν **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τοὺς **definite article - accusative plural masculine**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντας **noun - accusative plural masculine**

archon ar'-khone': a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

καὶ **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρεσβυτέρους **adjective - accusative plural masculine**

presbuteros pres-boo'-ter-os': older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

καὶ **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γραμματεῖς **noun - accusative plural masculine**

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

εἰς **preposition**

eis ice': to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 4:6 .

.	Greek	Strong's	Origin
and Annas	Ἄννας (annas)	452: Annas, a high priest	of Hebrew origin Chananyah
the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous

[was there], and Caiaphas	Καϊάφας (kaiaphas)	2533: Caiaphas, an Isr. high priest	of Aramaic origin
and John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
and Alexander,	Ἀλέξανδρος (alexandros)	223: Alexander, a son of Simon of Cyrene, also a coppersmith, also two Jews	from alexó (to ward off) and anér
and all who	ὅσοι (osoi)	3745: how much, how many	from hos,
were of high-priestly	ἀρχιερατικοῦ (archieratikou)	748: high-priestly	from archiereus
descent.	γένους (genous)	1085: family, offspring	from ginomai

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανναν noun - accusative singular masculine

Annas an'-nas: Annas, an Israelite -- Annas.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεα noun - accusative singular masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καϊαφαν noun - accusative singular masculine

Kaiaphas kah-ee-af'-as: the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην noun - accusative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλεξανδρον noun - accusative singular masculine

Alexandros al-ex'-an-dros: man-defender; Alexander, the name of three Israelites and one other man -- Alexander.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οσοι correlative pronoun - nominative plural masculine

hosos hos'-os: as (much, great, long, etc.) as

ησαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

γενους noun - genitive singular neuter

genos ghen'-os: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

αρχιερατικου adjective - genitive singular neuter

archieratikos ar-khee-er-at-ee-kos': high-priestly -- of the high-priest.

Acts 4:7 .

.	Greek	Strong's	Origin
When they had placed	στήσαντες (stēsantes)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
them in the center,	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
they [began to] inquire,	ἐπυνθάνοντο (epunthanonto)	4441: to inquire, by impl. to learn	from a prim. root puth-

"By what	ποιᾶ (poia)	4169: of what sort?	from the same as posos
power,	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
in what	ποιῶ (poiō)	4169: of what sort?	from the same as posos
name,	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
have you done	ἐποιήσατε (epoiēsate)	4160: to make, do	a prim. word
this?"		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στησαντες verb - aorist active participle - nominative plural masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

μεσω adjective - dative singular neuter

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

επιυνθανοντο verb - imperfect middle or passive deponent indicative - third person

punthanomai **poon-than'-om-ahee**: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ποια **interrogative pronoun - dative singular feminine**

poios **poi'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

δυναμι **noun - dative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ποιω **interrogative pronoun - dative singular neuter**

poios **poi'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

εποιησατε **verb - aorist active indicative - second person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

τουτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

Acts 4:8 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

filled		4092a: to fill full of	perhaps from a prim. root ple
with the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
said		3004: to say	a prim. verb
to them, "Rulers	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archó
and elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
of the people,	λαοῦ (laou)	2992: the people	a prim. word

KJV Lexicon

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

πλησθεις **verb - aorist passive participle - nominative singular masculine**

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

ΠΝΕΥΜΑΤΟΣ **noun - genitive singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγίου **adjective - genitive singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αρχοντες **noun - vocative plural masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου **noun - genitive singular masculine**

laos **lah-os'**: a people -- people.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρεσβυτεροι **adjective - vocative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Acts 4:9 .

.	Greek	Strong's	Origin
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we are on trial	ἀνακρινόμεθα (anakrinometha)	350: to examine, investigate	from ana and krinó
today	σήμερον	4594: today	adverb from héméra with a

	(sēmeron)		prefixed s- (from a prim. stem meaning this)
for a benefit done	εὐεργεσία (euergesia)	2108: a good deed	from euergetés
to a sick	ἀσθενοῦς (asthenous)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
as to how	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
has been made well,	σέσωσται (sesōstai)	4982: to save	from sós (safe, well)

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

σημερον adverb

semeron say'-mer-on: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

ανακρινομεθα verb - present passive indicative - first person

anakrino an-ak-ree'-no: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ευεργεσια noun - dative singular feminine

euergesia **yoo-erg-es-ee'-ah**: beneficence (genitive case or specially) -- benefit, good deed done.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ασθενους **adjective - genitive singular masculine**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τις **interrogative pronoun - dative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

σεσωσται **verb - perfect passive indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Acts 4:10 .

.	Greek	Strong's	Origin
let it be known	γνωστὸν (gnōston)	1110: known	from ginóskó
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
of you and to all	παντὶ (panti)	3956: all, every	a prim. word
the people	λαῶ (laō)	2992: the people	a prim. word
of Israel,	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
that by the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of Jesus	Ἰησοῦ	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsou)	name of the Messiah, also three other Isr.	
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
the Nazarene,	Ναζωραίου (nazōraiou)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara
whom	ὄν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you crucified,	ἐσταυρώσατε (estaurōsate)	4717: to fence with stakes, to crucify	from stauros
whom	ὄν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
from the dead--	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
by this [name] this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
stands here	παρέστηκεν (parestēken)	3936: to place beside, to present, stand by, appear	from para and histēmi
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
you in good health.	ὑγιής (ugiēs)	5199: sound, whole, healthy	a prim. word

KJV Lexicon

γνωστον adjective - nominative singular neuter

gnostos **gnoce-tos'**: well-known -- acquaintance, (which may be) known, notable.

εστω **verb - present imperative - third person singular**
esto **es'-to**: be thou; also estosan

πασιν **adjective - dative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντι **adjective - dative singular masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**
laos **lah-os'**: a people -- people.

ισραηλ **proper noun**
Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**
onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ιησου **noun - genitive singular masculine**
iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιου noun - genitive singular masculine

Nazoraios nad-zo-rah'-yos: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

εσταυρωσατε verb - aorist active indicative - second person

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ηγειρεν verb - aorist active indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

εν preposition

en en: in, at, (up-)on, by, etc.

τουτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was

that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

παρεστηκεν **verb - perfect active indicative - third person singular**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

υγιης **adjective - nominative singular masculine**

hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

Acts 4:11 .

.	Greek	Strong's	Origin
"He is the STONE	λίθος (lithos)	3037: a stone	a prim. word
WHICH WAS REJECTED	ἐξουθενηθεὶς (exouthenētheis)	1848: to despise, treat with contempt	from exoudeneó
by you, THE BUILDERS,		3620b: a builder	from oikos and the same as dóma
[but] WHICH BECAME	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
THE CHIEF	κεφαλὴν (kephalēn)	2776: the head	a prim. word
CORNER	γωνίας (gōnias)	1137: an angle, a corner	from gonu
[stone].			

KJV Lexicon

ΟΥΤΟΣ **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΛΙΘΟΣ **noun - nominative singular masculine**

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΞΟΥΘΕΝΗΘΕΙΣ **verb - aorist passive participle - nominative singular masculine**

exoutheneo ex-oo-then-eh'-o: contemptible, despise, least esteemed, set at nought.

ΥΠ **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ΥΜΩΝ **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ΤΩΝ **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΙΚΟΔΟΜΟΥΝΤΩΝ **verb - present active participle - genitive plural masculine**

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΓΕΝΟΜΕΝΟΣ **verb - second aorist middle deponent participle - nominative singular masculine**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΕΙΣ **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κεφαλὴν **noun - accusative singular feminine**
kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively
 -- head.

γωνίας **noun - genitive singular feminine**
gonia **go-nee'-ah**: an angle -- corner, quarter.

Acts 4:12 .

.	Greek	Strong's	Origin
"And there is salvation	σωτηρία (sōtēria)	4991: deliverance, salvation	from sōtér
in no	οὐκ (ouk)	3756: not, no	a prim. word
one	οὐδενὶ (oudenì)	3762: no one, none	from oude and heis
else;	ἄλλω (allō)	243: other, another	a prim. word
for there is no	οὐδὲ (oude)	3761: and not, neither	from ou, and de
other	ἕτερον (eteron)	2087: other	of uncertain origin
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
heaven	οὐρανὸν (ouranon)	3772: heaven	a prim. word
that has been given	δεδομένον (dedomenon)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
men	ἄνθρωποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
by which	ᾧ	3739: usually rel. who, which, that, also demonstrative this,	a prim. pronoun

	(ō)	that	
we must	δεῖ	1163: it is necessary	a form of δεό
	(dei)		
be saved."	σωθῆναι	4982: to save	from sós (safe, well)
	(sōthēnai)		

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ἐν preposition

en en: in, at, (up-)on, by, etc.

ἄλλω adjective - dative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

οὐδενὶ adjective - dative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρία noun - nominative singular feminine

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

οὐτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ονομα noun - nominative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ετερον adjective - nominative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

[υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον] noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεδομενον verb - perfect passive participle - nominative singular neuter

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εν preposition

en en: in, at, (up-)on, by, etc.

ανθρωποις noun - dative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εν preposition

en en: in, at, (up-)on, by, etc.

ω relative pronoun - dative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δει **verb - present impersonal active indicative - third person singular**
dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behaved, be meet, must (needs), (be) need(-ful), ought, should.

σωθῆναι **verb - aorist passive middle or passive deponent**
sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ἡμᾶς **personal pronoun - first person accusative plural**
hemas hay-mas': us -- our, us, we.

Acts 4:13 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
as they observed	Θεωροῦντες (theōrountes)	2334: to look at, gaze	from theóros (an envoy, spectator)
the confidence	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
of Peter	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
and understood	καταλαβόμενοι (katalabomenoi)	2638: to lay hold of, seize	from kata and lambanó
that they were uneducated	ἀγράμματοι (agrammatoi)	62: without learning, unlettered	from alpha (as a neg. prefix) and graphó
and untrained	ἰδιῶται (idiōtai)	2399: a private or unskilled person	from idios
men,	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
they were amazed,	ἐθαύμαζον (ethaumazon)	2296: to marvel, wonder	from thauma
and [began] to	ἐπεγίνωσκον	1921: to know exactly, to	from epi and ginóskó

recognize	(epeginōskon)	recognize	
them as having been		1510: I exist, I am	a prol. form of a prim. and defective verb
with Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

θεωρουντες **verb - present active participle - nominative plural masculine**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρου **noun - genitive singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

παρησιαν **noun - accusative singular feminine**

parrhesia **par-rhay-see'-ah**: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννου **noun - genitive singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

καταλαβόμενοι verb - second aorist middle passive - nominative plural masculine

katalambano kat-al-am-ban'-o: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

άνθρωποι noun - nominative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αγραμματοι adjective - nominative plural masculine

agrammatos ag-ram-mat-os: unlettered, i.e. illiterate -- unlearned.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδιωται noun - nominative plural masculine

idiotes id-ee-o'-tace: a private person, i.e. (by implication) an ignoramus (compare idiot) -- ignorant, rude, unlearned.

εθαυμαζον verb - imperfect active indicative - third person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

επεγινωσκον verb - imperfect active indicative - third person

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance,

possession, instrumentality, addition, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - dative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ησαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

Acts 4:14 .

.	Greek	Strong's	Origin
And seeing	βλέποντες (blepontes)	991: to look (at)	a prim. verb
the man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
who had been healed	τεθεραπευμένον (tetherapeumenon)	2323: to serve, cure	from therapón
standing	ἐστῶτα (estōta)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
with them, they had	εἶχον (eichon)	2192: to have, hold	a prim. verb
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
to say in reply.	ἀντειπεῖν (anteipein)	471: to speak against	from anti and eipon

KJV Lexicon

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

βλεποντες **verb - present active participle - nominative plural masculine**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστωτα **verb - perfect active participle - accusative singular masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεθεραπευμενον **verb - perfect passive participle - accusative singular masculine**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

ουδεν **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ειχον **verb - imperfect active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

αντειπειν **verb - second aorist active middle or passive deponent**

antepo **an-tep'-o**: to refute or deny -- gainsay, say against.

Acts 4:15 .

■			
.	Greek	Strong's	Origin

But when they had ordered	κελεύσαντες (keleusantes)	2753: to command	from kelomai (to urge on)
them to leave	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
the Council,	συνεδρίου (sunedriou)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
they [began] to confer	συνέβαλλον (suneballon)	4820: to throw together, hence to discuss, consider, meet with	from sun and balló
with one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

KJV Lexicon

κελεύσαντες **verb - aorist active participle - nominative plural masculine**

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδρίου **noun - genitive singular neuter**

sunedrion **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

απελθειν **verb - second aorist active middle or passive deponent**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e.

follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

συνεβαλλον verb - imperfect active indicative - third person

sumballo soom-bal'-lo: to combine, i.e. (in speaking) to converse, consult, dispute, (mentally) to consider, (by implication) to aid, (personally) to join, attack

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αλλήλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

Acts 4:16 .

.	Greek	Strong's	Origin
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we do	ποιήσωμεν (poiēsōmen)	4160: to make, do	a prim. word
with these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
men?	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
For the fact	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
that a noteworthy	γνωστὸν (gnōston)	1110: known	from ginóskó
miracle	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
has taken place	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
through	δί' (di)	1223: through, on account of, because of	a prim. preposition
them is apparent	φανερὸν	5318: visible, manifest	from phainó

	(phaneron)		
to all	παῖσιν (pasin)	3956: all, every	a prim. word
who live	κατοικοῦσιν (katoikousin)	2730: to inhabit, to settle	from kata and oikeó
in Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and we cannot	δυνάμεθα (dunametha)	1410: to be able, to have power	a prim. verb
deny	ἄρνεῖσθαι (arneisthai)	720: to deny, say no	of uncertain origin
it.			

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λεγοντες **verb - present active participle - nominative plural masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιησομεν **verb - future active indicative - first person**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποις **noun - dative plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τουτοις **demonstrative pronoun - dative plural masculine**

toutois too'-toice: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

γνωστον adjective - nominative singular neuter

gnostos gnoce-tos': well-known -- acquaintance, (which may be) known, notable.

σημειον noun - nominative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

γενομεν verb - second perfect active indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πασιν adjective - dative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικουσιν verb - present active participle - dative plural masculine

katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

φανερων adjective - nominative singular neuter

phaneros fan-er-os': shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναμεθα verb - present middle or passive deponent indicative - first person

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αρνησασθαι verb - aorist middle deponent middle or passive deponent

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

Acts 4:17 .

.	Greek	Strong's	Origin
"But so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that it will not spread	διανεμηθῇ (dianemēthē)	1268: to distribute, to disseminate	from dia and nemó (to parcel out)
any	ἐπὶ (epi)	1909: on, upon	a prim. preposition
further	ἐπὶ (epi)	1909: on, upon	a prim. preposition
among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the people,	λαὸν (laon)	2992: the people	a prim. word
let us warn	ἀπειλησώμεθα (apeilēsōmetha)	546: to threaten	from apeilé
them to speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti

to any	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
man	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
name."	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word

KJV Lexicon

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πλειον adjective - accusative singular neuter - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

διανεμηθη verb - aorist passive subjunctive - third person singular

dianemo dee-an-em'-o: to distribute, i.e. (of information) to disseminate -- spread.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

απειλη noun - dative singular feminine

apeile ap-i-lay': a menace -- straitly, threatening.

απειλησομεθα verb - aorist middle indicative - first person

apeileo ap-i-leh'-o: to menace; by implication, to forbid -- threaten.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηκετι adverb

meketi may-ket'-ee: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

λαλειν verb - present active infinitive

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

τουτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

μηδενι adjective - dative singular masculine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ανθρωπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Acts 4:18 .

.	Greek	Strong's	Origin
And when they had summoned	καλέσαντες (kalesantes)	2564: to call	a prim. word
them, they commanded	παρήγγειλαν (parēngeilan)	3853: to transmit a message, to order	from para and aggeló
them not to speak	φθέγγεσθαι (phthengesthai)	5350: to utter	a prim. word
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
at all	καθόλου (katholou)	2527: in general	adverb from kata and holos
in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καλεσαντες verb - aorist active participle - nominative plural masculine

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παρηγγειλαν verb - aorist active indicative - third person

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in)

charge, (give) command(-ment), declare.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθολου **adverb**

katholou **kath-ol'-oo**: on the whole, i.e. entirely -- at all.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φθεγγεσθαι **verb - present middle or passive deponent infinitive**

phtheggomai **fttheng'-gom-ahce**: to utter a clear sound, i.e. (generally) to proclaim -- speak.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

διδασκειν **verb - present active infinitive**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 4:19 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
answered	ἀποκριθέντες (apokrihentes)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "Whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
it is right	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
to give heed	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
to you rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
you be the judge;	κρίνατε (krinate)	2919: to judge, decide	a prim. verb

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

αποκριθεντες **verb - aorist passive deponent participle - nominative plural masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δικαιον **adjective - nominative singular neuter**

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ακουειν **verb - present active infinitive**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μαλλον **adverb**

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

κρινατε **verb - aorist active middle - second person**

krino kree'-no: by implication, to try, condemn, punish

Acts 4:20 .

.	Greek	Strong's	Origin
for we cannot	δυνάμεθα (dunametha)	1410: to be able, to have power	a prim. verb
stop	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
speaking	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
about what	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have seen	εἶδαμεν (eidamen)	3708: to see, perceive, attend to	a prim. verb

and heard."

ἠκούσαμεν
(ēkousamen)

191: to hear, listen

from a prim. word mean. hearing

KJV Lexicon

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναμεθα verb - present middle or passive deponent indicative - first person

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

α relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειδομεν verb - second aorist active indicative - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκουσαμεν verb - aorist active indicative - first person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

λαλειν verb - present active infinitive

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

Acts 4:21 .

.	Greek	Strong's	Origin
When they had threatened them further,	προσαπειλησάμενοι (prosapeilēsamenoi)	4324: to threaten further	from pros and apeileó
they let them go	ἀπέλυσαν (apelusan)	630: to set free, release	from apo and luó
(finding	εὐρίσκοντες (euriskontes)	2147: to find	a prim. verb
no basis	μηδέν (mēden)	3367: no one, nothing	from méde and heis
on which to punish	κολάσσονται (kolasōntai)	2849: to chastise	from kolos (docked)
them) on account	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the people,	λαόν (laon)	2992: the people	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they were all	πάντες (pantes)	3956: all, every	a prim. word
glorifying	ἐδόξαζον (edoxazon)	1392: to render or esteem glorious (in a wide application)	from doxa
God	θεὸν (theon)	2316: God, a god	of uncertain origin
for what had happened;	γεγονότι (gegonoti)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσάπειλησάμενοι **verb - aorist middle passive - nominative plural masculine**

prosapeileo **pros-ap-i-leh'-o**: to menace additionally -- i.e. threaten further.

ἀπολυσαν **verb - aorist active indicative - third person**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηδεν **adjective - accusative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

εὕρισκοντες **verb - present active participle - nominative plural masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

κολασονται **verb - future middle indicative - third person**

kolazo **kol-ad'-zo**: to curtail, i.e. (figuratively) to chastise (or reserve for infliction) -- punish.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

εδοξαζον **verb - imperfect active indicative - third person**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγονοτι **verb - second perfect active participle - dative singular neuter**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 4:22 .

.	Greek	Strong's	Origin
for the man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was more		4183: much, many	a prim. word
than forty		5065b: forty	from tessares and a modified form of deka
years	ἔτων	2094: a year	a prim. word

	(etōn)		
old on whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
miracle	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
of healing	ἰάσεως (iaseōs)	2392: a healing	from iaomai
had been performed.	γεγόνει (gegonei)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

ΕΤΩΝ **noun - genitive plural neuter**

etos **et'-os**: a year -- year.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

πλειονων **adjective - genitive plural neuter - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

τεσσαρακοντα **numeral (adjective)**

tessarakonta **tes-sar-ak'-on-tah**: forty -- forty.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ος relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγεγονει verb - pluperfect active indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σημειον noun - nominative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

τουτο demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιασεως noun - genitive singular feminine

iasis ee'-as-is: curing (the act) -- cure, heal(-ing).

Acts 4:23 .

.	Greek	Strong's	Origin
When they had been released,	Απολυθέντες (apoluthentes)	630: to set free, release	from apo and luó
they went	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to their own	ιδίους (idious)	2398: one's own, distinct	a prim. word
[companions] and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló

all	ὅσα (osa)	3745: how much, how many	from hos,
that the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
had said	εἶπαν (eipan)	3004: to say	a prim. verb
to them.			

KJV Lexicon

απολυθεντες **verb - aorist passive participle - nominative plural masculine**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιους **adjective - accusative plural masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηγγειλαν **verb - aorist active indicative - third person**
apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

οσα **correlative pronoun - accusative plural neuter**
hosos **hos'-os**: as (much, great, long, etc.) as

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις **noun - nominative plural masculine**
archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεροι **adjective - nominative plural masculine**
presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

ειπον **verb - second aorist active indicative - third person**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

Acts 4:24 .

.	Greek	Strong's	Origin
And when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], they lifted	ἔραν (ēran)	142: to raise, take up, lift	a prim. verb

their voices	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
to God	θεόν (theon)	2316: God, a god	of uncertain origin
with one accord	όμοθυμαδόν (omothumadon)	3661: with one mind	from the same as homou and thumos
and said,	εἶπαν (eipan)	3004: to say	a prim. verb
"O Lord,	δέσποτα (despota)	1203: lord, master	of uncertain origin
it is You who MADE THE HEAVEN	οὐρανόν (ouranon)	3772: heaven	a prim. word
AND THE EARTH	γῆν (gēn)	1093: the earth, land	a prim. word
AND THE SEA,	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
AND ALL	πάντα (panta)	3956: all, every	a prim. word
THAT IS IN THEM,			

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ομοθυμαδον **adverb**

homothumadon **hom-oth-oo-mad-on'**: unanimously -- with one accord (mind).

ηραν **verb - aorist active indicative - third person**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δεσποτα **noun - vocative singular masculine**

despotes **des-pot'-ace**: an absolute ruler (despot) -- Lord, master.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιησας **verb - aorist active participle - nominative singular masculine**
poieo **po-y-eh'-o**: to make or do (in a very wide application, more or less direct)

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον **noun - accusative singular masculine**
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**
ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν **noun - accusative singular feminine**
thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντα **adjective - accusative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

αυτοις **personal pronoun - dative plural neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

Acts 4:25 .

.	Greek	Strong's	Origin
who by the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
[through] the mouth	στόματος (stomatōs)	4750: the mouth	a prim. word
of our father	πατρὸς (patrōs)	3962: a father	a prim. word
David		1160b: David, king of Isr.	of Hebrew origin David
Your servant,	παιδός (paidos)	3816: a child, boy, youth	a prim. word
said,	εἰπὼν (eipōn)	3004: to say	a prim. verb
WHY		2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
DID THE GENTILES	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
RAGE,	ἐφρούαξαν (ephruaxan)	5433: to neigh, whinny, fig. to be wanton	of uncertain derivation
AND THE PEOPLES	λαοὶ (laoi)	2992: the people	a prim. word
DEVISE	ἐμελέτησαν (emeletēsan)	3191: to care for, practice, study	from meleté (care)
FUTILE THINGS?	κενά (kena)	2756: empty	a prim. word

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

στοματος **noun - genitive singular neuter**

stoma **stom'-a**: edge, face, mouth.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

παιδος **noun - genitive singular masculine**

pais **paheee**: child, maid(-en), (man) servant, son, young man.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ειπων **verb - second aorist active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εφρυσαν **verb - aorist active indicative - third person**

phruasso **froo-as'-so**: to snort (as a spirited horse), i.e. (figuratively) to make a tumult -- rage.

εθνη **noun - nominative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαοι **noun - nominative plural masculine**

laos **lah-os'**: a people -- people.

εμελετησαν **verb - aorist active indicative - third person**

meletao **mel-et-ah'-o**: to take care of, i.e. (by implication) revolve in the mind -- imagine, (pre-)meditate.

κενα **adjective - accusative plural neuter**

kenos **ken-os'**: empty -- empty, (in) vain.

Acts 4:26 .

.	Greek	Strong's	Origin
THE KINGS	βασιλεῖς (basileis)	935: a king	of uncertain origin
OF THE EARTH	γῆς (gēs)	1093: the earth, land	a prim. word
TOOK THEIR STAND,	παρέστησαν (parestēsan)	3936: to place beside, to present, stand by, appear	from para and histēmi
AND THE RULERS	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archō
WERE GATHERED	συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
TOGETHER	ἐπὶ (epi)	1909: on, upon	a prim. preposition
AGAINST	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
AND AGAINST	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
HIS CHRIST.'	χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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παρεστησαν **verb - aorist active indicative - third person**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεις **noun - nominative plural masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης **noun - genitive singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντες **noun - nominative plural masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

συνηχθησαν **verb - aorist passive indicative - third person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 4:27 .

.	Greek	Strong's	Origin
"For truly	ἐπ' (ep)	1909: on, upon	a prim. preposition
in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
city	πόλει (polei)	4172: a city	a prim. word
there were gathered together	συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó

against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
Your holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
servant	παῖδα (paida)	3816: a child, boy, youth	a prim. word
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὄν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You anointed,	ἐχρίσας (echrisas)	5548: to anoint	a prim. word
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
and Pontius	Πόντιος (pontios)	4194: Pontius (Pilate), a governor of Judea	of Latin origin
Pilate,	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
along	σύν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with the Gentiles	ἐθνέσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and the peoples	λαοῖς (laois)	2992: the people	a prim. word
of Israel,	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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συνήχθησαν **verb - aorist passive indicative - third person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ἀληθείας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἅγιον **adjective - accusative singular masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

παῖδα **noun - accusative singular masculine**

pais **paheece**: child, maid(-en), (man) servant, son, young man.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Ἰησοῦν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ὃν **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐχρίσας **verb - aorist active indicative - second person singular**

chrio **khree'-o**: to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service -- anoint.

ηρωδης **noun - nominative singular masculine**
Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποντιος **noun - nominative singular masculine**
Pontios **pon'-tee-os**: Pontius, a Roman -- Pontius.

πιλατος **noun - nominative singular masculine**
Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

συν **preposition**
sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

εθνεσιν **noun - dative plural neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαοις **noun - dative plural masculine**
laos **lah-os'**: a people -- people.

ισραηλ **proper noun**
Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Acts 4:28 .

.	Greek	Strong's	Origin
to do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
whatever	ὅσα (osa)	3745: how much, how many	from hos,
Your hand	χεῖρ (cheir)	5495: the hand	a prim. word

and Your purpose	βουλή (boulē)	1012: counsel	from boulomai
predestined	προώρισεν (proōrisen)	4309: to predetermine, foreordain	from pro and horizó
to occur.	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-

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ποιησαι **verb - aorist active middle or passive deponent**

poieo **po-y-eh'-o**: to make or do (in a very wide application, more or less direct)

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρ **noun - nominative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βουλη **noun - nominative singular feminine**

boule **boo-lay'**: volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

προωρισεν verb - aorist active indicative - third person singular
proorizo **pro-or-id'-zo**: to limit in advance, i.e. (figuratively) predetermine -- determine before, ordain, predestinate.

γενεσθαι verb - second aorist middle deponent middle or passive deponent
ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 4:29 .

.	Greek	Strong's	Origin
"And now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
take note	ἔπιδε (epide)	1896: to look upon	from epi and eidon
of their threats,	ἀπειλὰς (apeilas)	547: a threat	of uncertain origin
and grant	δοῦς (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
that Your bond-servants	δούλοις (doulois)	1401: a slave	of uncertain derivation
may speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
Your word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
with all	πάσης (pasēs)	3956: all, every	a prim. word
confidence,	παρρησίας (parrēsias)	3954: freedom of speech, confidence	from pas and rhēsis (speech)

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και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν adverb

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

κυριε noun - vocative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

επιδε verb - second aorist active middle - second person singular

epeidon **ep-i'-don**: to regard (favorably or otherwise) -- behold, look upon.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τας definite article - accusative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απειλας noun - accusative plural feminine

apeile **ap-i-lay'**: a menace -- straitly, threatening.

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δος verb - second aorist active middle - second person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοις definite article - dative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δουλοις noun - dative plural masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

παρρησιας noun - genitive singular feminine

parrhesia par-rhay-see'-ah: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

πασης adjective - genitive singular feminine

pas pas: apparently a primary word; all, any, every, the whole

λαλειν verb - present active infinitive

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Acts 4:30 .

.	Greek	Strong's	Origin
while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
You extend	ἐκτείνειν (ekteinein)	1614: to extend	from ek and teinó (to stretch)

Your hand	χεῖρα (cheira)	5495: the hand	a prim. word
to heal,	ἰασιν (iasin)	2392: a healing	from iaomai
and signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
and wonders	τέρατα (terata)	5059: a wonder, marvel	a prim. word
take place	γίνεσθαι (ginesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the name	ὄνόματος (onomatos)	3686: a name, authority, cause	a prim. word
of Your holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
servant	παιδός (paidos)	3816: a child, boy, youth	a prim. word
Jesus."	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χείρα **noun - accusative singular feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εκτείνειν **verb - present active infinitive**
ekteino ek-ti'-no: to extend -- cast, put forth, stretch forth (out).

σε **personal pronoun - second person accusative singular**
se seh: thee -- thee, thou, thy house.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιασίν **noun - accusative singular feminine**
iasis ee'-as-is: curing (the act) -- cure, heal(-ing).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημεία **noun - nominative plural neuter**
semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τέρατα **noun - nominative plural neuter**
teras ter'-as: a prodigy or omen -- wonder.

γινεσθαι **verb - present middle or passive deponent infinitive**
ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δια **preposition**
dia dee-ah': through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματος **noun - genitive singular neuter**
onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιου **adjective - genitive singular masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

παιδος **noun - genitive singular masculine**

pais **paheee**: child, maid(-en), (man) servant, son, young man.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 4:31 .

.	Greek	Strong's	Origin
And when they had prayed,	δεηθέντων (deēthentōn)	1189a: to want, entreat	a form of deó
the place	τόπος (topos)	5117: a place	a prim. word
where	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
they had gathered together	συνηγμένοι (sunēgmenoi)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
was shaken,	ἐσαλεύθη (esaleuthē)	4531: to agitate, shake, by ext. to cast down	from salos
and they were all	ἅπαντες (apantes)	537a: all, the whole	from alpha (as a cop. prefix) and pas
filled		4092a: to fill full of	perhaps from a prim. root ple
with the Holy	ἀγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

and [began] to speak	ἐλάλουν (elaloun)	2980: to talk	from lalos (talkative)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
with boldness.	παρρησίας (parrēσίας)	3954: freedom of speech, confidence	from pas and rhésis (speech)

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεηθεντων verb - aorist passive deponent participle - genitive plural masculine

deomai deh'-om-ahée: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εσαλευθη verb - aorist passive indicative - third person singular

saleuo sal-yoo'-o: to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite -- move, shake (together), which can(-not) be shaken, stir up.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπος noun - nominative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

εν preposition

en en: in, at, (up-)on, by, etc.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ησαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συνηγμένοι verb - perfect passive participle - nominative plural masculine

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επλησθησαν verb - aorist passive indicative - third person

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

απαντες adjective - nominative plural masculine

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιου adjective - genitive singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαλουν verb - imperfect active indicative - third person

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

παρρησίας noun - genitive singular feminine

parrhesia par-rhay-see'-ah: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

Acts 4:32 .

.	Greek	Strong's	Origin
And the congregation	πλήθους (plēthous)	4128: a great number	from plēthó (to be full)
of those	Τοῦ (tou)	3588: the	the def. art.
who believed	πιστευσάντων (pisteusantōn)	4100: to believe, entrust	from pistis
were of one	μία (mia)	1520: one	a primary number
heart	καρδία (kardia)	2588: heart	a prim. word
and soul;	ψυχὴ (psuchē)	5590: breath, the soul	of uncertain origin
and not one	εἷς (eis)	1520: one	a primary number
[of them] claimed	ἔλεγεν (elegen)	3004: to say	a prim. verb
that anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
belonging	ὑπαρχόντων (uparchontōn)	5225: to begin, to be ready or at hand, to be	from hupo and archó
to him was his own,	ἴδιον	2398: one's own, distinct	a prim. word

	(idion)		
but all things		3956: all, every	a prim. word
were common property	κοινά (koina)	2839: common	from sun
to them.			

KJV Lexicon

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πληθους **noun - genitive singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευσαντων **verb - aorist active participle - genitive plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια **noun - nominative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by

analogy) the middle -- (+ broken-)heart(-ed).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχη noun - nominative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

μια adjective - nominative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδε adverb

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπαρχοντων verb - present active participle - genitive plural neuter

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ελεγεν verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ιδιον adjective - accusative singular masculine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

εἶναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ἀλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ἦν verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αὐτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἅπαντα adjective - nominative plural neuter

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

κοινὰ adjective - nominative plural neuter

koinos koy-nos': common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

Acts 4:33 .

.	Greek	Strong's	Origin
And with great	μεγάλη (megalē)	3173: great	a prim. word
power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
the apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
were giving	ἠπεδίδουν (apedidoun)	591: to give up, give back, return, restore	from apo and didómi
testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
to the resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsou)	three other Isr.	
and abundant	μεγάλη (megalē)	3173: great	a prim. word
grace	χάρις (charis)	5485: grace, kindness	a prim. word
was upon them all.	πάντας (pantas)	3956: all, every	a prim. word

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεγαλη adjective - dative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

δυναμει noun - dative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

απεδιδουν verb - imperfect active indicative - third person

apodidomi ap-od-ee'd'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυριον noun - accusative singular neuter

marturion mar-too'-ree-on: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοι noun - nominative plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a

commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστασεως **noun - genitive singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

μεγαλη **adjective - nominative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

Acts 4:34 .

.	Greek	Strong's	Origin
For there was not a needy	ἐνδεής (endeēs)	1729b: in want, needy	from endeó (to fall short, be wanting or lacking); from en and deó
person	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them, for all who	ὅσοι (osoi)	3745: how much, how many	from hos,
were owners	κτήτορες (ktētores)	2935: a possessor	from ktaomai
of land	χωρίων (chōriōn)	5564: a place, property	dim. of chóra
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
houses	οἰκιῶν (oikiōn)	3614: a house, dwelling	from oikos
would sell	πωλοῦντες (pōlountes)	4453: to exchange or barter, to sell	a prim. word
them and bring	ἔφερον (epheron)	5342: to bear, carry, bring forth	a prim. word
the proceeds	τιμὰς (timas)	5092: a valuing, a price	akin to tió (to value, honor)
of the sales	πιπρασκομένων (pipraskomenōn)	4097: to sell	from pernémi (to export for sale)

KJV Lexicon

ουδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ενδεης **adjective - nominative singular masculine**

endees en-deh-ace': deficient in -- lacking.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

υπηρχεν **verb - imperfect active indicative - third person singular**

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

εν **preposition**

en en: in, at, (up-)on, by, etc.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οσοι **correlative pronoun - nominative plural masculine**

hosos hos'-os: as (much, great, long, etc.) as

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

κτητορες **noun - nominative plural masculine**

ktetor ktay'-tore: an owner -- possessor.

χωριων **noun - genitive plural neuter**

chorion kho-ree'-on: a spot or plot of ground -- field, land, parcel of ground, place, possession.

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

οικιων **noun - genitive plural feminine**

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

υπηρχον **verb - imperfect active indicative - third person**
huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

πωλουντες **verb - present active participle - nominative plural masculine**
poleo po-leh'-o: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

εφερον **verb - imperfect active indicative - third person**
phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

τας **definite article - accusative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμας **noun - accusative plural feminine**
time tee-may': a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιπρασκομενων **verb - present passive participle - genitive plural masculine**
piprasko pip-ras'-ko: to traffic (by travelling), i.e. dispose of as merchandise or into slavery -- sell.

Acts 4:35 .

.	Greek	Strong's	Origin
and lay	ἐτίθουν (etithoun)	5087: to place, lay, set	from a prim. root the-
them at the apostles'	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō
feet,	πόδας (podas)	4228: a foot	a prim. word
and they would be distributed	διεδίδετο (diedideto)	1239: to hand over, distribute	from dia and didōmi
to each	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
as any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
need.	χρεῖαν (chreian)	5532: need, business	akin to chraomai

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετιθουν verb - imperfect active indicative - third person

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων noun - genitive plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

διεδιδοτο verb - imperfect passive indicative - third person singular

diadidomai dee-ad-id'-o-mee: to give throughout a crowd, i.e. deal out; also to deliver over (as to a successor) -- (make) distribute(-ion), divide, give.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΚΑΣΤΩ adjective - dative singular masculine hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.
καθοτι adverb kathoti kath-ot'-ee: according to which certain thing, i.e. as far (or inasmuch) as -- (according, forasmuch) as, because (that).
αν particle an an: denoting a supposition, wish, possibility or uncertainty
τις indefinite pronoun - nominative singular masculine tis tis: some or any person or object
χρεια noun - accusative singular feminine chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.
ΕΙΧΕΝ verb - imperfect active indicative - third person singular echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Acts 4:36 .

.	Greek	Strong's	Origin
Now Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
a Levite	Λευίτης (leuitēs)	3019: a Levite, a desc. of Levi	from Leui
of Cyprian	Κύπριος (kuprios)	2953: of Cyprus	from Kupros
birth,	γένει (genei)	1085: family, offspring	from ginomai
who was also called	ἐπικληθεὶς (epiklētheis)	1941: to call upon	from epi and kaleó
Barnabas	Βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
by the apostles	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló

(which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
translated	μεθερμηνευόμενον (methermēneuomenon)	3177: to translate, to interpret	from meta and hermēneuó
means		1510: I exist, I am	a prol. form of a prim. and defective verb
Son	υἱός (uios)	5207: a son	a prim. word
of Encouragement),	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó

KJV Lexicon

Ἰωσῆς **noun - nominative singular masculine**

loses ee-o-sace': Joses, the name of two Israelites -- Joses.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπικληθεὶς **verb - aorist passive participle - nominative singular masculine**

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

βαρναβας **noun - nominative singular masculine**

Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων **noun - genitive plural masculine**
apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ο **relative pronoun - nominative singular neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

μεθερμηνευομενον **verb - present passive participle - nominative singular neuter**
methermeneuo **meth-er-mane-yoo'-o**: to explain over, i.e. translate -- (by) interpret(-ation).

υιος **noun - nominative singular masculine**
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

παρακλησεως **noun - genitive singular feminine**
paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

λευιτης **noun - nominative singular masculine**
Leuites **lyoo-ee'-tace**: a Levite, i.e. descendant of Levi -- Levite.

κυπριος **noun - nominative singular masculine**
Kuprios **koo'-pree-os**: a Cyprian (Cypriot), i.e. inhabitant of Cyprus -- of Cyprus.

τω **definite article - dative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενει **noun - dative singular neuter**
genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

Acts 4:37 .

.	Greek	Strong's	Origin
and who owned	ὑπάρχοντος (uparchontos)	5225: to begin, to be ready or at hand, to be	from hupo and archó
a tract of land,	ἀγροῦ (agrou)	68: a field, the country	a prim. word
sold	πωλήσας	4453: to exchange or barter,	a prim. word

	(pōlēsas)	to sell	
it and brought	ἤνεγκεν (ēnenken)	5342: to bear, carry, bring forth	a prim. word
the money	χρῆμα (chrēma)	5536: a thing that one uses or needs	from chraomai
and laid	ἔθηκεν (ethēken)	5087: to place, lay, set	from a prim. root the-
it at the apostles'	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō
feet.	πόδας (podas)	4228: a foot	a prim. word

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υπαρχοντος **verb - present active participle - genitive singular masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγρου **noun - genitive singular masculine**

agros **ag-ros'**: a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

πωλησας **verb - aorist active participle - nominative singular masculine**

poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

ηνεγκεν **verb - aorist active indicative - third person singular**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρημα **noun - accusative singular neuter**

chrema khray'-mah: something useful or needed, i.e. wealth, price -- money, riches.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθηκεν verb - aorist active indicative - third person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων noun - genitive plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

Acts 5:1 .

.	Greek	Strong's	Origin
But a man	ἄνθρωπος (anēr)	435: a man	a prim. word
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Ananias,	Ἀνανίας (anania)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
with his wife	γυναικὶ (gunaiki)	1135: a woman	a prim. word
Sapphira,	Σαπφίρη (sapphirē)	4551: Sapphira, a Christian woman	of Aramaic origin, cf. sappir

sold	ἐπώλησεν (epōlēsen)	4453: to exchange or barter, to sell	a prim. word
a piece of property,	κτῆμα (ktēma)	2933: a possession	from ktaomai

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ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ανανias **noun - nominative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

σαπφειρη **noun - dative singular feminine**

Sappheire **sap-fi'-ray**: Sapphire, an Israelitess -- Sapphira.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικι **noun - dative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

επωλησεν **verb - aorist active indicative - third person singular**

poleo po-leh'-o: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

κτημα noun - accusative singular neuter

ktema ktay'-mah: an acquirement, i.e. estate -- possession.

Acts 5:2 .

.	Greek	Strong's	Origin
and kept back	ἐνοσφίσατο (enosphisato)	3557: to abandon, to set apart	from nosphi (apart)
[some] of the price	τιμῆς (timēs)	5092: a valuing, a price	akin to tió (to value, honor)
for himself, with his wife's	γυναικός (gunaikos)	1135: a woman	a prim. word
full knowledge,		4924a: to share the knowledge of	from sun and oida
and bringing	ἐνέγκας (enenkas)	5342: to bear, carry, bring forth	a prim. word
a portion	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
of it, he laid	ἔθηκεν (ethēken)	5087: to place, lay, set	from a prim. root the-
it at the apostles'	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló
feet.	πόδας (podas)	4228: a foot	a prim. word

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενοσφισατο **verb - aorist middle indicative - third person singular**
nosphizomai **nos-fid'-zom-ahee**: to sequester for oneself, i.e. embezzle -- keep back, purloin.

απο **preposition**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμης **noun - genitive singular feminine**
time tee-may': a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

συνειδουιας **verb - perfect active participle - genitive singular feminine**
suneido soon-i'-do: to consider, know, be privy, be ware of.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικος **noun - genitive singular feminine**
gune goo-nay': a woman; specially, a wife -- wife, woman.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενεγκας **verb - aorist active participle - nominative singular masculine**
phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

μερος **noun - accusative singular neuter**
meros mer'-os: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

τι **indefinite pronoun - accusative singular neuter**
tis tis: some or any person or object

para par-ah' :	παρά preposition
near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with	
ho ho :	τους definite article - accusative plural masculine
the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
pous pooce :	ποδας noun - accusative plural masculine
a foot (figuratively or literally) -- foot(-stool).	
ho ho :	των definite article - genitive plural masculine
the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
apostolos ap-os'-tol-os :	αποστολων noun - genitive plural masculine
a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.	
tithemi tith'-ay-mee :	εθηκεν verb - aorist active indicative - third person singular
advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.	

Acts 5:3 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said,		3004: to say	a prim. verb
"Ananias,	Ἀνανία (anania)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
has Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
filled	ἐπλήρωσεν (eplērōsen)	4137: to make full, to complete	from plérēs
your heart	καρδίαν	2588: heart	a prim. word

	(kardian)		
to lie	ψεύσασθαι (pseusasthai)	5574: to lie	from a root pseud-
to the Holy		40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
and to keep back	νοσφίσασθαι (nosphisasthai)	3557: to abandon, to set apart	from nosphi (apart)
[some] of the price	τιμῆς (timēs)	5092: a valuing, a price	akin to tió (to value, honor)
of the land?	χωρίου (chōriou)	5564: a place, property	dim. of chóra

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ΑΝΑΝΙΑ **noun - vocative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΙ **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

επληρωσεν **verb - aorist active indicative - third person singular**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σατανας **noun - nominative singular masculine**

Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιαν **noun - accusative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ψευσασθαι **verb - aorist middle deponent middle or passive deponent**

pseudomai **psyoo'-dom-ahee**: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - accusative singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - accusative singular neuter**

hagion **hag'-ee-on**: a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νοσφισασθαι **verb - aorist middle middle or passive deponent**

nosphizomai **nos-fid'-zom-ahee**: to sequester for oneself, i.e. embezzle -- keep back, purloin.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμης **noun - genitive singular feminine**

time **tee-may'**: a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωριου **noun - genitive singular neuter**

chorion **kho-ree'-on**: a spot or plot of ground -- field, land, parcel of ground, place, possession.

Acts 5:4 .

.	Greek	Strong's	Origin
"While it remained	μένον (menon)	3306: to stay, abide, remain	a prim. verb
[unsold], did it not remain	ἔμενεν (emenen)	3306: to stay, abide, remain	a prim. verb
your own? And after it was sold,	πραθέν (prathen)	4097: to sell	from pernémi (to export for sale)
was it not under	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
your control?	ἐξουσία (exousia)	1849: power to act, authority	from exesti
Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is it that you have	ἔθου	5087: to place, lay, set	from a prim. root the-

conceived	(ethou)		
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
deed	πραῖγμα (pragma)	4229: a deed, a matter	from prassó
in your heart?	καρδίᾱ (kardia)	2588: heart	a prim. word
You have not lied	ἐψεύσω (epseusō)	5574: to lie	from a root pseud-
to men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
but to God."	θεῷ (theō)	2316: God, a god	of uncertain origin

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οὐχι **particle - interrogative**
ouchi oo-khee': not indeed -- nay, not.

μενον **verb - present active participle - nominative singular neuter**
meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

σοι **personal pronoun - second person dative singular**
soi soy: to thee -- thee, thine own, thou, thy.

εμενεν **verb - imperfect active indicative - third person singular**
meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πραθεν **verb - aorist passive participle - nominative singular neuter**
piprasko pip-ras'-ko: to traffic (by travelling), i.e. dispose of as merchandise or into slavery -- sell.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ση possessive pronoun - second person dative singular feminine

sos sos: thine -- thine (own), thy (friend).

εξουσια noun - dative singular feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

υπηρχεν verb - imperfect active indicative - third person singular

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εθου verb - second aorist middle indicative - second person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - dative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραγμα **noun - accusative singular neuter**
pragma **prag'-mah**: a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

τοῦτο **demonstrative pronoun - accusative singular neuter**
touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

οὐκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἔψευσω **verb - aorist middle deponent indicative - second person singular**
pseudomai **psyoo'-dom-ahee**: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

ἀνθρώποις **noun - dative plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ἀλλὰ **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τῷ **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεῷ **noun - dative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 5:5 .

.	Greek	Strong's	Origin
And as he heard	ἀκούων (akouōn)	191: to hear, listen	from a prim. word mean. hearing
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words,	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
Ananias	Ἀνανίας (ananias)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah

fell down	πεσῶν (pesōn)	4098: to fall	from a redupl. of the prim. root pet
and breathed his last;	ἐξέψυξεν (exepsuxen)	1634: to expire, breathe one's last	from ek and psuchó
and great	μέγας (megas)	3173: great	a prim. word
fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all	πάντας (pantas)	3956: all, every	a prim. word
who heard	ἀκούοντας (akouontas)	191: to hear, listen	from a prim. word mean. hearing
of it.			

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ἀκουῶν **verb - present active participle - nominative singular masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανανίας **noun - nominative singular masculine**

Ananias an-an-ee'-as: Ananias, the name of three Israelites -- Ananias.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογους **noun - accusative plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τούτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce** : these (persons, as objective of verb or preposition) -- such, them, these, this.

πτεσων **verb - second aorist active participle - nominative singular masculine**

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

ἐξεψυξεν **verb - aorist active indicative - third person singular**

ekpsucho **ek-psoo'-kho**: to expire -- give (yield) up the ghost.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγένετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

φοβος **noun - nominative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

μεγας **adjective - nominative singular masculine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ἐπι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουοντας verb - present active participle - accusative plural masculine
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ταυτα demonstrative pronoun - accusative plural neuter
tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

Acts 5:6 .

.	Greek	Strong's	Origin
The young men	νεώτεροι (neōteroi)	3501b: young, new	a prim. word
got	ἀναστάντες (anastantes)	450: to raise up, to rise	from ana and histémi
up and covered	συνέστειλαν (sunesteilan)	4958: to draw together, hence wrap up	from sun and stelló
him up, and after carrying	ἐξενέγκαντες (exenenkantes)	1627: to carry out, bring forth	from ek and pheró
him out, they buried	ἐθαψαν (ethapsan)	2290: to bury	from a prim. root
him.			

KJV Lexicon

ανασταντες verb - second aorist active participle - nominative plural masculine
anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

νεώτεροι **adjective - nominative plural masculine - comparative or contracted**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

συνεστειλαν **verb - aorist active indicative - third person**

sustello **soos-tel'-lo**: to send (draw) together, i.e. enwrap (enshroud a corpse for burial), contract (an interval) -- short, wind up.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξενεγκαντες **verb - aorist active participle - nominative plural masculine**

ekphero **ek-fer'-o**: to bear out -- bear, bring forth, carry forth (out).

εθαψαν **verb - aorist active indicative - third person**

thapto **thap'-to**: to celebrate funeral rites, i.e. inter -- bury.

Acts 5:7 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there elapsed	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
an interval	διάστημα (diastēma)	1292: an interval	from diistēmi
of about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
three	τριῶν (triōn)	5140: three	a prim. cardinal number
hours,	ὥρῶν (ōrōn)	5610: a time or period, an hour	a prim. word
and his wife	γυνή (gunē)	1135: a woman	a prim. word

came	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
in, not knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
what had happened.	γεγονός (gegonos)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ωρων **noun - genitive plural feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

τριων **adjective - genitive plural feminine**

treis **trice**: three -- three.

διαστημα **noun - nominative singular neuter**

diastema **dee-as'-tay-mah**: an interval -- space.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ειδουα verb - perfect active participle - nominative singular feminine

eido i'-do: to see; by implication, (in the perfect tense only) to know

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγονος verb - second perfect active participle - accusative singular neuter

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εισηλθεν verb - second aorist active indicative - third person singular

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

Acts 5:8 .

.	Greek	Strong's	Origin
And Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
responded	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
to her, "Tell		3004: to say	a prim. verb
me whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you sold	ἀπέδοσθε (apedosথে)	591: to give up, give back, return, restore	from apo and didómi
the land	χωρίον (chōrion)	5564: a place, property	dim. of chóra
for such	τοσούτου (tosoutou)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,

and such a price?"	ΤΟΣΟΥΤΟΥ (tosoutou)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
And she said,		3004: to say	a prim. verb
"Yes,	ΝΑΪ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
that was the price."		5118: so great, so much, pl. so many	from tosos (so much) and houtos,

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ειπε **verb - second aorist active middle - second person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΤΟΣΟΥΤΟΥ demonstrative pronoun - genitive singular neuter

tosoutos tos-oo'-tos: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωριον noun - accusative singular neuter

chorion kho-ree'-on: a spot or plot of ground -- field, land, parcel of ground, place, possession.

απεδοσθε verb - second aorist middle indicative - second person

apodidomi ap-od-eed'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

ΤΟΣΟΥΤΟΥ demonstrative pronoun - genitive singular neuter

tosoutos tos-oo'-tos: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

Acts 5:9 .

.	Greek	Strong's	Origin
Then	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
[said] to her, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

is it that you have agreed together	συνεφωνήθη (sunephōnēthē)	4856: to call out with, to be in harmony, generally to agree	from sumphónos
to put	πειράσαι (peirasai)	3985: to make proof of, to attempt, test, tempt	from peira
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
to the test?		3985: to make proof of, to attempt, test, tempt	from peira
Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the feet	πόδες (podes)	4228: a foot	a prim. word
of those	ὁ (o)	3588: the	the def. art.
who have buried	θαψάντων (thapsantōn)	2290: to bury	from a prim. root
your husband	ἄνδρα (andra)	435: a man	a prim. word
are at the door,	θύρα (thura)	2374: a door	a prim. word
and they will carry you out [as well]."	ἐξοίσουσιν (exoisousin)	1627: to carry out, bring forth	from ek and pheró

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συνεφωνηθη verb - aorist passive indicative - third person singular

sumphoneo soom-fo-neh'-o: to be harmonious, i.e. (figuratively) to accord (be suitable, concur) or stipulate (by compact) -- agree (together, with).

υμιν personal pronoun - second person dative plural

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

πειρασαι verb - aorist active middle or passive deponent

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιδου verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδες noun - nominative plural masculine
pous pooce: a foot (figuratively or literally) -- foot(-stool).

των definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαψαντων verb - aorist active participle - genitive plural masculine
thapto thap'-to: to celebrate funeral rites, i.e. inter -- bury.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρα noun - accusative singular masculine
aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

επι preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρα noun - dative singular feminine
thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκφοισουσιν verb - future active indicative - third person
ekphero ek-fer'-o: to bear out -- bear, bring forth, carry forth (out).

σε personal pronoun - second person accusative singular
se seh: thee -- thee, thou, thy house.

Acts 5:10 .

.	Greek	Strong's	Origin
And immediately	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
she fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
at his feet	πόδας (podas)	4228: a foot	a prim. word
and breathed her last,	ἐξέψυξεν (exepsuxen)	1634: to expire, breathe one's last	from ek and psuchó
and the young men	νεανίσκοι (neaniskoi)	3495: a young man, a youth	from neanias
came	εἰσελθόντες (eiselthontes)	1525: to go in (to), enter	from eis and erchomai
in and found	εὔρον (euron)	2147: to find	a prim. verb
her dead,	νεκρὰν (nekran)	3498: dead	a prim. word, the same as nekus (a dead body)
and they carried	ἐξενέγκαντες (exenenkantes)	1627: to carry out, bring forth	from ek and pheró
her out and buried	ἐθαψαν (ethapsan)	2290: to bury	from a prim. root
her beside	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
her husband.	ἄνδρα (andra)	435: a man	a prim. word

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ΕΠΤΕΣΕΝ **verb - second aorist active indicative - third person singular**

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παράχρημα **adverb**

parachrema **par-akh-ray'-mah**: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεψυξεν **verb - aorist active indicative - third person singular**

ekpsucho **ek-psoo'-kho**: to expire -- give (yield) up the ghost.

εισελθοντες **verb - second aorist active participle - nominative plural masculine**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεανισκοι **noun - nominative plural masculine**

neaniskos **neh-an-is'-kos**: a youth (under forty) -- young man.

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

νεκραν adjective - accusative singular feminine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξενεγκαντες verb - aorist active participle - nominative plural masculine

ekphero ek-fer'-o: to bear out -- bear, bring forth, carry forth (out).

εθαψαν verb - aorist active indicative - third person

thapto thap'-to: to celebrate funeral rites, i.e. inter -- bury.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρα noun - accusative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 5:11 .

.	Greek	Strong's	Origin
And great	μέγας (megas)	3173: great	a prim. word
fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
over	ἐφ' (eph)	1909: on, upon	a prim. preposition

the whole	ὅλην (olēn)	3650: whole, complete	a prim. word
church,	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
and over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all	πάντας (pantas)	3956: all, every	a prim. word
who heard	ἀκούοντας (akouontas)	191: to hear, listen	from a prim. word mean. hearing
of these things.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

φοβος noun - nominative singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

μεγας adjective - nominative singular masculine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ολην adjective - accusative singular feminine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially

(neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησίαν **noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

παντὰς **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τοὺς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀκουοντας **verb - present active participle - accusative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ταῦτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

Acts 5:12 .

.	Greek	Strong's	Origin
At the hands	χειρῶν (cheirōn)	5495: the hand	a prim. word
of the apostles	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō
many	πολλὰ (polla)	4183: much, many	a prim. word

signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
and wonders	τέρατα (terata)	5059: a wonder, marvel	a prim. word
were taking place	ἐγίνετο (egineto)	1096: to come into being, to happen, to become	from a prim. root gen-
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the people;	λαῶ (laō)	2992: the people	a prim. word
and they were all		3956: all, every	a prim. word
with one accord	ὁμοθυμαδὸν (omothumadon)	3661: with one mind	from the same as homou and thumos
in Solomon's	Σολομῶντος (solomōntos)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
portico.	Στοᾶ (stoa)	4745: a portico	a prim. word

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δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρων **noun - genitive plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων **noun - genitive plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

εγινετο **verb - imperfect middle or passive deponent indicative - third person singular**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

σημεια **noun - nominative plural neuter**

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τερατα **noun - nominative plural neuter**

teras ter'-as: a prodigy or omen -- wonder.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**

laos lah-os': a people -- people.

πολλα **adjective - nominative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ησαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ομοθυμαδον **adverb**

homothumadon hom-oth-oo-mad-on': unanimously -- with one accord (mind).

απαντες **adjective - nominative plural masculine**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοα **noun - dative singular feminine**

stoa **sto-ah'**: a colonnade or interior piazza -- porch.

σολομωντος **noun - genitive singular masculine**

Solomon **sol-om-one'**: Solomon (i.e. Shelomoh), the son of David -- Solomon.

Acts 5:13 .

.	Greek	Strong's	Origin
But none	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of the rest	λοιπῶν (loipōn)	3062: the rest, the remaining	from leipó
dared	ἐτόλμα (etolma)	5111: to have courage, to be bold	from tolma (boldness)
to associate	κολλᾶσθαι (kollasthai)	2853: to glue, unite	from kolla (glue)
with them; however,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
the people	λαός (laos)	2992: the people	a prim. word
held them in high esteem.	ἐμεγάλυνεν (emegalunen)	3170: to make or declare great	from megas

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των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λοιπων **adjective - genitive plural masculine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ετολμα **verb - imperfect active indicative - third person singular**

tolmao **tol-mah'-o**: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

κολλασθαι **verb - present passive middle or passive deponent**

kollao **kol-lah'-o**: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εμεγαλυνεν **verb - imperfect active indicative - third person singular**

megaluno **meg-al-oo'-no**: to make (or declare) great, i.e. increase or (figuratively) extol -- enlarge, magnify, shew great.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

Acts 5:14 .

.	Greek	Strong's	Origin
And all the more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
believers	πιστεύοντες (pisteuontes)	4100: to believe, entrust	from pistis
in the Lord,	κυρίῳ, (kuriō)	2962: lord, master	from kuros (authority)
multitudes	πλήθι (plēthē)	4128: a great number	from plēthó (to be full)
of men	ἀνδρῶν (andrōn)	435: a man	a prim. word
and women,	γυναικῶν (gunaikōn)	1135: a woman	a prim. word
were constantly added	προσετίθεντο (prosetithento)	4369: to put to, add	from pros and tithēmi
to [their number],			

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μᾶλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσετίθεντο **verb - imperfect passive indicative - third person**

prostithemi **pros-tith'-ay-mee**: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

πιστεύοντες **verb - present active participle - nominative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

πληθη **noun - nominative plural neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

ανδρων **noun - genitive plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναικων **noun - genitive plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

Acts 5:15 .

.	Greek	Strong's	Origin
to such an extent	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that they even	καὶ (kai)	2532: and, even, also	a prim. conjunction
carried	ἐκφέρειν (ekpherein)	1627: to carry out, bring forth	from ek and pheró
the sick	ἀσθενεῖς (astheneis)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
out into the streets		4116: broad, subst. a street	a prim. word
and laid	τιθέναι (tithenai)	5087: to place, lay, set	from a prim. root the-
them on cots	κλιναρίων	2825a: a small couch	dim. of kliné

	(klinariōn)		
and pallets,	κραβάττων (krabattōn)	2895: a camp bed	of Macedonian origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when Peter	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
came	ἐρχομένου (erchomenou)	2064: to come, go	a prim. verb
by at least	κἄν (kan)	2579: and if	from kai and ean
his shadow	σκία (skia)	4639: shadow	a prim. word
might fall	ἐπισκιάσει (episkiasei)	1982: to overshadow	from epi and skia
on any one	τινὶ (tini)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of them.			

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ὥστε **conjunction**

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλατειας **noun - accusative plural feminine**

plateia **plat-i'-ah**: a wide plat or place, i.e. open square -- street.

εκφερειν **verb - present active infinitive**

ekphero **ek-fer'-o**: to bear out -- bear, bring forth, carry forth (out).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενεις **adjective - accusative plural masculine**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τιθεναι **verb - present active infinitive**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

κλινων **noun - genitive plural feminine**

kline **klee'-nay**: a couch (for sleep, sickness, sitting or eating) -- bed, table.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κραββατων **noun - genitive plural masculine**

krabbatos **krab'-bat-os**: a mattress -- bed.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ερχομενου **verb - present middle or passive deponent participle - genitive singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

πετρου **noun - genitive singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

καν **conditional - contracted form**

kan **kan**: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

η	definite article - nominative singular feminine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σκια	noun - nominative singular feminine
skia skee'-ah:	shade or a shadow (literally or figuratively (darkness of error or an adumbration) -- shadow.
ἐπισκίαση	verb - aorist active subjunctive - third person singular
episkiazo ep-ee-skee-ad'-zo:	to cast a shade upon, i.e. (by analogy) to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence -- overshadow.
τις	indefinite pronoun - dative singular masculine
tis tis:	some or any person or object
αὐτῶν	personal pronoun - genitive plural masculine
autos ow-tos':	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 5:16 .

.	Greek	Strong's	Origin
Also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the people	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
from the cities	πόλεων (poleōn)	4172: a city	a prim. word
in the vicinity	πέριξ (perix)	4038: (all) around	adverb from peri
of Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
were coming together,	συνήρχετο (sunērchetō)	4905: to come together, by ext. to accompany	from sun and erchomai
bringing	φέροντες (pherontes)	5342: to bear, carry, bring forth	a prim. word
people who were sick	ἀσθενεῖς (astheneis)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)

or	καὶ (kai)	2532: and, even, also	a prim. conjunction
afflicted	ὀχλουμένους (ochloumenous)	3791: to disturb, trouble	from ochlos
with unclean	ἁκαθάρτων (akathartōn)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits,	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó
and they were all	ἅπαντες (apantes)	537a: all, the whole	from alpha (as a cop. prefix) and pas
being healed.	ἐθεραπεύοντο (etherapeuonto)	2323: to serve, cure	from therapón

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συνηρχετο **verb - imperfect middle or passive deponent indicative - third person singular**
sunerchomai soon-er'-khom-ahee: to convene, depart in company with, associate with, or
(specially), cohabit (conjugally)

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

πληθος noun - nominative singular neuter

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company,
multitude.

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

περιξ **adverb**

perix **per'-ix**: all around, i.e. (as an adjective) circumjacent -- round about.

πολεων **noun - genitive plural feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

φεροντες **verb - present active participle - nominative plural masculine**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

ασθενεις **adjective - accusative plural masculine**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οχλουμενους **verb - present passive participle - accusative plural masculine**

ochleo **okh-leh'-o**: to mob, i.e. (by implication) to harass -- vex.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

πνευματων **noun - genitive plural neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ακαθαρτων **adjective - genitive plural neuter**

akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εθεραπευοντο **verb - imperfect passive indicative - third person**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

απαντες **adjective - nominative plural masculine**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

Acts 5:17 .

.	Greek	Strong's	Origin
But the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
rose	Ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up, along	καὶ (kai)	2532: and, even, also	a prim. conjunction
with all	πάντες (pantes)	3956: all, every	a prim. word
his associates	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
(that is the sect	αἵρεσις (airesis)	139: choice, opinion	from haireó
of the Sadducees),	Σαδδουκαίων (saddoukaiōn)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq
and they were filled		4092a: to fill full of	perhaps from a prim. root ple
with jealousy.	ζήλου (zēlou)	2205b: zeal, jealousy	probably from zeó

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αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεus noun - nominative singular masculine

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες adjective - nominative plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν preposition

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουσα verb - present participle - nominative singular feminine

on **oan**: being -- be, come, have.

αιρεσις noun - nominative singular feminine

hairesis **hah'-ee-res-is**: a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαδδουκαιων noun - genitive plural masculine

Saddoukaios **sad-doo-kah'-yos**: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

επλησθησαν verb - aorist passive indicative - third person

pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

ζηλου noun - genitive singular masculine

zelos dzay'-los: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

Acts 5:18 .

.	Greek	Strong's	Origin
They laid	ἐπέβαλον (epebalon)	1911: to throw over, to throw oneself	from epi and balló
hands	χειρας (cheiras)	5495: the hand	a prim. word
on the apostles	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
and put	ἔθεντο (ethento)	5087: to place, lay, set	from a prim. root the-
them in a public	δημοσία (dēmosia)	1219: public	from démos
jail.	τηρήσει (tērēsei)	5084: a watching, hence imprisonment, a keeping	from téreo

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επεβαλον verb - second aorist active indicative - third person

epiballo ep-ee-bal'-lo: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αὐτῶν **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀποστόλους **noun - accusative plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐθέντο **verb - second aorist middle indicative - third person**

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

αὐτοὺς **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τηρησεί **noun - dative singular feminine**

teresis tay'-ray-sis: a watching, i.e. (figuratively) observance, or (concretely) a prison -- hold.

δημοσία **adjective - dative singular feminine**

demosios day-mos'ee-os: public; (feminine singular dative case as adverb) in public -- common, openly, publicly.

Acts 5:19 .

■			
.	Greek	Strong's	Origin
But during	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

the night	νυκτός (nuktos)	3571: night, by night	a prim. word
an angel	Ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
opened	ἡνοίξεν (ēnoixen)	455: to open	from ana and oigó (to open)
the gates	θύρας (thuras)	2374: a door	a prim. word
of the prison,	φυλακῆς (phulakēs)	5438: a guarding, guard, watch	from phulassó
and taking	ἐξαγαγών (exagagōn)	1806: to lead out	from ek and agó
them out he said,		3004: to say	a prim. verb

KJV Lexicon

ἄγγελος **noun - nominative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κυρίου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

νυκτος noun - genitive singular feminine

nux noox: night -- (mid-)night.

ανοιξεν verb - aorist active indicative - third person singular

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρας noun - accusative plural feminine

thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακης noun - genitive singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

εξαγαγων verb - second aorist active participle - nominative singular masculine

exago ex-ag'-o: to lead forth -- bring forth (out), fetch (lead) out.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

Acts 5:20 .

.	Greek	Strong's	Origin
"Go,	πορεύεσθε (poreuesthe)	4198: to go	from poros (a ford, passage)

stand	σταθέντες (stathentes)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and speak	λαλεῖτε (laleite)	2980: to talk	from lalos (talkative)
to the people	λαῶ (laō)	2992: the people	a prim. word
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
the whole	πάντα (panta)	3956: all, every	a prim. word
message	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
of this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Life."	ζωῆς (zōēs)	2222: life	from zaó

KJV Lexicon

πορεύεσθε **verb - present middle or passive deponent imperative - second person**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σταθεντες **verb - aorist passive participle - nominative plural masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

λαλειτε **verb - present active imperative - second person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**

laos **lah-os'**: a people -- people.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωης **noun - genitive singular feminine**

zoe **dzo-ay'**: life -- life(-time).

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 5:21 .

.	Greek	Strong's	Origin
Upon hearing	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], they entered	εἰσῆλθον	1525: to go in (to), enter	from eis and erchomai

	(eisēlthon)		
into the temple		2413: sacred, a sacred thing, a temple	a prim. word
about	ὑπὸ (upo)	5259: by, under	a prim. preposition
daybreak	ὄρθρον (orthron)	3722: daybreak, dawn	a prim. word
and [began] to teach.	ἐδίδασκον (edidaskon)	1321: to teach	a redupl. caus. form of daó (to learn)
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
and his associates	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
came,		1525: to go in (to), enter	from eis and erchomai
they called	συνεκάλεσαν (sunekalesan)	4779: to call together	from sun and kaleó
the Council	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
together,		4779: to call together	from sun and kaleó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
all	πάντας (pasan)	3956: all, every	a prim. word
the Senate	γερούσιαν (gerousian)	1087: a council of elders	from gerón
of the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of Israel,	Ἰσραὴλ	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

	(israēl)		
and sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
[orders] to the prison house	δεσμωτήριον (desmōtērion)	1201: a prison	from desmos and -tērion (suff. denoting place)
for them to be brought.	ἀχθῆναι (achthēnai)	71: to lead, bring, carry	a prim. verb

KJV Lexicon

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εισηλθον **verb - second aorist active indicative - third person**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορθρον **noun - accusative singular masculine**

orthros **or'-thros**: dawn (as sun-rise, rising of light); by extension, morn -- early in the morning.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον **noun - accusative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδιδασκον **verb - imperfect active indicative - third person**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

παραγενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερευσ **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

συνεκαλεσαν **verb - aorist active indicative - third person**

sugkaleo **soong-kal-eh'-o**: to convoke -- call together.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

συνεδριον noun - accusative singular neuter

sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασαν adjective - accusative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γερουσιαν noun - accusative singular feminine

gerousia gher-oo-see'-ah: the eldership, i.e. (collectively) the Jewish Sanhedrin -- senate.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιων noun - genitive plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ισραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεστειλαν verb - aorist active indicative - third person

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμωτηριον noun - accusative singular neuter

desmoterion des-mo-tay'-ree-on: a place of bondage, i.e. a dungeon -- prison.

αχθηναι **verb - aorist passive middle or passive deponent**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 5:22 .

.	Greek	Strong's	Origin
But the officers	ὑπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
who came	παραγενόμενοι (paragenomenoi)	3854: to be beside, to arrive	from para and ginomai
did not find	εὔρον (euron)	2147: to find	a prim. verb
them in the prison;	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
and they returned	ἀναστρέψαντες (anastrepsantes)	390: to overturn, turn back	from ana and strephó
and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
back,			

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οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υπηρεται noun - nominative plural masculine			
huperetes hoop-ay-ret'-ace: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.			
παραγενομενοι verb - second aorist middle deponent participle - nominative plural masculine			
paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.			
ουχ particle - nominative			
ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.			
ευρον verb - second aorist active indicative - third person			
heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.			
αυτους personal pronoun - accusative plural masculine			
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons			
εν preposition			
en en: in, at, (up-)on, by, etc.			
τη definite article - dative singular feminine			
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
φυλακη noun - dative singular feminine			
phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.			
αναστρεψαντες verb - aorist active participle - nominative plural masculine			
anastrepho an-as-tref'-o: to overturn; also to return; by implication, to busy oneself, i.e. remain, live -- abide, behave self, have conversation, live, overthrow, pass, return, be used.			
δε conjunction			
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).			
απηγγειλαν verb - aorist active indicative - third person			
apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.			

Acts 5:23 .

.	Greek	Strong's	Origin
saying,	λέγοντες	3004: to say	a prim. verb

	(legontes)		
"We found	εὑρομεν (euromen)	2147: to find	a prim. verb
the prison house	δεσμωτήριον (desmōtērion)	1201: a prison	from desmos and -tērion (suff. denoting place)
locked	κεκλεισμένον (kekleismenon)	2808: to shut	of uncertain origin
quite	πάση (pasē)	3956: all, every	a prim. word
securely	ἀσφαλεία (asphaleia)	803: certainty, security	from asphalés
and the guards	φύλακας (phulakas)	5441: a guard, keeper	from phulassó
standing	ἐστῶτας (estōtas)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
at the doors;	θυρῶν (thurōn)	2374: a door	a prim. word
but when we had opened	ἀνοίξαντες (anoixantes)	455: to open	from ana and oigó (to open)
up, we found	εὑρομεν (euromen)	2147: to find	a prim. verb
no one	οὐδένα (oudena)	3762: no one, none	from oude and heis
inside."	ἔσω (esō)	2080: within	adverb from eis

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λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

δεσμωτηριον noun - accusative singular neuter

desmoterion des-mo-tay'-ree-on: a place of bondage, i.e. a dungeon -- prison.

ευρομεν verb - second aorist active indicative - first person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

κεκλεισμενον verb - perfect passive participle - accusative singular neuter

kleio kli'-o: to close -- shut (up).

εν preposition

en en: in, at, (up-)on, by, etc.

παση adjective - dative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

ασφαλεια noun - dative singular feminine

asphaleia as-fal'-i-ah: security -- certainty, safety.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακας noun - accusative plural masculine

phulax foo'-lax: a watcher or sentry -- keeper.;

εστωτας verb - perfect active participle - accusative plural masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

των definite article - genitive plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρών **noun - genitive plural feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

ανοιξαντες **verb - aorist active participle - nominative plural masculine**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εσω **adverb**

eso **es'-o**: inside (as preposition or adjective) -- (with-)in(-ner, -to, -ward).

ουδενα **adjective - accusative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ευρομεν **verb - second aorist active indicative - first person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

Acts 5:24 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the captain	στρατηγός (stratēgos)	4755: a general, governor	from the same as strateuó and from agó
of the temple		2413: sacred, a sacred thing, a temple	a prim. word
[guard] and the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

words,	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
they were greatly perplexed	διηπόρουν (diēporoun)	1280: to be greatly perplexed or at a loss	from dia and aporeó
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
them as to what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
would come	γένοιτο (genoito)	1096: to come into being, to happen, to become	from a prim. root gen-
of this.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

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ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηκουσαν **verb - aorist active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογους **noun - accusative plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ΤΟΥΤΟΥΣ demonstrative pronoun - accusative plural masculine

toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them, these, this.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ιερευσ noun - nominative singular masculine

hiereus hee-er-yooce': a priest -- (high) priest.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατηγος noun - nominative singular masculine

strategos strat-ay-gos': a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερου noun - genitive singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις noun - nominative plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

διηπορουν verb - imperfect active indicative - third person

diaporeo dee-ap-or-eh'-o: to be thoroughly nonplussed -- (be in) doubt, be (much)

perplexed.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

γενοίτο verb - second aorist middle deponent passive deponent - third person singular

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

τοῦτο demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

Acts 5:25 .

.	Greek	Strong's	Origin
But someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
came	παράγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai
and reported	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
to them, "The men	ἄνδρες (andres)	435: a man	a prim. word
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you put	ἔθεσθε (ethesthe)	5087: to place, lay, set	from a prim. root the-

in prison	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
are standing	ἐστῶτες (estōtes)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
and teaching	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
the people!"	λαόν (laon)	2992: the people	a prim. word

KJV Lexicon

παραγενομενος **verb - second aorist middle deponent participle - nominative singular masculine**
 paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by
 implication, to appear publicly -- come, go, be present.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

απηγγειλεν verb - aorist active indicative - third person singular

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again),
 tell.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper
 personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as
 concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ους relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εθεσθε verb - second aorist middle indicative - second person

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακη noun - dative singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

εστωτες verb - perfect active participle - nominative plural masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδασκοντες verb - present active participle - nominative plural masculine

didasko did-as'-ko: to teach (in the same broad application) -- teach.

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**
laos lah-os': a people -- people.

Acts 5:26 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the captain	στρατηγός (stratēgos)	4755: a general, governor	from the same as strateuó and from agó
went along	ἀπελθών (apelthōn)	565: to go away, go after	from apo and erchomai
with the officers	ὑπηρέταις (upēretais)	5257: an underling, servant	from hupo and eretés (a rower)
and [proceeded] to bring	ἤγεν (ēgen)	71: to lead, bring, carry	a prim. verb
them [back] without	οὐ (ou)	3756: not, no	a prim. word
violence	βίας (bias)	970: strength, force	a prim. word
(for they were afraid	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
of the people,	λαὸν (laon)	2992: the people	a prim. word
that they might be stoned).	λιθασθῶσιν (lithasthōsin)	3034: to throw stones, to stone	from lithos

KJV Lexicon

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

απελθων **verb - second aorist active participle - nominative singular masculine**

aperchomai ap-erkh'-om-ahēe: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατηγος **noun - nominative singular masculine**

strategos strat-ay-gos': a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

συν **preposition**

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπηρεταις **noun - dative plural masculine**

huperetes hoop-ay-ret'-ace: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

ηγαγεν **verb - second aorist active indicative - third person singular**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

βιας **noun - genitive singular feminine**

bia bee'-ah: force -- violence.

εφοβουντο **verb - imperfect middle or passive deponent indicative - third person**
phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of,
 i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with
 other particles)

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
 idiom) -- the, this, that, one, he, she, it, etc.

λαον noun - accusative singular masculine
laos lah-os': a people -- people.

ινα conjunction
hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the
 intent (that), lest, so as, (so) that, (for) to.

μη particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,
 nor, (can-)not, nothing, that not, un(-taken), without.

λιθασθωσιν verb - aorist passive subjunctive - third person
lithazo lith-ad'-zo: to lapidate -- stone.

Acts 5:27 .

.	Greek	Strong's	Origin
When they had brought	Ἀγαγόντες (agagontes)	71: to lead, bring, carry	a prim. verb
them, they stood	ἔστησαν (estēsan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
them before	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Council.	συνεδρίῳ (sunedriō)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
The high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierews
questioned	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erótaó

them,

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αγαγοντες **verb - second aorist active participle - nominative plural masculine**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστησαν **verb - second aorist active indicative - third person**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριω **noun - dative singular neuter**

sunedrion **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηρωτησεν **verb - aorist active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεὺς **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

Acts 5:28 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"We gave	παρηγγείλαμεν (parēngeilamen)	3853: to transmit a message, to order	from para and aggeló
you strict orders	παραγγελία (parangelia)	3852: an instruction, a command	from paraggelló
not to continue teaching	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
name,	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
and yet,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
you have filled	πεπληρώκατε (peplērōkate)	4137: to make full, to complete	from plérés
Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
with your teaching	διδαχῆς (didachēs)	1322: doctrine, teaching	from didaskó
and intend	βούλεσθε (boulesthe)	1014: to will	a prim. verb
to bring	ἐπαγαγεῖν (epagagein)	1863: to bring upon	from epi and agó

this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man's	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
blood	αἷμα (aima)	129: blood	of uncertain origin
upon us."			

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λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ou particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

παγγελια **noun - dative singular feminine**

paraggelia par-ang-gel-ee'-ah: a mandate -- charge, command.

παρηγγειλαμεν **verb - aorist active indicative - first person**

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

διδασκειν **verb - present active infinitive**

didasko did-as'-ko: to teach (in the same broad application) -- teach.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

τουτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

πεπληρωκατε verb - perfect active indicative - second person

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδαχης noun - genitive singular feminine

didache did-akh-ay': instruction (the act or the matter) -- doctrine, hath been taught.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βουλεσθε verb - present middle or passive deponent indicative - second person

boulomai boo'-lom-ah-ee: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

επαγαγειν **verb - second aorist active middle or passive deponent**
epago **ep-ag'-o**: to superinduce, i.e. inflict (an evil), charge (a crime) -- bring upon.

εφ **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ημας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιμα **noun - accusative singular neuter**
haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τουτου **demonstrative pronoun - genitive singular masculine**
toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

Acts 5:29 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and the apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
answered,	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
"We must	δεῖ (dei)	1163: it is necessary	a form of deó
obey	πειθαρχεῖν	3980: to obey authority	from a comp. of peithó and archó

	(peitharchein)		
God	θεῶς (theō)	2316: God, a god	of uncertain origin
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
men.	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

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αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοι **noun - nominative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πειθαρχειν verb - present active infinitive			
peitharcheo pi-tharkh-eh'-o: to be persuaded by a ruler, i.e. (genitive case) to submit to authority; by analogy, to conform to advice -- hearken, obey (magistrates).			
δει verb - present impersonal active indicative - third person singular			
dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.			
θεω noun - dative singular masculine			
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).			
μαλλον adverb			
mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.			
η particle			
e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.			
ανθρωποις noun - dative plural masculine			
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.			

Acts 5:30 .

.	Greek	Strong's	Origin
"The God	θεὸς (theos)	2316: God, a god	of uncertain origin
of our fathers	πατέρων (paterōn)	3962: a father	a prim. word
raised	ἡγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
up Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you had put to death	διεχειρίσασθε (diecheirisasthe)	1315a: to have in hand, thus to lay hands on (violently)	from dia and cheirizó (to handle); from cheir

by hanging	κρεμάσαντες (kremasantes)	2910: to hang	from a prim. root krem-
Him on a cross.	ξύλου (xulou)	3586: wood	a prim. word

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερων **noun - genitive plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ηγειρεν **verb - aorist active indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

διεχειρισασθε **verb - aorist middle indicative - second person**

diacheirizomai **dee-akh-i-rid'-zom-ahee**: to handle thoroughly, i.e. lay violent hands upon --

kill, slay.

κρεμασσαντες **verb - aorist active participle - nominative plural masculine**
kremannumi **krem-an'-noo-mee**: to hang -- hang.

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ξυλου **noun - genitive singular neuter**

xulon xoo'-lon: timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

Acts 5:31 .

.	Greek	Strong's	Origin
"He is the one whom God	θεὸς (theos)	2316: God, a god	of uncertain origin
exalted	ὑψωσεν (upsōsen)	5312: to lift or raise up, to exalt, uplift	from hupsos
to His right hand	δεξιᾷ (dexia)	1188: the right hand or side	perhaps a prim. word
as a Prince	ἀρχηγὸν (archēgon)	747: founder, leader	from archó and hégeomai
and a Savior,	σωτήρα (sōtēra)	4990: a savior, deliverer	from sózó
to grant	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
repentance	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoéo
to Israel,	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
and forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
of sins.	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

KJV Lexicon

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αρχηγον **noun - accusative singular masculine**

archegos **ar-khay-gos'**: a chief leader -- author, captain, prince.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωτηρα **noun - accusative singular masculine**

soter **so-tare'**: a deliverer, i.e. God or Christ -- saviour.

υψωσεν **verb - aorist active indicative - third person singular**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεξια **adjective - dative singular feminine**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δουναι **verb - second aorist active middle or passive deponent**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μετανοίαν **noun - accusative singular feminine**
metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**
Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφεσις **noun - accusative singular feminine**
aphesis **af'-es-is**: freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

αμαρτιων **noun - genitive plural feminine**
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

Acts 5:32 .

.	Greek	Strong's	Origin
"And we are witnesses	μάρτυρες (martures)	3144: a witness	a prim. word
of these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
things;	ῥήματων (rēmatōn)	4487: a word, by impl. a matter	from a modified form of ereó
and [so is] the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
whom	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin

has given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to those	τῶν (tōn)	3588: the	the def. art.
who obey	πειθαρχοῦσιν (peitharchousin)	3980: to obey authority	from a comp. of peithó and archó
Him."			

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡμεῖς personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ἐσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

αὐτοῦ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μαρτυρεῖς noun - nominative plural masculine

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

τῶν definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ῥημάτων noun - genitive plural neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

τούτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον adjective - accusative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εδωκεν verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πειθαρχουσιν verb - present active participle - dative plural masculine

peitharcho pi-tharkh-eh'-o: to be persuaded by a ruler, i.e. (genitive case) to submit to authority; by analogy, to conform to advice -- hearken, obey (magistrates).

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 5:33 .

.	Greek	Strong's	Origin
But when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
this, they were cut to the quick	διεπρίοντο (dieprionto)	1282: to saw asunder, cut to the heart	from dia and the same as prizó
and intended	ἐβούλοντο (eboulonto)	1014: to will	a prim. verb
to kill	ἀνελεῖν (anelein)	337: to take up, take away, make an end	from ana and haireó
them.			

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουοντες **verb - present active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

διεπριοντο **verb - imperfect passive indicative - third person**

diaprio **dee-ap-ree'-o**: to saw asunder, i.e. (figuratively) to exasperate -- cut (to the heart).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβουλευοντο **verb - imperfect middle or passive deponent indicative - third person**
bouleuo **bool-yoo'-o**: to advise, i.e. (reflexively) deliberate, or (by implication) resolve --
consult, take counsel, determine, be minded, purpose.

ανελειν **verb - second aorist active middle or passive deponent**
anaireo **an-ahee-reh'-o**: to take up, i.e. adopt; by implication, to take away (violently), i.e.
abolish, murder -- put to death, kill, slay, take away, take up.

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

Acts 5:34 .

.	Greek	Strong's	Origin
But a Pharisee	Φαρισαῖος (pharisaios)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Gamaliel,	Γαμαλιήλ (gamaliēl)	1059: Gamaliel, a renowned teacher of the law	of Hebrew origin Gamliel
a teacher of the Law,	νομοδιδάσκαλος (nomodidaskalos)	3547: a teacher of the law	from nomos and didaskalos
respected	τίμιος (timios)	5093: valued, precious	from timé
by all	παντὶ (panti)	3956: all, every	a prim. word
the people,	λαῶ (laō)	2992: the people	a prim. word
stood	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up in the Council	συνεδρίῳ (sunedriō)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
and gave orders	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
to put	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word

the men	ἄνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
outside	ἔξω (exō)	1854: outside, without	from ek
for a short time.	βραχύ (brachu)	1024: short, little	a prim. word

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ἀναστὰς **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τῷ **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριῶ **noun - dative singular neuter**

sunedrion **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

φarisaios **noun - nominative singular masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ὀνοματί **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

γαμαλιήλ **proper noun**

Gamaliel **gam-al-ee-ale'**: Gamaliel (i.e. Gamliel), an Israelite -- Gamaliel.

νομοδιδασκαλος **noun - nominative singular masculine**
nomodidaskalos **nom-od-id-as'-kal-os**: an expounder of the (Jewish) law, i.e. a Rabbi -- doctor (teacher) of the law.

τιμιος **adjective - nominative singular masculine**
timios **tim'-ee-os**: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

παντι **adjective - dative singular masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**
laos **lah-os'**: a people -- people.

εκελευσεν **verb - aorist active indicative - third person singular**
keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

εξω **adverb**
exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

βραχυ **adjective - accusative singular neuter**
brachus **brakh-ooce'**: short (of time, place, quantity, or number) -- few words, little (space, while).

τι **indefinite pronoun - accusative singular neuter**
tis **tis**: some or any person or object

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολους **noun - accusative plural masculine**
apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ποιησαι **verb - aorist active middle or passive deponent**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Acts 5:35 .

.	Greek	Strong's	Origin
And he said		3004: to say	a prim. verb

to them, "Men	ἄνδρες (andres)	435: a man	a prim. word
of Israel,	Ἰσραηλῖται (israēlitai)	2475a: an Israelite	from Israēl
take care	προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you propose	μέλλετε (mellete)	3195: to be about to	a prim. verb
to do	πράσσειν (prassein)	4238: to do, practice	a prim. verb
with these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
men.	ἄνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΕ **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ΠΡΟΣ **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

ΑΥΤΟΥΣ **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανδρες noun - vocative plural masculine aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.
ισραηλιται noun - vocative plural masculine Israelites is-rah-ale-ee'-tace: an Israelite, i.e. descendant of Israel -- Israelite.
προσεχετε verb - present active imperative - second person prosecho pros-ekh'-o: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.
εαυτοις reflexive pronoun - third person dative plural masculine heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.
επι preposition epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
τοις definite article - dative plural masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ανθρωποις noun - dative plural masculine anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.
τούτοις demonstrative pronoun - dative plural masculine toutois too'-toice: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.
τι interrogative pronoun - accusative singular neuter tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.
μελλετε verb - present active indicative - second person mello mel'-lo: to intend, i.e. be about to be, do, or suffer something
πρασσειν verb - present active infinitive prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Acts 5:36 .

.	Greek	Strong's	Origin
"For some		3778: this	probably from a redupl. of ho,,

			used as a demonstrative pronoun
time	ἡμέρων (ēmerōn)	2250: day	a prim. word
ago	πρὸ (pro)	4253: before	a prim. preposition
Theudas	Θευδᾶς (theudas)	2333: Theudas, an Isr.	of uncertain origin
rose	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
up, claiming	λέγων (legōn)	3004: to say	a prim. verb
to be somebody,	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
and a group	ἀριθμὸς (arithmos)	706: a number	from a prim. root ari-
of about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
four hundred	τετρακοσίων (tetrakosiōn)	5071: four hundred	pl. cardinal number from tessares and hekatōn
men	ἀνδρῶν (andrōn)	435: a man	a prim. word
joined		4346a: to cause to lean against	from pros and klinó
up with him. But he was killed,	ἀνηρέθη (anērethē)	337: to take up, take away, make an end	from ana and haireó
and all	πάντες (pantes)	3956: all, every	a prim. word
who	ὅσοι (osoi)	3745: how much, how many	from hos,
followed	ἐπείθοντο (epeithonto)	3982: to persuade, to have confidence	a prim. verb
him were dispersed	διελύθησαν (dieluthēsan)	1262: to break up	from dia and luó

and came	ἐγένοντο (egenonto)	1096: to come into being, to happen, to become	from a prim. root gen-
to nothing.	οὐδέν (ouden)	3762: no one, none	from oude and heis

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προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τούτων demonstrative pronoun - genitive plural feminine

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερων noun - genitive plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ανεστη verb - second aorist active indicative - third person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

θευδας noun - nominative singular masculine

Theudas thyoo-das': Theudas, an Israelite -- Theudas.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ω **relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προσεκληθη **verb - aorist passive indicative - third person singular**

proskollao **pros-kol-lah'-o**: to glue to, i.e. (figuratively) to adhere -- cleave, join (self).

αριθμος **noun - nominative singular masculine**

arithmos **ar-ith-mos'**: a number (as reckoned up) -- number.

ανδρων **noun - genitive plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ωσει **adverb**

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

τετρακοσιων **adjective - genitive plural neuter**

tetrakosioi **tet-rak-os'-ee-oy, :** four hundred -- four hundred.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ανηρεθη **verb - aorist passive indicative - third person singular**

anaireo **an-ahee-reh'-o**: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

οσοι **correlative pronoun - nominative plural masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

επειθοντο **verb - imperfect passive indicative - third person**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διελυθησαν verb - aorist passive indicative - third person
dialuo dee-al-oo'-o: to dissolve utterly -- scatter.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενοντο verb - second aorist middle deponent indicative - third person
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

Acts 5:37 .

.	Greek	Strong's	Origin
"After	μετὰ (meta)	3326: with, among, after	a prim. preposition
this man,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
of Galilee	Γαλιλαῖος (galilaios)	1057: Galilean	from Galilaia
rose	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
up in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of the census	ἀπογραφῆς	582: a register, enrollment	from apographó

	(apographēs)		
and drew away	ἀπέστησεν (apestēsen)	868: to lead away, to depart from	from apo and histēmi
[some] people	λαὸν (laon)	2992: the people	a prim. word
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
him; he too	κακεῖνος (kakeinos)	2548: and that one	from kai and ekeinos
perished,	ἀπώλετο (apōleto)	622: to destroy, destroy utterly	from apo and same as olethros
and all	πάντες (pantes)	3956: all, every	a prim. word
those who	ὅσοι (osoi)	3745: how much, how many	from hos,
followed	ἐπείθοντο (epeithonto)	3982: to persuade, to have confidence	a prim. verb
him were scattered.	διεσκορπίσθησαν (dieskorpisthēsan)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizō

KJV Lexicon

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ΤΟΥΤΟΝ demonstrative pronoun - accusative singular masculine

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

ανεστη verb - second aorist active indicative - third person singular

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ιουδας **noun - nominative singular masculine**

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιος **noun - nominative singular masculine**

Galilaios gal-ee-lah'-yos: Galilean or belonging to Galilea -- Galilean, of Galilee.

εν **preposition**

en en: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απογραφης **noun - genitive singular feminine**

apographe ap-og-raf-ay': an enrollment; by implication, an assessment -- taxing.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεστησεν **verb - aorist active indicative - third person singular**

aphistemi af-is'-tay-mee: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

λαον **noun - accusative singular masculine**

laos lah-os': a people -- people.

ικανον **adjective - accusative singular masculine**

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

οπισω **adverb**

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper

personal pronoun) of the other persons

κακεινος **demonstrative pronoun - nominative singular masculine - comparative or contracted**
kakeinos **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

απωλετο **verb - second aorist middle indicative - third person singular**
apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες **adjective - nominative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

οσοι **correlative pronoun - nominative plural masculine**
hosos **hos'-os**: as (much, great, long, etc.) as

επειθοντο **verb - imperfect passive indicative - third person**
peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διασκορπισθησαν **verb - aorist passive indicative - third person**
diaskorpizo **dee-as-kor-pid'-zo**: to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander -- disperse, scatter (abroad), strew, waste.

Acts 5:38 .

.	Greek	Strong's	Origin
"So	καὶ (kai)	2532: and, even, also	a prim. conjunction
in the present case,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I say	λέγω (legō)	3004: to say	a prim. verb
to you, stay away	ἀπόστητε (apostēte)	868: to lead away, to depart from	from apo and histēmi

from these	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
and let them alone,	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiémi (to send)
for if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
plan	βουλὴ (boulē)	1012: counsel	from boulomai
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
action	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
is of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
it will be overthrown;	καταλυθήσεται (kataluthēsetai)	2647: to destroy, overthrow	from kata and luó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

vuv adverb

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αποστητε **verb - second aorist active middle - second person**

aphistemi **af-is'-tay-mee**: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τουτων **demonstrative pronoun - genitive plural masculine**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εασατε **verb - aorist active middle - second person**

eao **eh-ah'-o**: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

η **verb - present subjunctive - third person singular**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of

her age, should stand, were.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ανθρωπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βουλη noun - nominative singular feminine

boule boo-lay': volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργον noun - nominative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

τουτο demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

καταλυθησεται verb - future passive indicative - third person singular

kataluo kat-al-oo'-o: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

Acts 5:39 .

.	Greek	Strong's	Origin
but if	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
it is of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

you will not be able	δυνήσεσθε (dunēsesthe)	1410: to be able, to have power	a prim. verb
to overthrow	καταλῦσαι (katalusai)	2647: to destroy, overthrow	from kata and luó
them; or else	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
you may even	καὶ (kai)	2532: and, even, also	a prim. conjunction
be found	εὗρεθῆτε (eurethēte)	2147: to find	a prim. verb
fighting against God."	θεομάχοι (theomachoi)	2314: fighting against God	from theos and machomai

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε verb - present middle or passive deponent indicative - second person

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

καταλῦσαι **verb - aorist active middle or passive deponent**

kataluo **kat-al-oo'-o**: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

αὐτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηποτε **adverb**

mepote **may'-pot-eh or**: not ever; also if (or lest) ever (or perhaps) -- if peradventure, lest (at any time, haply), not at all, whether or not.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεομαχοί **adjective - nominative plural masculine**

theomachos **theh-om'-akh-os**: an opponent of deity -- to fight against God.

εὗρεθῆτε **verb - aorist passive subjunctive - second person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

Acts 5:40 .

.	Greek	Strong's	Origin
They took his advice;		3982: to persuade, to have confidence	a prim. verb
and after calling	προσκαλεσάμενοι (proskalesamenoi)	4341: to call to	from pros and kaleó
the apostles	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
in, they flogged	δείραντες (deirantes)	1194: to skin, to thrash	a prim. verb
them and ordered	παρήγγειλαν (parēngeilan)	3853: to transmit a message, to order	from para and aggeló
them not to speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)

in the name	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
of Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and [then] released them.	ἀπέλυσαν (apelusan)	630: to set free, release	from apo and luó

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επεισθησαν **verb - aorist passive indicative - third person**

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκαλεσασμενοι **verb - aorist middle deponent participle - nominative plural masculine**

proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολους **noun - accusative plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that

is sent.

δειραντες verb - aorist active participle - nominative plural masculine

dero der'-o: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

παρηγγειλαν verb - aorist active indicative - third person

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in charge, (give) command(-ment), declare.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

λαλειν verb - present active infinitive

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απελυσαν verb - aorist active indicative - third person

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Acts 5:41 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they went on their way	ἐπορεύοντο (eporeuonto)	4198: to go	from poros (a ford, passage)
from the presence	προσώπου (prosōpou)	4383: the face	from pros and óps (an eye, face)
of the Council,	συνεδρίου (sunedriou)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
rejoicing	χαίροντες (chairontes)	5463: to rejoice, be glad	a prim. verb
that they had been considered worthy	κατηξιώθησαν (katēxiōthēsan)	2661: to deem worthy	from kata and axioó
to suffer		718: to fit, join, hence to join oneself to (in marriage)	from hamos
shame	ἀτιμασθῆναι (atimasthēnai)	818: to dishonor	from atimos
for [His] name.	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word

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οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

επορεύοντο verb - imperfect middle or passive deponent indicative - third person

poreuomai por-yoo'-om-ahēe: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

χαίροντες verb - present active participle - nominative plural masculine

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

ἀπο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

προσώπου noun - genitive singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

τοῦ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδρίου noun - genitive singular neuter

sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ὑπὲρ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

τοῦ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὀνόματος noun - genitive singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κατηξιωθησαν verb - aorist passive indicative - third person

kataxioo kat-ax-ee-o'-o: to deem entirely deserving -- (ac-)count worthy.

ατιμασθηναι verb - aorist passive middle or passive deponent

atimazo at-im-ad'-zo: to render infamous, i.e. (by implication) contemn or maltreat -- despise, dishonour, suffer shame, entreat shamefully.

Acts 5:42 .

.	Greek	Strong's	Origin
And every	πάσαν (pasan)	3956: all, every	a prim. word
day,	ἡμέραν (ēmeran)	2250: day	a prim. word
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
and from house to house,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
they kept	οὐκ (ouk)	3756: not, no	a prim. word
right		3756: not, no	a prim. word
on teaching	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
and preaching	εὐαγγελιζόμενοι (euangelizomenoi)	2097: to announce good news	from eu and aggelos
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[as] the Christ.	χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

πασαν **adjective - accusative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ημεραν **noun - accusative singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατ **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

οικον **noun - accusative singular masculine**

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

επαυοντο **verb - imperfect middle indicative - third person**

pauo pow'-o: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

διδασκοντες **verb - present active participle - nominative plural masculine**
didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευαγγελιζομενοι **verb - present middle passive - nominative plural masculine**
euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Acts 6:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
at this	ταύταις (tautais)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
time	ἡμέραις (ēmerais)	2250: day	a prim. word
while the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
were increasing	πληθυνόντων (plēthunontōn)	4129: to increase, to be increased	from plēthos
[in number], a complaint	γογγυσμός (gongusmos)	1112: a muttering, murmuring	from gogguzó
arose	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-

on the part of the Hellenistic	Ἑλληνιστῶν (ellēnistōn)	1675: a Hellenist (Greek-speaking Jew)	from Hellénizō (to Hellenize)
[Jews] against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the [native] Hebrews,	Ἑβραίους (ebraious)	1445: a Hebrew or Jew	from Eber
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
their widows	χῆραι (chērai)	5503: a widow	of uncertain derivation
were being overlooked	παρεθεωροῦντο (paretheōrounto)	3865: to compare, to overlook	from para and theóreo
in the daily	καθημερινῇ (kathēmerinē)	2522: daily	from kata and hēmera
serving	διακονία (diakonia)	1248: service, ministry	from diakonos
[of food].			

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εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)

time, while, years.

ταυταις **demonstrative pronoun - dative plural feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

πληθυνοντων **verb - present active participle - genitive plural masculine**

plethuno **play-thoo'-no**: to increase (transitively or intransitively) -- abound, multiply.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahce**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

γογγυσμος **noun - nominative singular masculine**

goggusmos **gong-goos-mos'**: a grumbling -- grudging, murmuring.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελληνιστων **noun - genitive plural masculine**

Hellenistes **hel-lay-nis-tace'**: a Hellenist or Greek-speaking Jew -- Grecian.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εβραιους **adjective - accusative plural masculine**

Hebraios **heb-rah'-yos**: a Hebr?an (i.e. Hebrew) or Jew -- Hebrew.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παρεθεωρουντο **verb - imperfect passive indicative - third person**

paratheoreo **par-ath-eh-o-reh'-o**: to overlook or disregard -- neglect.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονια **noun - dative singular feminine**

diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθημερινη **adjective - dative singular feminine**

kathemerinos **kath-ay-mer-ee-nos'**: quotidian -- daily.

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χηραι **noun - nominative plural feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 6:2 .

.	Greek	Strong's	Origin
So	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
summoned	προσκαλεσάμενοι (proskalesamenoi)	4341: to call to	from pros and kaleó
the congregation	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
of the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
and said,	εἶπαν (eipan)	3004: to say	a prim. verb

"It is not desirable	ἀρεστόν (areston)	701: pleasing, i.e. fit	from areskó
for us to neglect	καταλείψαντας (kataleipsantas)	2641: to leave, leave behind	from kata and leipó
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in order to serve	διακονεῖν (diakonein)	1247: to serve, minister	from diakonos
tables.	τραπέζαις (trapezais)	5132: a table, dining table	from modified forms of tessares and pezos

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προσκαλεσάμενοι **verb - aorist middle deponent participle - nominative plural masculine**
proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα **numeral (adjective)**

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - accusative singular neuter**

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αρεστον **adjective - nominative singular neuter**

arestos **ar-es-tos'**: agreeable; by implication, fit -- (things that) please(-ing), reason.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

καταλειψαντας **verb - aorist active participle - accusative plural masculine**

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

διακονειν **verb - present active infinitive**

diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (mentally or as a host, friend,

or (figuratively) teacher); technically, to act as a Christian deacon

τραπεζαῖς **noun - dative plural feminine**

trapeza **trap'-ed-zah**: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

Acts 6:3 .

.	Greek	Strong's	Origin
"Therefore,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
select	ἐπισκέψασθε (episkepsasthe)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
from among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
you seven	ἐπτά (epta)	2033: seven	a prim. word
men	ἄνδρας (andras)	435: a man	a prim. word
of good reputation,	μαρτυρουμένους (marturoumenous)	3140: to bear witness, testify	from martus
full	πλήρεις (plēreis)	4134: full	from a derivation of plēthó (to be full)
of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
and of wisdom,	σοφίας (sophias)	4678: skill, wisdom	from sophos
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we may put in charge	καταστήσομεν (katastēsomen)	2525: to set in order, appoint	from kata and histēmi

of this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
task.	χρείας (chreias)	5532: need, business	akin to chraomai

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επισκεψασθε **verb - aorist middle deponent imperative - second person**

episkeptomai **ep-ee-skep'-tom-ahee**: to inspect, i.e. (by implication) to select; by extension, to go to see, relieve -- look out, visit.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

ανδρας **noun - accusative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ἐξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

μαρτυρουμενους **verb - present passive participle - accusative plural masculine**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

πληρεις **adjective - accusative plural masculine**

pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιου **adjective - genitive singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σοφιας noun - genitive singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

ους relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

καταστήσωμεν verb - aorist active subjunctive - first person

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρηιας noun - genitive singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 6:4 .

.	Greek	Strong's	Origin
"But we will devote ourselves	προσκαρτερήσομεν (proskarterēsomen)	4342: to attend constantly	from pros and kartereó
to prayer	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai
and to the ministry	διακονία (diakonia)	1248: service, ministry	from diakonos

of the word."

λόγου
(logou)

3056: a word (as
embodying an idea), a
statement, a speech

from legó

KJV Lexicon

ημεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχη **noun - dative singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονια **noun - dative singular feminine**

diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογου **noun - genitive singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none

of these things move me, tidings, treatise, utterance, word, work.

προσκαρτερησομεν verb - future active indicative - first person

proskartereo **pros-kar-ter-eh'-o**: to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)

Acts 6:5 .

.	Greek	Strong's	Origin
The statement	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
found approval	ἤρεσεν (ēresen)	700: to please	from a prim. root ar- (fit together)
with the whole	παντός (pantos)	3956: all, every	a prim. word
congregation;	πλήθους (plēthous)	4128: a great number	from plēthó (to be full)
and they chose	ἐξελέξαντο (exelexanto)	1586: to select	from ek and legó (in the sense of pick up)
Stephen,	Στέφανον (stephanon)	4736: "crown," Stephen, the first Christian martyr	the same as stephanos
a man	ἄνδρα (andra)	435: a man	a prim. word
full	πλήρη (plērē)	4134: full	from a derivation of plēthó (to be full)
of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and of the Holy	ἁγίου (agíou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
and Philip,	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos

Prochorus,	Πρόχορον (prochoron)	4402: Prochorus, a Christian at Jer.	from pro and choros
Nicanor,	Νικάνορα (nikanora)	3527: Nicanor, a Christian	probably from nikaó and anér
Timon,	Τίμωνα (timōna)	5096: Timon, a Christian	from timé
Parmenas	Παρμενᾶν (parmenan)	3937: "constant," Parmenas, a Christian	probably a contr. for Parmenidés (from a comp. of para and menó) or a similar name
and Nicolas,	Νικόλαον (nikolaon)	3532: Nicolaus, a Christian, probably not connected with the sect bearing the same name	from nikos and laos
a proselyte	προσήλυτον (prosēluton)	4339: one who has arrived (at Judaism), a proselyte	from proserchomai
from Antioch.	Ἀντιοχέα (antiochea)	491: an Antiochian, an inhab. of Antioch	from Antiocheia

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡρᾶσεν verb - aorist active indicative - third person singular

aresko ar-es'-ko: to be agreeable (or by implication, to seek to be so) -- please.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none

of these things move me, tidings, treatise, utterance, word, work.

ΕΝΩΠΤΙΟΝ **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

ΠΑΝΤΟΣ **adjective - genitive singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ΤΟΥ **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΛΗΘΟΥΣ **noun - genitive singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΞΕΛΕΞΑΝΤΟ **verb - aorist middle indicative - third person**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

ΣΤΕΦΑΝΟΝ **noun - accusative singular masculine**

Stephanos **stef'-an-os**: Stephanus, a Christian -- Stephen.

ΑΝΔΡΑ **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ΠΛΗΡΗΣ **adjective - nominative singular masculine**

pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

ΠΙΣΤΕΩΣ **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΝΕΥΜΑΤΟΣ **noun - genitive singular neuter**

pneuma **pnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ΑΓΙΟΥ **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φιλιππον	noun - accusative singular masculine	Philippos	fil'-ip-pos:	fond of horses; Philippus, the name of four Israelites -- Philip.
και	conjunction	kai	kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
προχορον	noun - accusative singular masculine	Prochoros	prokh'-or-os:	before the dance; Prochorus, a Christian -- Prochorus.
και	conjunction	kai	kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
νικανορα	noun - accusative singular masculine	Nikanor	nik-an'-ore:	victorious; Nicanor, a Christian -- Nicanor.
και	conjunction	kai	kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
τιμωνα	noun - accusative singular masculine	Timon	tee'-mone:	valuable; Timon, a Christian -- Timon.
και	conjunction	kai	kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
παρμεναν	noun - accusative singular masculine	Parmenas	par-men-as':	constant; Parmenas, a Christian -- Parmenas.
και	conjunction	kai	kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
νικολαον	noun - accusative singular masculine	Nikolaos	nik-ol'-ah-os:	victorious over the people; Nicolaus, a heretic -- Nicolaus.
προσηλυτον	noun - accusative singular masculine	proselutos	pros-ay'-loo-tos:	an arriver from a foreign region, i.e. (specially), an acceder (convert) to Judaism (proselyte) -- proselyte.
αντιοχεια	noun - accusative singular masculine	Antiocheus	an-tee-okh-yoos':	an Antiochian or inhabitant of Antiochia -- of Antioch.

Acts 6:6 .

■			
.	Greek	Strong's	Origin

And these	οὓς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they brought	ἔστησαν (estēsan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
the apostles;	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló
and after praying,	προσευξάμενοι (proseuxamenoi)	4336: to pray	from pros and euchomai
they laid	ἐπέθηκαν (epethēkan)	2007: to lay upon, to place upon	from epi and tithēmi
their hands	χειρᾶς (cheiras)	5495: the hand	a prim. word
on them.			

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ους **relative pronoun - accusative plural masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστησαν **verb - second aorist active indicative - third person**

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

ενωπιον **adverb**

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων **noun - genitive plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a

commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευξαμενοι verb - aorist middle deponent participle - nominative plural masculine
proseuchomai pros-yoo'-khom-ahoe: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

επιθηκαν verb - aorist active indicative - third person

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

Acts 6:7 .

.	Greek	Strong's	Origin
The word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
kept on spreading;	ἤϋξανεν (ēuxanen)	837: to make to grow, to grow	a prol. form of a prim. verb
and the number	ἀριθμός (arithmos)	706: a number	from a prim. root ari-
of the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
continued to increase	ἐπληθύνετο (eplēthuneto)	4129: to increase, to be increased	from plēthos

greatly	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)
in Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and a great	πολύς (polus)	4183: much, many	a prim. word
many	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
of the priests	ἱερέων (iereōn)	2409: a priest	from hieros
were becoming obedient	ὑπήκουον (upēkouon)	5219: to listen, attend to	from hupo and akouó
to the faith.	πίστει (pistei)	4102: faith, faithfulness	from peithó

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ηξανεν verb - imperfect active indicative - third person singular

auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επληθυνετο verb - imperfect passive indicative - third person singular

plethuno play-thoo'-no: to increase (transitively or intransitively) -- abound, multiply.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αριθμος noun - nominative singular masculine

arithmos ar-ith-mos': a number (as reckoned up) -- number.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

εν preposition

en en: in, at, (up-)on, by, etc.

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

σφοδρα adverb

sphodra sfod'-rah: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

πολυς adjective - nominative singular masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

οχλος **noun - nominative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερεων **noun - genitive plural masculine**

hiereus hee-er-yooce': a priest -- (high) priest.

υπηκουον **verb - imperfect active indicative - third person**

hupakouo hoop-ak-oo'-o: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Acts 6:8 .

.	Greek	Strong's	Origin
And Stephen,	Στέφανος (stephanos)	4736: "crown," Stephen, the first Christian martyr	the same as stephanos
full	πλήρης (plērēs)	4134: full	from a derivation of plēthó (to be full)
of grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
and power,	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
was performing	ἐποίει (epoiei)	4160: to make, do	a prim. word
great	μεγάλα (megala)	3173: great	a prim. word
wonders	τέρατα (terata)	5059: a wonder, marvel	a prim. word

and signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the people.	λαῶν (laō)	2992: the people	a prim. word

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ΣΤΕΦΑΝΟΣ **noun - nominative singular masculine**

Stephanos **stef'-an-os**: Stephanus, a Christian -- Stephen.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πληρης **adjective - nominative singular masculine**

pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

ΠΙΣΤΕΩΣ **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δυναμεις **noun - genitive singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

ΕΠΟΙΕΙ **verb - imperfect active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ΤΕΡΑΤΑ **noun - accusative plural neuter**

teras **ter'-as**: a prodigy or omen -- wonder.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημεία **noun - accusative plural neuter**
semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

μεγάλα **adjective - accusative plural neuter**
megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**
laos **lah-os'**: a people -- people.

Acts 6:9 .

.	Greek	Strong's	Origin
But some men	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
from what was called	λεγομένης (legomenēs)	3004: to say	a prim. verb
the Synagogue	συναγωγῆς (sunagōgēs)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
of the Freedmen,	Λιβερτίνων (libertinōn)	3032: Freedman, the name of a synagogue	of Latin origin
[including] both	καὶ (kai)	2532: and, even, also	a prim. conjunction
Cyrenians	Κυρηναίων (kurēnaiōn)	2956: of Cyrene	from Kuréné
and Alexandrians,	Ἀλεξανδρέων (alexandreōn)	221: an Alexandrian	from Alexandria (Alexandria)
and some	τῶν (tōn)	3588: the	the def. art.
from Cilicia	Κιλικίας (kilikias)	2791: Cilicia, a province of Asia Minor	of uncertain origin

and Asia,	Ἀσίας (asias)	773: Asia, a Roman province	of uncertain origin
rose	ἀνέστησαν (anestēsan)	450: to raise up, to rise	from ana and histēmi
up and argued	συζητοῦντες (suzētountes)	4802: to examine together, hence to dispute	from sun and zétéō
with Stephen.	Στεφάνῳ (stephanō)	4736: "crown," Stephen, the first Christian martyr	the same as stephanos

KJV Lexicon

ἀνέστησαν **verb - aorist active indicative - third person**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγης **noun - genitive singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομένης **verb - present passive participle - genitive singular feminine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

λιβερτινων **noun - genitive plural masculine**
Libertinos **lib-er-tee'-nos**: a Roman freedman -- Libertine.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυρηναιων **noun - genitive plural masculine**
Kurenaios **koo-ray-nah'-yos**: i.e. Cyrenaean, i.e. inhabitant of Cyrene -- of Cyrene, Cyrenian.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλεξανδρεων **noun - genitive plural masculine**
Alexandrus **al-ex-and-reuce'**: an Alexandreian or inhabitant of Alexandria -- of Alexandria, Alexandrian.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

κιλικιας **noun - genitive singular feminine**
Kilikia **kil-ik-ee'-ah**: Cilicia, a region of Asia Minor -- Cilicia.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασιας **noun - genitive singular feminine**
Asia **as-ee'-ah**: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

συζητουντες **verb - present active participle - nominative plural masculine**
suzeteo **sood-zay-teh'-o**: to investigate jointly, i.e. discuss, controvert, cavil -- dispute

(with), enquire, question (with), reason (together).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στεφανω **noun - dative singular masculine**

Stephanos **stef'-an-os**: Stephanus, a Christian -- Stephen.

Acts 6:10 .

.	Greek	Strong's	Origin
But they were unable	οὐκ (ouk)	3756: not, no	a prim. word
to cope	ἀντιστῆναι (antistēnai)	436: to set against, i.e. withstand	from anti and histēmi
with the wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
and the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
with which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was speaking.	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)

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καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ισχυον verb - imperfect active indicative - third person

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

αντιστηναι verb - second aorist active middle or passive deponent

anthistemi anth-is'-tay-mee: to stand against, i.e. oppose -- resist, withstand.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σοφια noun - dative singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ω relative pronoun - dative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ελαλει verb - imperfect active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

Acts 6:11 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they secretly induced	ύπέβαλον (upebalon)	5260: to throw or put under	from hupo and balló
men	ἄνδρας (andras)	435: a man	a prim. word
to say,	λέγοντας (legontas)	3004: to say	a prim. verb
"We have heard	ἀκηκόαμεν	191: to hear, listen	from a prim. word mean. hearing

	(akēkoamen)		
him speak	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
blasphemous	βλάσφημα (blasphēma)	989: slanderous, evil-speaking	a comp. of a root of uncertain origin and phémé
words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
Moses	Μωϋσῆν (mōusēn)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and [against] God."	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

ΤΟΤΕ **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

υπεβαλον **verb - second aorist active indicative - third person**

hupoballo **hoop-ob-al'-lo**: to throw in stealthily, i.e. introduce by collusion -- suborn.

ανδρας **noun - accusative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

λεγοντας **verb - present active participle - accusative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ακηκοαμεν **verb - second perfect active indicative - first person - attic**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαλουντος verb - present active participle - genitive singular masculine

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ρηματα noun - accusative plural neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

βλασφημα adjective - accusative plural neuter

blasphemos blas'-fay-mos: scurrilious, i.e. calumnious (against men), or (specially) impious (against God) -- blasphemer(-mous), railing.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μωσην noun - accusative singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 6:12 .

.	Greek	Strong's	Origin
And they stirred	συνεκίνησαν (sunekinēsan)	4787: to move together, fig. to stir up	from sun and kineó
up the people,	λαὸν (laon)	2992: the people	a prim. word

the elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)
and the scribes,	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and they came	ἐπιστάντες (epistantes)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
up to him and dragged him away	συνήρπασαν (sunērpasan)	4884: to seize and carry away	from sun and harpazó
and brought	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
him before	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the Council.	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios

KJV Lexicon

συνεκίνησαν **verb - aorist active indicative - third person**

sugkineo **soong-kin-eh'-o**: to move together, i.e. (specially), to excite as a mass (to sedition) -- stir up.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτερους **adjective - accusative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις **noun - accusative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επισταντες **verb - second aorist active participle - nominative plural masculine**

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

συνηρπασαν **verb - aorist active indicative - third person**

sunarpazo **soon-ar-pad'-zo**: to snatch together, i.e. seize -- catch.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγαγον **verb - second aorist active indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

to **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριον noun - accusative singular neuter
sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

Acts 6:13 .

.	Greek	Strong's	Origin
They put forward	ἔστησαν (estēsan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
false	ψευδεῖς (pseudeis)	5571: lying, false	from pseudomai
witnesses	μάρτυρας (marturas)	3144: a witness	a prim. word
who said,	λέγοντας (legontas)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
incessantly	οὐ (ou)	3756: not, no	a prim. word
speaks	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
place	τόπου (topou)	5117: a place	a prim. word

and the Law;

νόμου
(nomou)

3551: that which is assigned, from nemó (to parcel out)
hence usage, law

KJV Lexicon

εστησαν **verb - second aorist active indicative - third person**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

μαρτυρας **noun - accusative plural masculine**

martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

ψευδεις **adjective - accusative plural masculine**

pseudes **psyoo-dace'**: untrue, i.e. erroneous, deceitful, wicked -- false, liar.

λεγοντας **verb - present active participle - accusative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

παυεται **verb - present middle indicative - third person singular**

pauo **pow'-o**: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

ρηματα **noun - accusative plural neuter**

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

βλασφημία adjective - accusative plural neuter

blasphemos blas'-fay-mos: scurrilious, i.e. calumnious (against men), or (specially) impious (against God) -- blasphemer(-mous), railing.

λαλῶν verb - present active participle - nominative singular masculine

laleo lal'-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

κατά preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοποῦ noun - genitive singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγίου adjective - genitive singular masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομοῦ noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

Acts 6:14 .

■			
.	Greek	Strong's	Origin
for we have heard	ἀκηκόαμεν (akēkoamen)	191: to hear, listen	from a prim. word mean. hearing

him say	λέγοντος (legontos)	3004: to say	a prim. verb
that this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Nazarene,	Ναζωραῖος (nazōraios)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
will destroy	καταλύσει (katalusei)	2647: to destroy, overthrow	from kata and luó
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
place	τόπον (topon)	5117: a place	a prim. word
and alter	ἀλλάξει (allaxei)	236: to change	from allos
the customs	ἔθῃ (ethē)	1485: custom, a usage (prescribed by habit or law)	from ethó
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
handed down	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to us."			

ακηκοαμεν **verb - second perfect active indicative - first person - attic**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

λεγοντος **verb - present active participle - genitive singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιος **noun - nominative singular masculine**

Nazoraios **nad-zo-rah'-yos**: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

καταλυσει **verb - future active indicative - third person singular**

kataluo **kat-al-oo'-o**: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
αλλαξει verb - future active indicative - third person singular allasso al-las'-so: to make different -- change.
τα definite article - accusative plural neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εθη noun - accusative plural neuter ethos eth'-os: a usage (prescribed by habit or law) -- custom, manner, be wont.
α relative pronoun - accusative plural neuter hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
παρεδωκεν verb - aorist active indicative - third person singular paradidomi par-ad-id'-o-mee: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.
ημιν personal pronoun - first person dative plural hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.
μωσης noun - nominative singular masculine Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

Acts 6:15 .

.	Greek	Strong's	Origin
And fixing their gaze	ἀτενίσαντες (atenisantes)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
on him, all	πάντες (pantes)	3956: all, every	a prim. word
who were sitting	καθεζόμενοι (kathezomenoi)	2516: to sit down	from kata and hezomai (to seat oneself, sit)
in the Council	συνεδρίῳ (sunedriō)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
saw		3708: to see, perceive, attend to	a prim. verb

his face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
like	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
the face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
of an angel.	ἄγγελου (angelou)	32a: a messenger, angel	a prim. word

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ατενισαντες verb - aorist active participle - nominative plural masculine

atenizo at-en-id'-zo: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απαντες adjective - nominative plural masculine

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθεζομενοι verb - present middle or passive deponent participle - nominative plural masculine

kathedomai kath-ed'-zom-ahee: to sit down -- sit.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
συνεδριω noun - dative singular neuter
sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.
ειδον verb - second aorist active indicative - third person
eido i'-do: to see; by implication, (in the perfect tense only) to know
το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προσωπον noun - accusative singular neuter
prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person
αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ωσει adverb
hosei ho-si': as if -- about, as (it had been, it were), like (as).
προσωπον noun - accusative singular neuter
prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person
αγγελου noun - genitive singular masculine
aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

Acts 7:1 .

.	Greek	Strong's	Origin
The high priest	ἀρχιερέυς (archiereus)	749: high priest	from archó and hierous
said,		3004: to say	a prim. verb
"Are these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
so?"	οὕτως	3779: in this way, thus	adverb from houtos,

(outōs)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεus **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

αρα **particle - interrogative**

ara **ar'-ah**: denoting an interrogation to which a negative answer is presumed -- therefore.

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ΕΧΕΙ **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Acts 7:2 .

■			
.	Greek	Strong's	Origin

And he said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Hear	ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing
me, brethren	ἄνδρες (andres)	435: a man	a prim. word
and fathers!	πατέρες (pateres)	3962: a father	a prim. word
The God	θεὸς (theos)	2316: God, a god	of uncertain origin
of glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
appeared		3708: to see, perceive, attend to	a prim. verb
to our father	πατρὶ (patri)	3962: a father	a prim. word
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
when he was in Mesopotamia,	Μεσοποταμία (mesopotamia)	3318: Mesopotamia, a region through which the Tigris and Euphrates Rivers flow	from mesos and potamos
before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
he lived	κατοικῆσαι (katoikēsai)	2730: to inhabit, to settle	from kata and oikeó
in Haran,	Χαρρὰν (charran)	5488: Haran, a city in northwest Mesopotamia	of Semitic origin, cf. Charan

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατερες **noun - vocative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ακουσατε **verb - aorist active middle - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξης **noun - genitive singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

ωφθη **verb - aorist passive indicative - third person singular**

optanomai **op-tan'-om-ah-ee**: appear, look, see, shew self.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρι **noun - dative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

αβρααμ **proper noun**
Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

οντι **verb - present participle - dative singular masculine**
on **oan**: being -- be, come, have.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεσοποταμια **noun - dative singular feminine**
Mesopotamia **mes-op-ot-am-ee'-ah**: Mesopotamia (as lying between the Euphrates and the Tigris), a region of Asia -- Mesopotamia.

πριν **adverb**
prin **prin**: prior, sooner -- before (that), ere.

η **particle**
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

κατοικησαι **verb - aorist active middle or passive deponent**
katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

χαρραν **proper noun**
Charrhan **khar-hran'**: Charrhan (i.e. Charan), a place in Mesopotamia -- Charran.

Acts 7:3 .

.	Greek	Strong's	Origin
and said		3004: to say	a prim. verb

to him, 'LEAVE	ἐξελθε (exelthe)	1831: to go or come out of	from ek and erchomai
YOUR COUNTRY	γῆς (gēs)	1093: the earth, land	a prim. word
AND YOUR RELATIVES,	συγγενείας (sungeneias)	4772: kinship, hence kinfolk, relatives	from suggenés
AND COME	δεῦρο (deuro)	1204: until now, come here!	of uncertain origin
INTO THE LAND	γῆν (gēn)	1093: the earth, land	a prim. word
THAT I WILL SHOW	δείξω (deixō)	1166: to show	from a prim. root deik-
YOU.'			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐξελθε verb - second aorist active middle - second person singular

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγγενειας noun - genitive singular feminine

suggeneia soong-ghen'-i-ah: relationship, i.e. (concretely) relatives -- kindred.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δευρο verb - adverbial imperative imperative - second person singular

deuro dyoo'-ro: here; used also imperative hither!; and of time, hitherto -- come (hither), hither(-to).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

γην noun - accusative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

δειξω verb - future active indicative - first person singular

deiknuo dike-noo'-o: to show -- shew.

Acts 7:4 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
he left	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
the land	γῆς (gēs)	1093: the earth, land	a prim. word
of the Chaldeans	Χαλδαίων (chaldaiōn)	5466: a Chaldean, an inhab. of Chaldea	of Semitic origin, cf. Kasdi
and settled	κατόκησεν (katōkēsen)	2730: to inhabit, to settle	from kata and oikeó
in Haran.	Χαρράν (charran)	5488: Haran, a city in northwest Mesopotamia	of Semitic origin, cf. Charan
From there,	κακεῖθεν (kakeithen)	2547: and from there	from kai and ekeithen
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
his father	πατέρα (patera)	3962: a father	a prim. word
died,	ἀποθανεῖν (apothanein)	599: to die	from apo and thnέskó
[God] had him move	μετόκισεν (metōkisen)	3351: to cause to migrate	from metoikos (an emigrant)

to this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
country	γῆν (gēn)	1093: the earth, land	a prim. word
in which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
living.	κατοικεῖτε (katoikeite)	2730: to inhabit, to settle	from kata and oikeó

KJV Lexicon

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

εξελθων **verb - second aorist active participle - nominative singular masculine**

exerchomai ex-er'-khom-ahē: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ΕΚ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

γῆς **noun - genitive singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

χαλδαιων **noun - genitive plural masculine**

Chaldaios khal-dah'-yos: a Chaldoean (i.e. Kasdi), or native or the region of the lower Euphrates -- Chaldaean.

κατωκησεν **verb - aorist active indicative - third person singular**

katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ΕΝ **preposition**

en en: in, at, (up-)on, by, etc.

χάρραν proper noun

Charrhan **khar-hran'**: Charrhan (i.e. Charan), a place in Mesopotamia -- Charran.

κακειθεν adverb - contracted form

kakeithen **kak-i'-then**: likewise from that place (or time) -- and afterward (from) (thence), thence also.

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποθανειν verb - second aorist active middle or passive deponent

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μετωκισεν verb - aorist active indicative - third person singular

metoikizo **met-oy-kid'-zo**: to transfer as a settler or captive, i.e. colonize or exile -- carry away, remove into.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην noun - accusative singular feminine

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ταυτην demonstrative pronoun - accusative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

κατοικειτε verb - present active indicative - second person

katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

Acts 7:5 .

.	Greek	Strong's	Origin
"But He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him no	οὐκ (ouk)	3756: not, no	a prim. word
inheritance	κληρονομίαν (klēronomian)	2817: an inheritance	from klēronomos
in it, not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
a foot	ποδός (podos)	4228: a foot	a prim. word
of ground,	βῆμα (bēma)	968: a step, raised place, by impl. a tribunal	from the same as basis
and [yet], even when he had no	οὐκ (ouk)	3756: not, no	a prim. word
child,	τέκνου (teknou)	5043: a child (of either sex)	from tikto

He promised	ἐπηγγείλατο (epēngeilato)	1861: to proclaim, to promise	from epi and aggeló
that HE WOULD GIVE	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
IT TO HIM AS A POSSESSION,	κατάσχεσιν (kataschesin)	2697: a holding fast	from katechó
AND TO HIS DESCENDANTS	σπέρματι (spermati)	4690: that which is sown, i.e. seed	from speiró
AFTER	μετ' (met)	3326: with, among, after	a prim. preposition
HIM.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εἶδωκεν verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κληρονομίαν noun - accusative singular feminine

kleronomia klav-ron-om-ee'-ah: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

ἐν preposition

en en: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουδε adverb

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

βημα noun - accusative singular neuter

bema bay'-ma: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

ποδος noun - genitive singular masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηγγειλατο verb - aorist middle deponent indicative - third person singular

epaggello ep-ang-el'-lo: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.

δουναι verb - second aorist active middle or passive deponent

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κατασχεσιν noun - accusative singular feminine

kataschesis kat-as'-khes-is: a holding down, i.e. occupancy -- possession.

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματι noun - dative singular neuter
sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μετ preposition
meta met-ah': denoting accompaniment; amid (local or causal);

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οντος verb - present participle - genitive singular neuter
on oan: being -- be, come, have.

αυτω personal pronoun - dative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τεκνου noun - genitive singular neuter
teknon tek'-non: a child (as produced) -- child, daughter, son.

Acts 7:6 .

.	Greek	Strong's	Origin
"But God	θεὸς (theos)	2316: God, a god	of uncertain origin
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to this effect,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that his DESCENDANTS	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
WOULD BE ALIENS	παροικον (paroikon)	3941: dwelling near, foreign	from para and oikos

IN A FOREIGN	ἀλλοτρία (allotria)	245: belonging to another	from allos
LAND,	γῆ (gē)	1093: the earth, land	a prim. word
AND THAT THEY WOULD BE ENSLAVED	δουλώσουσιν (doulōsousin)	1402: to enslave, bring under subjection	from doulos
AND MISTREATED	κακώσουσιν (kakōsousin)	2559: to ill-treat	from kakos
FOR FOUR HUNDRED	τετρακόσια (tetrakosia)	5071: four hundred	pl. cardinal number from tessares and hekaton
YEARS.	ἔτη (etē)	2094: a year	a prim. word

KJV Lexicon

ελαλησεν **verb - aorist active indicative - third person singular**

laleo **lah'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **teh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εσται verb - future indicative - third person singular

esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπέρμα noun - nominative singular neuter

sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παροικον adjective - nominative singular neuter

paroikos par'-oy-kos: having a home near, i.e. (as noun) a by-dweller (alien resident) -- foreigner, sojourn, stranger.

εν preposition

en en: in, at, (up-)on, by, etc.

γη noun - dative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

αλλοτρια adjective - dative singular feminine

allotrios al-lot'-ree-os: another's, i.e. not one's own; by extension foreign, not akin, hostile - alien, (an-)other (man's, men's), strange(-r).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δουλωσουσιν verb - future active indicative - third person

doulou doo-lo'-o: to enslave -- bring into (be under) bondage, given, become (make) servant.

αυτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κακωσουσιν verb - future active indicative - third person

kakoo kak-o'-o: to injure; figuratively, to exasperate -- make evil affected, entreat evil, harm, hurt, vex.

ετη **noun - accusative plural neuter**
etos **et'-os**: a year -- year.

τετρακόσια **adjective - accusative plural neuter**
tetrakosioi **tet-rak-os'-ee-oy, :** four hundred -- four hundred.

Acts 7:7 .

.	Greek	Strong's	Origin
"AND WHATEVER	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
NATION	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
TO WHICH		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
THEY WILL BE IN BONDAGE	δουλεύσουσιν (douleusousin)	1398: to be a slave, to serve	from doulos
I MYSELF	ἐγὼ (egō)	1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
WILL JUDGE,'	κρινῶ (krinō)	2919: to judge, decide	a prim. verb
said		3004: to say	a prim. verb
God,	θεὸς (theos)	2316: God, a god	of uncertain origin
AND AFTER	μετὰ (meta)	3326: with, among, after	a prim. preposition
THAT THEY WILL COME	ἐξελεύσονται (exeleusontai)	1831: to go or come out of	from ek and erchomai
OUT AND SERVE	λατρεύσουσιν (latreusousin)	3000: to serve	from latris (a hired servant)
ME IN THIS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
PLACE.'	τόπῳ	5117: a place	a prim. word

(topō)

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνος noun - accusative singular neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δουλεωσων verb - aorist active subjunctive - third person

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

κρινω verb - future active indicative - first person singular

krino kree'-no: by implication, to try, condemn, punish

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εξελευσονται **verb - future middle deponent indicative - third person**

exerchomai **ex-er'-khom-ah**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λατρεουσιν **verb - future active indicative - third person**

latreuo **lat-ryoo'-o**: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπω **noun - dative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

τουτω **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

Acts 7:8 .

■			
.	Greek	Strong's	Origin

"And He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him the covenant	διαθήκην (diathēkēn)	1242: testament, will, covenant	from diatithēmi
of circumcision;	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
and so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
[Abraham] became the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Isaac,	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
and circumcised	περιέτεμεν (perietemen)	4059: to cut around, circumcise	from peri and the same as tomos
him on the eighth	ὀγδόη (ogdoē)	3590: the eighth	ord. num. from októ
day;	ἡμέρα (ēmera)	2250: day	a prim. word
and Isaac	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
[became the father of] Jacob,	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
and Jacob	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
[of] the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
patriarchs.	πατριάρχας (patriarchas)	3966: a patriarch	from patria and archó

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδωκεν verb - aorist active indicative - third person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διαθηκην noun - accusative singular feminine

diatheke **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

περιτομης noun - genitive singular feminine

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτως adverb

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εγεννησεν verb - aorist active indicative - third person singular

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισαακ proper noun

Isaak **ee-sah-ak'**: Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιετεμεν verb - second aorist active indicative - third person singular

peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ογδοη adjective - dative singular feminine

ogdoos og'-do-os: the eighth -- eighth.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισαακ proper noun

Isaak ee-sah-ak': Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιακωβ proper noun

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιακωβ proper noun

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

πατριάρχας **noun - accusative plural masculine**

patriarches **pat-ree-arkh'-ace**: a progenitor (patriarch) -- patriarch.

Acts 7:9 .

.	Greek	Strong's	Origin
"The patriarchs	πατριάρχαι (patriarchai)	3966: a patriarch	from patria and archó
became jealous	ζηλώσαντες (zēlōsantes)	2206: to be jealous	from zēlos
of Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
and sold	ἀπέδοντο (apedonto)	591: to give up, give back, return, restore	from apo and didómi
him into Egypt.	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
[Yet] God	θεὸς (theos)	2316: God, a god	of uncertain origin
was with him,			

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πατριάρχαι noun - nominative plural masculine

patriarches **pat-ree-arkh'-ace**: a progenitor (patriarch) -- patriarch.

ζηλωσαντες verb - aorist active participle - nominative plural masculine

zeloo **dzay-lo'-o**: to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωσηφ proper noun

Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

απεδοντο verb - second aorist middle indicative - third person

apodidomi **ap-od-ee'd'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αιγυπτον noun - accusative singular feminine

Aiguptos **ah'-ee-goop-tos**: Gyptus, the land of the Nile

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μετ preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 7:10 .

.	Greek	Strong's	Origin
and rescued	ἐξείλατο (exeilato)	1807: to take out, to deliver	from ek and haireó
him from all	πασῶν (pasōn)	3956: all, every	a prim. word
his afflictions,	θλίψεων (thlipseōn)	2347: tribulation	from thlibó
and granted	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him favor	χάριν (charin)	5485: grace, kindness	a prim. word
and wisdom	σοφίαν (sophian)	4678: skill, wisdom	from sophos
in the sight		1727: opposite, fig. hostile, opposed	from en and antios (set against)
of Pharaoh,	Φαραὼν (pharaō)	5328: Pharaoh, an Eg. king	of Eg. origin (great house)
king	βασιλέως (basileōs)	935: a king	of uncertain origin
of Egypt,	Αἰγύπτου (aiguptou)	125: Egypt, the land of the Nile	of uncertain origin
and he made	κατέστησεν (katestēsen)	2525: to set in order, appoint	from kata and histémi
him governor	ἡγούμενον (ēgoumenon)	2233: to lead, suppose	from agó
over	ἐπ' (ep)	1909: on, upon	a prim. preposition
Egypt	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
and all	ὅλον (olon)	3650: whole, complete	a prim. word

his household.

οἶκον
(oikon)

3624: a house, a dwelling

a prim. word

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξείλετο **verb - second aorist middle indicative - third person singular**

exaireo **ex-ahee-reh'-o**: actively, to tear out; middle voice, to select; figuratively, to release -- deliver, pluck out, rescue.

αὐτόν **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πάσων **adjective - genitive plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

τῶν **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θλίψεων **noun - genitive plural feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἔδωκεν **verb - aorist active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication,

literally or figuratively; greatly modified by the connection)

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χαρίν noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σοφίαν noun - accusative singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

ἐναντίον adverb

enantion en-an-tee'-on: (adverbially) in the presence (view) of -- before, in the presence of.

φαραῶ proper noun

Pharao far-ah-o': Pharao (i.e. Pharoh), an Egyptian king -- Pharaoh.

βασιλεως noun - genitive singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

αἰγυπτου noun - genitive singular feminine

Aiguptos ah'-ee-goop-tos: Gyptus, the land of the Nile

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατέστησεν verb - aorist active indicative - third person singular

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

αὐτὸν personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἡγουμενον verb - present middle or passive deponent participle - accusative singular masculine

hegeomai hayg-eh'-om-ahee: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αιγυπτον **noun - accusative singular feminine**
Aiguptos **ah'-ee-goop-tos**: Ggyptus, the land of the Nile

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ολον **adjective - accusative singular masculine**
holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον **noun - accusative singular masculine**
oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 7:11 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
a famine	λιμὸς (limos)	3042: hunger, famine	a prim. word
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
over	ἐφ' (eph)	1909: on, upon	a prim. preposition
all	ὅλην (olēn)	3650: whole, complete	a prim. word
Egypt	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
and Canaan,	Χανάναν (chanaan)	5477: Canaan, earlier name of Pal.	of Hebrew origin Kenaan

and great	μεγάλη (megalē)	3173: great	a prim. word
affliction	θλίψις (thlipsis)	2347: tribulation	from thlibó
[with it], and our fathers	πατέρες (pateres)	3962: a father	a prim. word
could find	ἠύρισκον (ēuriskon)	2147: to find	a prim. verb
no	οὐχ (ouch)	3756: not, no	a prim. word
food.	χορτάσματα (chortasmata)	5527: fodder	from chortazó

KJV Lexicon

ἦλθεν **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahēe: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λιμος **noun - nominative singular masculine**

limos lee-mos': a scarcity of food -- dearth, famine, hunger.

ἐφ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὅλην **adjective - accusative singular feminine**

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τὴν **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην noun - accusative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

αιγυπτου noun - genitive singular feminine

Aiguptos ah'-ee-goop-tos: Gyptus, the land of the Nile

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χανααν proper noun

Chanaan khan-ah-an': Chanaan (i.e. Kenaan), the early name of Palestine -- Chanaan.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θλιψις noun - nominative singular feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

μεγαλη adjective - nominative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ευρισκον verb - imperfect active indicative - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

χορτασματα noun - accusative plural neuter

chortasma khor'-tas-mah: forage, i.e. food -- sustenance.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες noun - nominative plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

Acts 7:12 .

.	Greek	Strong's	Origin
"But when Jacob	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
that there was grain		4619a: grain	dim. of sitos
in Egypt,	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
he sent	ἐξαπέστειλεν (exapesteilen)	1821: to send forth or away	from ek and apostellō
our fathers	πατέρας (pateras)	3962: a father	a prim. word
[there] the first time.		4413: first, chief	contr. superl. of pro

KJV Lexicon

ἀκούσας **verb - aorist active participle - nominative singular masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιακώβ **proper noun**

lakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

οντα **verb - present participle - accusative plural neuter**

on oan: being -- be, come, have.

σιτα noun - accusative plural masculine sitos see'-tos : grain, especially wheat -- corn, wheat.
εν preposition en en : in, at, (up-)on, by, etc.
αιγυπτω noun - dative singular feminine Aiguptos ah'-ee-goop-tos : Ggyptus, the land of the Nile
εξαπεστειλεν verb - aorist active indicative - third person singular exapostello ex-ap-os-tel'-lo : to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).
τους definite article - accusative plural masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πατερας noun - accusative plural masculine pater pat-ayr' : a father (literally or figuratively, near or more remote) -- father, parent.
ημων personal pronoun - first person genitive plural hemon hay-mone' : of (or from) us -- our (company), us, we.
πρωτον adverb proton pro'-ton : firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

Acts 7:13 .

.	Greek	Strong's	Origin
"On the second	δευτέρῳ (deuterō)	1208: second	cptv. adjective, perhaps from duo
[visit] Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
made himself known		1107: to come to know, to make known	from ginóskó
to his brothers,	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and Joseph's	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
family	γένος (genos)	1085: family, offspring	from ginomai

was disclosed	φανερὸν (phaneron)	5318: visible, manifest	from phainó
to Pharaoh.	Φαραώ (pharaō)	5328: Pharaoh, an Eg. king	of Eg. origin (great house)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δευτερω adjective - dative singular masculine

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

ανεγνωρισθι verb - aorist passive indicative - third person singular

anagnorizomai an-ag-no-rid'-zom-ahee: to make (oneself) known -- be made known.

ιωσηφ proper noun

Ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοις noun - dative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

φανερων adjective - nominative singular neuter

phaneros fan-er-os': shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahēe': to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

τω definite article - dative singular masculine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρω proper noun

Pharao far-ah-o': Pharao (i.e. Pharoh), an Egyptian king -- Pharaoh.

το definite article - nominative singular neuter

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενος noun - nominative singular neuter

genos ghen'-os': kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

του definite article - genitive singular masculine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωσηφ proper noun

Ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

Acts 7:14 .

.	Greek	Strong's	Origin
"Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
sent	ἀποστείλας (aposteilas)	649: to send, send away	from apo and stelló
[word] and invited	μετεκαλέσατο (metekalesato)	3333: to call from one place to another	from meta and kaleó
Jacob	Ἰακώβ	2384: Jacob, the son of Isaac,	of Hebrew origin Yaaqob

	(iakōb)	also the father of Joseph, Mary's husband	
his father	πατέρα (patera)	3962: a father	a prim. word
and all	πάντων (pasan)	3956: all, every	a prim. word
his relatives	συγγένειαν (sungeneian)	4772: kinship, hence kinfolk, relatives	from suggenés
to come to him, seventy-five	ἑβδομήκοντα (ebdomēkonta)	1440: seventy	from hebdomos and a modified form of deka
persons	ψυχαῖς (psuchais)	5590: breath, the soul	of uncertain origin
[in all].			

KJV Lexicon

ἀποστείλας **verb - aorist active participle - nominative singular masculine**

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

Ἰωσήφ **proper noun**

Ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

μετεκαλεσατο **verb - aorist middle indicative - third person singular**

metakaleo met-ak-al-eh'-o: to call elsewhere, i.e. summon -- call (for, hither).

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρα **noun - accusative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιακωβ **proper noun**

lakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασαν **adjective - accusative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγγενειαν **noun - accusative singular feminine**

suggeneia soong-ghen'-i-ah: relationship, i.e. (concretely) relatives -- kindred.

[αυτου] **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en en: in, at, (up-)on, by, etc.

ψυχαις **noun - dative plural feminine**

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

εβδομηκοντα **numeral (adjective)**

hebdomekonta heb-dom-ay'-kon-tah: seventy -- seventy, three score and ten.

πεντε **numeral (adjective)**

pente pen'-teh: five -- five.

Acts 7:15 .

.	Greek	Strong's	Origin
"And Jacob	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
went down	κατέβη (katebē)	2597: to go down	from kata and the same as basis

to Egypt	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
and [there] he and our fathers	πατέρες (pateres)	3962: a father	a prim. word
died.	ἐτελεύτησεν (eteleutēsen)	5053: to complete, to come to an end, hence to die	from teleuté

KJV Lexicon

κατεβη **verb - second aorist active indicative - third person singular**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιακωβ **proper noun**

lakob **ee-ak-obe'**: Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αιγυπτον **noun - accusative singular feminine**

Aiguptos **ah'-ee-goop-tos**: Ggyptus, the land of the Nile

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετελευτησεν **verb - aorist active indicative - third person singular**

teleutao **tel-yoo-tah'-o**: to finish life, i.e. expire (demise) -- be dead, decease, die.

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες **noun - nominative plural masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

Acts 7:16 .

.	Greek	Strong's	Origin
"[From there] they were removed	μετετέθησαν (metetethēsan)	3346a: to transfer, change	from meta and tithēmi
to Shechem	Συχέμ (suchem)	4966: Shechem, a city in Samaria	of Hebrew origin Shekem
and laid	ἐτέθησαν (etethēsan)	5087: to place, lay, set	from a prim. root the-
in the tomb	μνήματι (mnēmati)	3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)
which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
had purchased	ὠνήσατο (ōnēsato)	5608: to buy	from a prim. word ónos (a price)
for a sum	τιμῆς (timēs)	5092: a valuing, a price	akin to tió (to value, honor)
of money	ἀργυρίου (arguriou)	694: silvery, by ext. a piece of silver	from arguros
from the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of Hamor	Ἐμμώρ (emmōr)	1697: Emmor, a Canaanite	of Hebrew origin Chamor

in Shechem.

Συχέμ
(suchem)

4966: Shechem, a city in
Samaria

of Hebrew origin Shekem

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετετεθησαν **verb - aorist passive indicative - third person**

metatithemi met-at-ith'-ay-mee: to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert -- carry over, change, remove, translate, turn.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

συχημ **proper noun**

Suchem soo-khem': Sychem (i.e. Shekem), the name of a Canaanite and of a place in Palestine -- Sychem.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετεθησαν **verb - aorist passive indicative - third person**

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνηματι **noun - dative singular neuter**

mnema mnay'-mah: a memorial, i.e. sepulchral monument (burial-place) -- grave, sepulchre, tomb.

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ωνησατο **verb - aorist middle deponent indicative - third person singular**
oneomai o-neh'-om-ahee : to purchase -- buy.

αβρααμ **proper noun**
Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

τιμης **noun - genitive singular feminine**
time tee-may': a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

αργυριου **noun - genitive singular neuter**
argurion ar-goo'-ree-on: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

παρα **preposition**
para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιων **noun - genitive plural masculine**
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

εμμορ **proper noun**
Emmor em-mor': Emmor (i.e. Chamor), a Canaanite -- Emmor.

του **definite article - genitive singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συχημ **proper noun**
Suchem soo-khem': Sychem (i.e. Shekem), the name of a Canaanite and of a place in Palestine -- Sychem.

Acts 7:17 .

	Greek	Strong's	Origin
"But as the time	χρόνος (chronos)	5550: time	a prim. word

of the promise	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
was approaching	ἤγγιζεν (ēngizen)	1448: to make near, refl. to come near	from eggus
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
had assured	ὡμολόγησεν (ōmologēsen)	3670: to speak the same, to agree	from homologos (of one mind)
to Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
the people	λαὸς (laos)	2992: the people	a prim. word
increased	ἡύξησεν (ēuxēsen)	837: to make to grow, to grow	a prol. form of a prim. verb
and multiplied	ἐπληθύνθη (eplēthunthē)	4129: to increase, to be increased	from plēthos
in Egypt,	Αἰγύπτῳ (aiguptō)	125: Egypt, the land of the Nile	of uncertain origin

KJV Lexicon

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἤγγιζεν **verb - imperfect active indicative - third person singular**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρονος **noun - nominative singular masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιας **noun - genitive singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

ης **relative pronoun - genitive singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ωμοσεν **verb - aorist active indicative - third person singular**

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

ηυξησεν **verb - aorist active indicative - third person singular**

auzano **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επληθυνθη verb - aorist passive indicative - third person singular

plethuno play-thoo'-no: to increase (transitively or intransitively) -- abound, multiply.

εν preposition

en en: in, at, (up-)on, by, etc.

αιγυπτω noun - dative singular feminine

Aiguptos ah'-ee-goop-tos: Gypsus, the land of the Nile

Acts 7:18 .

.	Greek	Strong's	Origin
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
THERE AROSE	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
ANOTHER	ἕτερος (eteros)	2087: other	of uncertain origin
KING	βασιλεὺς (basileus)	935: a king	of uncertain origin
OVER	ἐπ' (ep)	1909: on, upon	a prim. preposition
EGYPT	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
WHO	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
KNEW		3609a: to have seen or perceived, hence to know	perf. of eidon
NOTHING	οὐκ (ouk)	3756: not, no	a prim. word
ABOUT		3609a: to have seen or perceived, hence to know	perf. of eidon

JOSEPH.

Ἰωσήφ
(iōsēph)

2501: Joseph, the name of
several Isr.

of Hebrew origin Yoseph

KJV Lexicon

αχρις **preposition**

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

ου **relative pronoun - genitive singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ανεστη **verb - second aorist active indicative - third person singular**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

βασιλευς **noun - nominative singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

ετερος **adjective - nominative singular masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηδει **verb - pluperfect active indicative - third person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωσηφ **proper noun**

ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

Acts 7:19 .

.	Greek	Strong's	Origin
"It was he who took shrewd advantage	κατασοφισάμενος (katasophisamenos)	2686: to deal craftily with	from kata and sophizó
of our race	γένος (genos)	1085: family, offspring	from ginomai
and mistreated	ἐκάκωσεν (ekakōsen)	2559: to ill-treat	from kakos
our fathers	πατέρας (pateras)	3962: a father	a prim. word
so that they would expose	ποιεῖν (poiein)	4160: to make, do	a prim. word
their infants	βρέφη (brephē)	1025: an unborn or a newborn child	a prim. word
and they would not survive.	ζωογονεῖσθαι (zōogoneisthai)	2225: to preserve alive	from the same as zóon and ginomai

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

κατασοφισαμενος **verb - aorist middle deponent participle - nominative singular masculine**

katasophizomai kat-as-of-id'-zom-ahee: to be crafty against, i.e. circumvent -- deal subtilly with.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενος **noun - accusative singular neuter**

genos ghen'-os: kin (abstract or concrete, literal or figurative, individual or collective) --

born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εκακωσεν **verb - aorist active indicative - third person singular**

kakoo **kak-o'-o:** to injure; figuratively, to exasperate -- make evil affected, entreat evil, harm, hurt, vex.

τους **definite article - accusative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερας **noun - accusative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιειν **verb - present active infinitive**

poieo **poy-eh'-o:** to make or do (in a very wide application, more or less direct)

εκθητα **adjective - accusative plural neuter**

ekthetos **ek'-thet-os:** put out, i.e. exposed to perish -- cast out.

τα **definite article - accusative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βρεφη **noun - accusative plural neuter**

brephos **bref'-os:** an infant (properly, unborn) literally or figuratively -- babe, (young) child, infant.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ζωογονεῖσθαι **verb - present passive middle or passive deponent**
zoogoneo **dzo-og-on-eh'-o**: to engender alive, i.e. (by analogy) to rescue (passively, be saved) from death -- live, preserve.

Acts 7:20 .

.	Greek	Strong's	Origin
"It was at this	ὅ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
time	καιρῷ (kairō)	2540: time, season	a prim. word
that Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
was born;	ἐγεννήθη (egennēthē)	1080: to beget, to bring forth	from genna (descent, birth)
and he was lovely	ἄστεῖος (asteios)	791: of the town, by impl. courteous, elegant	from astu (a city)
in the sight	τῷ (tō)	3588: the	the def. art.
of God,	θεῷ (theō)	2316: God, a god	of uncertain origin
and he was nurtured	ἀνετρέφη (anetraphē)	397: to nurse up, nourish	from ana and trephó
three	τρεῖς (treis)	5140: three	a prim. cardinal number
months	μήνας (mēnas)	3376: a month	a prim. word
in his father's	πατρός (patros)	3962: a father	a prim. word
home.	οἴκῳ (oikō)	3624: a house, a dwelling	a prim. word

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

καιρω **noun - dative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

γεννηθη **verb - aorist passive indicative - third person singular**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

μωσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αστειος **adjective - nominative singular masculine**

asteios **as-ti'-os**: urbane, i.e. (by implication) handsome -- fair.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ανετραφη **verb - second aorist passive indicative - third person singular**
anatrepho an-at-ref'-o: to rear (physically or mentally) -- bring up, nourish (up).

μηνας **noun - accusative plural masculine**
 men **mane:** a month -- month.

τρεις **adjective - accusative plural masculine**
 treis **trice:** three -- three.

εν **preposition**
 en **en:** in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικω **noun - dative singular masculine**
oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

Acts 7:21 .

.	Greek	Strong's	Origin
"And after he had been set outside,	ἐκτεθέντος (ektethentos)	1620: to set forth, fig. to declare	from ek and tithémi
Pharaoh's	Φαραὼ (pharaō)	5328: Pharaoh, an Eg. king	of Eg. origin (great house)
daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
took him away	ἀνείλατο (aneilato)	337: to take up, take away, make an end	from ana and haireó
and nurtured	ἀνεθρέψατο (anethrepsato)	397: to nurse up, nourish	from ana and trephó
him as her own	ἐαυτῇ (eautē)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

son.

υἱόν
(uion)

5207: a son

a prim. word

KJV Lexicon

ΕΚΤΕΘΕΝΤΑ **verb - aorist passive participle - accusative singular masculine**

ektithemi **ek-tith'-ay-mee**: to expose; figuratively, to declare -- cast out, expound.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀνείλετο **verb - second aorist middle indicative - third person singular**

anaireo **an-ahee-reh'-o**: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυγάτηρ **noun - nominative singular feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

Φαραώ **proper noun**

Pharao **far-ah-o'**: Pharao (i.e. Pharoh), an Egyptian king -- Pharaoh.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀνέθρεψατο **verb - aorist middle indicative - third person singular**

anatrepho **an-at-ref'-o**: to rear (physically or mentally) -- bring up, nourish (up).

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐαυτή **reflexive pronoun - third person dative singular feminine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υιου **noun - accusative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

Acts 7:22 .

.	Greek	Strong's	Origin
"Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
was educated	ἐπαιδεύθη (epaideuthē)	3811: to train children, to chasten, correct	from pais
in all	πάσῃ (pasē)	3956: all, every	a prim. word
the learning	σοφία (sophia)	4678: skill, wisdom	from sophos
of the Egyptians,	Αἰγυπτίων (aiguptiōn)	124: Egyptian	from Aiguptos
and he was a man of power	δυνατὸς (dunatos)	1415: strong, mighty, powerful	from dunamai
in words	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
and deeds.	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επαιδευθη verb - aorist passive indicative - third person singular

paideuo pahee-dyoo'-o: to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

μωσης noun - nominative singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

παση adjective - dative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

σοφια noun - dative singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

αιγυπτιων adjective - genitive plural masculine

Aiguptios ahee-goop'-tee-os: an Egyptian or inhabitant of Egyptus -- Egyptian.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δυνατος adjective - nominative singular masculine

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

εν preposition

en en: in, at, (up-)on, by, etc.

λογοις noun - dative plural masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εργοις noun - dative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

Acts 7:23 .

.	Greek	Strong's	Origin
"But when	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
he was approaching	ἐπληροῦτο (eplērouto)	4137: to make full, to complete	from plérés
the age	χρόνος (chronos)	5550: time	a prim. word
of forty,		5066a: of forty years	from tesseractonta and etos
it entered	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
his mind	καρδίαν (kardian)	2588: heart	a prim. word
to visit	ἐπισκέψασθαι (episkepsasthai)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
his brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
the sons	υἱούς (uious)	5207: a son	a prim. word
of Israel.	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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ὥς **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

ὁὐ **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επληρουτο verb - imperfect passive indicative - third person singular

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τεσσαρακονταετης adjective - nominative singular masculine

tessarakontaetes **tes-sar-ak-on-tah-et-ace'**: of forty years of age -- (+ full, of) forty years (old).

χρονος noun - nominative singular masculine

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

ανεβη verb - second aorist active indicative - third person singular

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιαν noun - accusative singular feminine

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επισκεψασθαι verb - aorist middle deponent middle or passive deponent

episkeptomai **ep-ee-skep'-tom-ahee**: to inspect, i.e. (by implication) to select; by extension, to go to see, relieve -- look out, visit.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους noun - accusative plural masculine

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιους noun - accusative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ισραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Acts 7:24 .

.	Greek	Strong's	Origin
"And when he saw		3708: to see, perceive, attend to	a prim. verb
one	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
[of them] being treated unjustly,	ἀδικούμενον (adikoumenon)	91: to do wrong, act wickedly	from adikos
he defended	ἡμύνατο (ēmunato)	292a: to ward off	from alpha (as an intens. prefix) and a prim. root mun-
him and took	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
vengeance	ἐκδίκησιν (ekdikēsin)	1557: vengeance, vindication	from ekdikeó
for the oppressed	καταπονουμένῳ (kataponoumenō)	2669: to wear down	from kata and ponos
by striking down	πατάξας (pataxas)	3960: to beat (of the heart), to strike	of uncertain origin
the Egyptian.	Αἰγύπτιον (aiguption)	124: Egyptian	from Aiguptos

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και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδων **verb - second aorist active participle - nominative singular masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τινα **indefinite pronoun - accusative singular masculine**
tis **tis**: some or any person or object

αδικουμενον **verb - present passive participle - accusative singular masculine**
adikeo **ad-ee-keh'-o**: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

ημυνατο **verb - aorist middle deponent indicative - third person singular**
amunomai **am-oo'-nom-ahee**: to ward off (for oneself), i.e. protect -- defend.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποιοησεν **verb - aorist active indicative - third person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

εκδικησιν **noun - accusative singular feminine**
ekdikesis **ek-dik'-ay-sis**: vindication, retribution -- (a-, re-)venge(-ance), punishment.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταπονουμενω **verb - present passive participle - dative singular masculine**
kataponeo **kat-ap-on-eh'-o**: to labor down, i.e. wear with toil (figuratively, harass) -- oppress, vex.

παταξας **verb - aorist active participle - nominative singular masculine**
patasso **pat-as'-so**: to knock (gently or with a weapon or fatally) -- smite, strike.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιγυπτιον **adjective - accusative singular masculine**
Aiguptios **ahee-goop'-tee-os**: an Egyptian or inhabitant of Egyptus -- Egyptian.

Acts 7:25 .

.	Greek	Strong's	Origin
"And he supposed	ἐνόμιζεν (enomizen)	3543: to practice, consider	from nomos
that his brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
understood	συνιέναι (sunienai)	4920: to set together, fig. to understand	from sun and hiémi (to send)
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
was granting	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them deliverance	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
him, but they did not understand.	συνῆκαν (sunēkan)	4920: to set together, fig. to understand	from sun and hiémi (to send)

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ἐνομίζεν **verb - imperfect active indicative - third person singular**

nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συνιέναι **verb - present active infinitive**

suniami **soon-ee'-ay-mee**: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

χειρος **noun - genitive singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διδωσιν **verb - present active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σωτηριαν **noun - accusative singular feminine**

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

συνηκαν verb - aorist active indicative - third person

suniami soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

Acts 7:26 .

.	Greek	Strong's	Origin
"On the following		1897a: to come upon, come after	from epi and the same as exeimi
day	ἡμέρα (ēmera)	2250: day	a prim. word
he appeared	ὤφθη (ōphthē)	3708: to see, perceive, attend to	a prim. verb
to them as they were fighting together,	μαχομένοις (machomenois)	3164: to fight	a prim. verb
and he tried to reconcile		4871b: to reconcile	from sun and allassó
them in peace,	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
saying,	εἰπών (eipōn)	3004: to say	a prim. verb
'Men,	ἄνδρες (andres)	435: a man	a prim. word
you are brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
why		2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
do you injure	ἀδικεῖτε (adikeite)	91: to do wrong, act wickedly	from adikos

one another?'

ἀλλήλους
(allēlous)

240: of one another

a reciporical pronoun

KJV Lexicon

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

επιουση **verb - present participle - dative singular feminine**

epiousa **ep-ee-oo'-sah**: the ensuing day or night -- following, next.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ωφθη **verb - aorist passive indicative - third person singular**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μαχομενοις **verb - present middle or passive deponent participle - dative plural masculine**

machomai **makh'-om-ahee**: to war, i.e. (figuratively) to quarrel, dispute -- fight, strive.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνηλασεν **verb - aorist active indicative - third person singular**

sunelauno **soon-el-ow'-no**: to drive together, i.e. (figuratively) exhort (to reconciliation) -- + set at one again.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ειρηνην noun - accusative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

ειπων verb - second aorist active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ανδρες noun - vocative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι noun - nominative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αδικειτε verb - present active indicative - second person

adikeo ad-ee-keh'-o: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

αλληλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

Acts 7:27 .

.	Greek	Strong's	Origin
"But the one who was injuring	ἀδικῶν (adikōn)	91: to do wrong, act wickedly	from adikos

his neighbor	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
pushed him away,	ἀπώσατο (apōsato)	683: to thrust away	from apo and ótheó (to thrust, push away)
saying,		3004: to say	a prim. verb
WHO	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
MADE	κατέστησεν (katestēsen)	2525: to set in order, appoint	from kata and histēmi
YOU A RULER	ἄρχοντα (archonta)	758: ruler, chief	pres. part. of archó
AND JUDGE	δικαστήν (dikastēn)	1348: a judge	from dikazó (to judge)
OVER	ἐφ' (eph)	1909: on, upon	a prim. preposition
US?			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδικων verb - present active participle - nominative singular masculine

adikeo **ad-ee-keh'-o**: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πλησιον **adverb**

plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

απωσατο **verb - aorist middle deponent indicative - third person singular**

apotheomai **ap-o-theh'-om-ahee**: to push off, figuratively, to reject -- cast away, put away (from), thrust away (from).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπων **verb - second aorist active participle - nominative singular masculine**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

κατεστησεν **verb - aorist active indicative - third person singular**

kathistemi **kath-is'-tay-mee**: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

αρχοντα **noun - accusative singular masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δικαστην **noun - accusative singular feminine**

dikastes **dik-as-tace'**: a judger -- judge.

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

Acts 7:28 .

.	Greek	Strong's	Origin
YOU DO NOT MEAN	θέλεις (theleis)	2309: to will, wish	a prim. verb
TO KILL	ἀνελεῖν (anelein)	337: to take up, take away, make an end	from ana and haireó
ME AS YOU KILLED	ἀνεῖλες (aneiles)	337: to take up, take away, make an end	from ana and haireó
THE EGYPTIAN	Αἰγύπτιον (aiguption)	124: Egyptian	from Aiguptos
YESTERDAY, DO YOU?"		2189a: yesterday	a prol. form of a prim. adverb

KJV Lexicon

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἀνελεῖν **verb - second aorist active middle or passive deponent**

anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

συ **personal pronoun - second person nominative singular**

su soo: the person pronoun of the second person singular thou -- thou.

θελεῖς **verb - present active indicative - second person singular**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

οὗ **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τροπον **noun - accusative singular masculine**

tropos **trop'-os:** (even) as, conversation, (+ like) manner, (+ by any) means, way.

ανειλες **verb - second aorist active indicative - second person singular**

anaireo **an-ahee-reh'-o:** to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

χθες **adverb**

chthes **khthes:** yesterday; by extension, in time past or hitherto -- yesterday.

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιγυπτιον **adjective - accusative singular masculine**

Aiguptios **ahee-goop'-tee-os:** an Egyptian or inhabitant of Egyptus -- Egyptian.

Acts 7:29 .

.	Greek	Strong's	Origin
"At this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
remark,	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
MOSES	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
FLED	ἔφυγεν (ephugen)	5343: to flee	a prim. verb
AND BECAME	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
AN ALIEN	παροικος (paroikos)	3941: dwelling near, foreign	from para and oikos
IN THE LAND	γῆ (gē)	1093: the earth, land	a prim. word
OF MIDIAN,	Μαδιάμ (madium)	3099: Midian, a region of Arabia	of Hebrew origin Midyan

where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
he became the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of two	δύο (duo)	1417: two	a primary number
sons.	υἱοὺς (uious)	5207: a son	a prim. word

KJV Lexicon

εφυγεν **verb - second aorist active indicative - third person singular**

pheugo fyo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μωσης **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω **noun - dative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τουτω **demonstrative pronoun - dative singular masculine**

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same,

there(-in), this.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παροικος adjective - nominative singular masculine

paroikos par'-oy-kos: having a home near, i.e. (as noun) a by-dweller (alien resident) -- foreigner, sojourn, stranger.

εν preposition

en en: in, at, (up-)on, by, etc.

γη noun - dative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

μαδιαιμ proper noun

Madian mad-ee-on': Madian (i.e. Midian), a region of Arabia -- Madian.

ου adverb

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

εγεννησεν verb - aorist active indicative - third person singular

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

υιους noun - accusative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

Acts 7:30 .

■			
.	Greek	Strong's	Origin
"After forty		5065b: forty	from tessares and a modified form of deka
years	ἐτῶν (etōn)	2094: a year	a prim. word
had passed,	πληρωθέντων	4137: to make full, to	from plérés

	(plērōthentōn)	complete	
AN ANGEL	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
APPEARED		3708: to see, perceive, attend to	a prim. verb
TO HIM IN THE WILDERNESS	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
OF MOUNT	ὄρους (orous)	3735: a mountain	a prim. word
Sinai,	Σινᾶ (sina)	4614: Sinai, a mountain probably on the Sinai Peninsula	of Hebrew origin Sinay
IN THE FLAME	φλογὶ (phlogi)	5395: a flame	from phlegó (to burn)
OF A BURNING	πυρὸς (puros)	4442: fire	a prim. word
THORN BUSH.	βάτου (batou)	942: a bramble bush	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πληρωθεντων **verb - aorist passive participle - genitive plural neuter**

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ετων **noun - genitive plural neuter**

etos et'-os: a year -- year.

τεσσαρακοντα **numeral (adjective)**

tessarakonta tes-sar-ak'-on-tah: forty -- forty.

ωφθη **verb - aorist passive indicative - third person singular**
optanomai **op-tan'-om-ahēe**: appear, look, see, shew self.

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω **adjective - dative singular feminine**
eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

του **definite article - genitive singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορους **noun - genitive singular neuter**
oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

σινα **proper noun**
Sina **see-nah'**: Sina (i.e. Sinai), a mountain in Arabia -- Sina.

αγγελος **noun - nominative singular masculine**
aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

κυριου **noun - genitive singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

φλογι **noun - dative singular feminine**
phlox **flox**: a blaze -- flame(-ing).

πυρος **noun - genitive singular neuter**
pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

βατου **noun - genitive singular masculine**
batos **bat'-os**: a brier shrub -- bramble, bush.

Acts 7:31 .

.	Greek	Strong's	Origin
"When Moses saw it, he marveled at the sight; and as he approached to look [more] closely, there came the voice of the Lord:	Μωϋσῆς (mōusēs) ἐθαύμασεν (ethaumasen) ὄραμα (orama) προσερχομένου (proserchomenou) κατανοῆσαι (katanoēsai) ἐγένετο (egeneto) φωνή (phōnē) κυρίου (kuriou)	3475: Moses, a leader of Isr. 3708: to see, perceive, attend to 2296: to marvel, wonder 3705: that which is seen 4334: to approach, to draw near 2657: to take note of, perceive 1096: to come into being, to happen, to become 5456: a voice, sound 2962: lord, master	of Hebrew origin Mosheh a prim. verb from thauma from horaó from pros and erchomai from kata and noeó from a prim. root gen- probably from phémi from kuros (authority)

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μωσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ἰδὼν **verb - second aorist active participle - nominative singular masculine**
eido **i'-do:** to see; by implication, (in the perfect tense only) to know

εθαυμαζεν **verb - imperfect active indicative - third person singular**
thaumazo **thou-mad'-zo:** to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

το **definite article - accusative singular neuter**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οραμα **noun - accusative singular neuter**
horama **hor'-am-ah:** something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

προσερχομενου **verb - present middle or passive deponent participle - genitive singular masculine**
proserchomai **pros-er'-khom-ahee:** to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

δε **conjunction**
de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατανοησαι **verb - aorist active middle or passive deponent**
katanoeo **kat-an-o-eh'-o:** to observe fully -- behold, consider, discover, perceive.

εγενετο **verb - second aorist middle deponent indicative - third person singular**
ginomai **ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

φωνη **noun - nominative singular feminine**
phone **fo-nay':** a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

κυριου **noun - genitive singular masculine**
kurios **koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

προς **preposition**
pros **pros:** a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 7:32 .

.	Greek	Strong's	Origin
I AM THE GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
OF YOUR FATHERS,	πατέρων (paterōn)	3962: a father	a prim. word
THE GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
OF ABRAHAM	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
AND ISAAC	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
AND JACOB.'	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
shook with fear	ἐντρομος (entromos)	1790: terrified	from en and tromos
and would not venture	ἐτόλμα (etolma)	5111: to have courage, to be bold	from tolma (boldness)
to look.	κατανοῆσαι (katanoēsai)	2657: to take note of, perceive	from kata and noeó

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερων noun - genitive plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ισαακ proper noun

Isaak ee-sah-ak': Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ιακωβ **proper noun**

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

εντρομος **adjective - nominative singular masculine**
entromos en'-trom-os: terrified -- quake, trembled.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενομενος **verb - second aorist middle deponent participle - nominative singular masculine**
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

μωσης **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ετολμα **verb - imperfect active indicative - third person singular**

tolmao tol-mah'-o: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

κατανοησαι **verb - aorist active middle or passive deponent**

katanoeo kat-an-o-eh'-o: to observe fully -- behold, consider, discover, perceive.

Acts 7:33 .

.	Greek	Strong's	Origin
"BUT THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
SAID		3004: to say	a prim. verb
TO HIM, "TAKE OFF	λύσον (luson)	3089: to loose, to release, to dissolve	a prim. verb
THE SANDALS	υπόδημα (upodēma)	5266: a sole bound under (the foot), a sandal	from hupodeó
FROM YOUR FEET,	ποδῶν (podōn)	4228: a foot	a prim. word

FOR THE PLACE	τόπος (topos)	5117: a place	a prim. word
ON WHICH	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
YOU ARE STANDING	ἔστηκας (estēkas)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
IS HOLY	ἁγία (agia)	40: sacred, holy	from a prim. root
GROUND.	γῆ (gē)	1093: the earth, land	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

λυσον **verb - aorist active middle - second person singular**

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υποδημα **noun - accusative singular neuter**
hupodema **hoop-od'-ay-mah**: something bound under the feet, i.e. a shoe or sandal -- shoe.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδων **noun - genitive plural masculine**
pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοπος **noun - nominative singular masculine**
topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστηκας **verb - perfect active indicative - second person singular**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

γη **noun - nominative singular feminine**
ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

αγια **adjective - nominative singular feminine**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Acts 7:34 .

■			
.	Greek	Strong's	Origin

I HAVE CERTAINLY SEEN		3708: to see, perceive, attend to	a prim. verb
THE OPPRESSION	κάκωσιν (kakōsin)	2561: ill-treatment	from kakoó
OF MY PEOPLE	λαοῦ (laou)	2992: the people	a prim. word
IN EGYPT	Αἰγύπτῳ (aiguptō)	125: Egypt, the land of the Nile	of uncertain origin
AND HAVE HEARD	ἤκουσα (ēkousa)	191: to hear, listen	from a prim. word mean. hearing
THEIR GROANS,	στεναγμοῦ (stenagmou)	4726: a groaning	from stenazó
AND I HAVE COME DOWN	κατέβην (katebēn)	2597: to go down	from kata and the same as basis
TO RESCUE	ἐξελέσθαι (exelesthai)	1807: to take out, to deliver	from ek and haireó
THEM; COME	δεῦρο (deuro)	1204: until now, come here!	of uncertain origin
NOW,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
AND I WILL SEND	ἀποστείλω (aposteilō)	649: to send, send away	from apo and stelló
YOU TO EGYPT.'	Αἰγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin

KJV Lexicon

ἰδὼν **verb - second aorist active participle - nominative singular masculine**
eido **i'-do:** to see; by implication, (in the perfect tense only) to know

εἶδον **verb - second aorist active indicative - first person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακωσιν noun - accusative singular feminine

kakosis kak'-o-sis: maltreatment -- affliction.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου noun - genitive singular masculine

laos lah-os': a people -- people.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

αιγυπτω noun - dative singular feminine

Aiguptos ah'-ee-goop-tos: Gyptus, the land of the Nile

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στεναγμου noun - genitive singular masculine

stenagmos sten-ag-mos': a sigh -- groaning.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηκουσα verb - aorist active indicative - first person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

κατεβην **verb - second aorist active indicative - first person singular**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

εξελεσθαι **verb - second aorist middle middle or passive deponent**

exaireo **ex-ah-ee-reh'-o**: actively, to tear out; middle voice, to select; figuratively, to release -- deliver, pluck out, rescue.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δευρο **verb - adverbial imperative imperative - second person singular**

deuro **dyoo'-ro**: here; used also imperative hither!; and of time, hitherto -- come (hither), hither(-to).

αποστελω **verb - future active indicative - first person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αιγυπτον **noun - accusative singular feminine**

Aiguptos **ah'-ee-goop-tos**: Ggyptus, the land of the Nile

Acts 7:35 .

.	Greek	Strong's	Origin
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Moses	Μωϋσῆν (mōusēn)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they disowned,	ἡρνήσαντο (ērnēsanto)	720: to deny, say no	of uncertain origin
saying,		3004: to say	a prim. verb
'WHO	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
MADE	κατέστησεν (katestēsen)	2525: to set in order, appoint	from kata and histēmi
YOU A RULER	ἄρχοντα (archonta)	758: ruler, chief	pres. part. of archó
AND A JUDGE?"	δικαστήν (dikastēn)	1348: a judge	from dikazó (to judge)
is the one whom		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
sent	ἀπέσταλκεν (apestalken)	649: to send, send away	from apo and stelló
[to be] both	καὶ (kai)	2532: and, even, also	a prim. conjunction
a ruler	ἄρχοντα (archonta)	758: ruler, chief	pres. part. of archó
and a deliverer	λυτρωτὴν (lutrōtēn)	3086: a redeemer, deliverer	from lutroó
with the help	χειρὶ (cheiri)	5495: the hand	a prim. word
of the angel	ἀγγέλου (angelou)	32a: a messenger, angel	a prim. word
who appeared		3708: to see, perceive, attend to	a prim. verb
to him in the thorn	βάτω	942: a bramble bush	a prim. word

bush.

(batō)

KJV Lexicon

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ΤΟΝ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΩΣΗΝ **noun - accusative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ΟΝ **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΗΡΝΗΣΑΝΤΟ **verb - aorist middle deponent indicative - third person**

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

ΕΙΠΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΙΣ **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΣΕ **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

ΚΑΤΕΣΤΗΣΕΝ **verb - aorist active indicative - third person singular**

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

ΑΡΧΟΝΤΑ **noun - accusative singular masculine**

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δικαστην noun - accusative singular feminine
dikastes dik-as-tace': a judger -- judge.

τουτον demonstrative pronoun - accusative singular masculine
touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αρχοντα noun - accusative singular masculine
archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λυτρωτην noun - accusative singular masculine
lutrotes loo-tro-tace': a redeemer (figuratively) -- deliverer.

απεστειλεν verb - aorist active indicative - third person singular
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

εν preposition
en en: in, at, (up-)on, by, etc.

χειρι noun - dative singular feminine
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αγγελου noun - genitive singular masculine
aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθεντος verb - aorist passive participle - genitive singular masculine
optanomai op-tan'-om-ahee: appear, look, see, shew self.

αὐτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τῇ **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βατω **noun - dative singular masculine**

batos bat'-os: a brier shrub -- bramble, bush.

Acts 7:36 .

.	Greek	Strong's	Origin
"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
led	ἐξήγαγεν (exēgagen)	1806: to lead out	from ek and agó
them out, performing	ποιήσας (poiēsas)	4160: to make, do	a prim. word
wonders	τέρατα (terata)	5059: a wonder, marvel	a prim. word
and signs	σημεῖα (sēmeia)	4592: a sign	from the same as sēmainó
in the land	τῇ (tē)	1093: the earth, land	a prim. word
of Egypt	Αἰγύπτῳ (aiguptō)	125: Egypt, the land of the Nile	of uncertain origin
and in the Red	ἐρυθρᾷ (eruthra)	2063: red	a prim. word
Sea	θαλάσση (thalassē)	2281: the sea	of uncertain origin
and in the wilderness	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
for forty		5065b: forty	from tessares and a modified form

			of deka
years.	ἔτη (etē)	2094: a year	a prim. word

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐξηγάγεν **verb - second aorist active indicative - third person singular**

exago ex-ag'-o: to lead forth -- bring forth (out), fetch (lead) out.

αὐτοὺς **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποίησας **verb - aorist active participle - nominative singular masculine**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τέρατα **noun - accusative plural neuter**

teras ter'-as: a prodigy or omen -- wonder.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημεῖα **noun - accusative plural neuter**

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

γῆ **noun - dative singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

αἰγυπτῶ **noun - dative singular feminine**

Aiguptos ah'-ee-goop-tos: Ggyptus, the land of the Nile

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

ερυθρα adjective - dative singular feminine

eruthros er-oo-thros': red, i.e. the Red Sea -- red.

θαλασση noun - dative singular feminine

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω adjective - dative singular feminine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

ετη noun - nominative plural neuter

etos et'-os: a year -- year.

τεσσαρακοντα numeral (adjective)

tessarakonta tes-sar-ak'-on-tah: forty -- forty.

Acts 7:37 .

.	Greek	Strong's	Origin
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
who said	εἶπας (eipas)	3004: to say	a prim. verb
to the sons	υἱοῖς (uiois)	5207: a son	a prim. word

of Israel,	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
WILL RAISE	ἀναστήσει (anastēsei)	450: to raise up, to rise	from ana and histēmi
UP FOR YOU A PROPHET	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
LIKE	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
ME FROM YOUR BRETHREN.'	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μωσῆς **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εἰπὼν **verb - second aorist active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱοῖς **noun - dative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

Ἰσραὴλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

προφήτην **noun - accusative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ὑμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ἀναστήσει **verb - future active indicative - third person singular**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

κύριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀδελφῶν **noun - genitive plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

εμε **personal pronoun - first person accusative singular**
eme **em-eh'**: me -- I, me, my(-self).

Acts 7:38 .

.	Greek	Strong's	Origin
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the one who was in the congregation	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
in the wilderness	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
together	μετὰ (meta)	3326: with, among, after	a prim. preposition
with the angel	ἁγγέλου (angelou)	32a: a messenger, angel	a prim. word
who was speaking	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
to him on Mount	ὄρει (orei)	3735: a mountain	a prim. word
Sinai,	Σινᾶ (sina)	4614: Sinai, a mountain probably on the Sinai Peninsula	of Hebrew origin Sinay
and [who was] with our fathers;	πατέρων (paterōn)	3962: a father	a prim. word
and he received	ἐδέξατο (edexato)	1209: to receive	a prim. verb
living	ζῶντα (zōnta)	2198: to live	from prim. roots zé- and zó-
oracles	λόγια (logia)	3051: a saying, an oracle	neut. of logios

to pass	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
on to you.			

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησια **noun - dative singular feminine**

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐρημω **adjective - dative singular feminine**

eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελου noun - genitive singular masculine

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλουντος verb - present active participle - genitive singular masculine

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορει noun - dative singular neuter

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

σινα proper noun

Sina **see-nah'**: Sina (i.e. Sinai), a mountain in Arabia -- Sina.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερων noun - genitive plural masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ος relative pronoun - nominative singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εδεξατο verb - aorist middle deponent indicative - third person singular

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

λογον noun - accusative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ζωντα verb - present active participle - accusative plural neuter

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

δουναι verb - second aorist active middle or passive deponent

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ημιν personal pronoun - first person dative plural

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

Acts 7:39 .

.	Greek	Strong's	Origin
"Our fathers	πατέρες (pateres)	3962: a father	a prim. word
were unwilling	οὐκ (ouk)	3756: not, no	a prim. word
to be obedient	ὑπήκοοι (upēkooi)	5255: giving ear, obedient	from hupakouó
to him, but repudiated	ἀπώσαντο (apōsanto)	683: to thrust away	from apo and ótheó (to thrust, push away)
him and in their hearts	καρδίαις (kardiais)	2588: heart	a prim. word

turned back	ἐστράφησαν (estraphēsan)	4762: to turn, i.e. to change	a prim. verb
to Egypt,	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin

KJV Lexicon

ὧ relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἠθελῆσαν verb - aorist active indicative - third person

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

υπηκούοι adjective - nominative plural masculine

hupekoos hoop-ay'-ko-os: attentively listening, i.e. (by implication) submissive -- obedient.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρες noun - nominative plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ἀλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ἀπώσαντο verb - aorist middle deponent indicative - third person

apotheomai **ap-o-theh'-om-ahee**: to push off, figuratively, to reject -- cast away, put away (from), thrust away (from).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστραφησαν verb - second aorist passive indicative - third person

strephe **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - dative singular feminine

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αιγυπτον noun - accusative singular feminine

Aiguptos **ah'-ee-goop-tos**: Ggyptus, the land of the Nile

Acts 7:40 .

■			
.	Greek	Strong's	Origin
SAYING		3004: to say	a prim. verb
TO AARON,	Ἀαρών (aarōn)	2: Aaron, the brother of Moses	of Hebrew origin Aharon
'MAKE	ποιήσον (poiēson)	4160: to make, do	a prim. word
FOR US GODS	θεοὺς (theous)	2316: God, a god	of uncertain origin
WHO	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

WILL GO BEFORE	προπορεύσονται (proporeusontai)	4313: to make to go before, to cause to go before	from pro and poreuomai
US; FOR THIS	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
MOSES	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
WHO	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
LED	ἐξήγαγεν (exēgagen)	1806: to lead out	from ek and agó
US OUT OF THE LAND	γῆς (gēs)	1093: the earth, land	a prim. word
OF EGYPT--	Αἰγύπτου (aiguptou)	125: Egypt, the land of the Nile	of uncertain origin
WE DO NOT KNOW		3609a: to have seen or perceived, hence to know	perf. of eidon
WHAT	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
HAPPENED	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
TO HIM.'			

KJV Lexicon

ΕΙΠΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ααρων proper noun

Aaron ah-ar-ohn': Aaron, the brother of Moses -- Aaron.

ποιησον verb - aorist active middle - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

θεους noun - accusative plural masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οι relative pronoun - nominative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προπορευουσονται verb - future middle deponent indicative - third person

proporeuomai prop-or-yoo'-om-ahee: to precede (as guide or herald) -- go before.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μωσης noun - nominative singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξηγαγεν verb - second aorist active indicative - third person singular

exago ex-ag'-o: to lead forth -- bring forth (out), fetch (lead) out.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

γῆς noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

αἰγυπτου noun - genitive singular feminine

Aiguptos ah'-ee-goop-tos: Ggyptus, the land of the Nile

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οἶδμεν verb - perfect active indicative - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

τί interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γενονεν verb - second perfect active indicative - third person singular

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αὐτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 7:41 .

.	Greek	Strong's	Origin
"At that time	ἡμέραις (ēmerais)	2250: day	a prim. word
they made a calf	ἐμοσχοποίησαν (emoschopoiēsan)	3447: to make a calf (as an image)	from moschos and poieó
and brought	ἀνήγαγον (anēgagon)	321: to lead up, bring up	from ana and agó
a sacrifice	θυσίαν (thusian)	2378: a sacrifice	from thuó
to the idol,	εἰδῶλῳ (eidōlō)	1497: an image (i.e. for worship), by impl. a false god	from eidos

and were rejoicing	εὐφραίνοντο (euphrainonto)	2165: to cheer, make merry	from eu and phrén
in the works	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
of their hands.	χειρῶν (cheirōn)	5495: the hand	a prim. word

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμοσχοποίησαν verb - aorist active indicative - third person

moschopoieo **mos-khop-oy-eh'-o**: to fabricate the image of a bullock -- make a calf.

εν preposition

en **en**: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις noun - dative plural feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκειναις demonstrative pronoun - dative plural feminine

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανηγαγον verb - second aorist active indicative - third person - attic

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

θυσιαν noun - accusative singular feminine

thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειδωλω **noun - dative singular neuter**

eidolon i'-do-lon: an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευφραινοντο **verb - imperfect passive indicative - third person**

euphraino yoo-frah'-ee-no: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τοις **definite article - dative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργοις **noun - dative plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

των **definite article - genitive plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρων **noun - genitive plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 7:42 .

.	Greek	Strong's	Origin
"But God	θεός (theos)	2316: God, a god	of uncertain origin

turned away	ἔστρεψεν (estrepsen)	4762: to turn, i.e. to change	a prim. verb
and delivered	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
them up to serve	λατρεύειν (latreuein)	3000: to serve	from latris (a hired servant)
the host	στρατιᾶ (stratia)	4756: an army	from the same as strateuó
of heaven;	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
as it is written	γέγραπται (gegraptai)	1125: to write	a prim. verb
in the book	βίβλω (biblō)	976: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book	of uncertain origin
of the prophets,	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
IT WAS NOT TO ME THAT YOU OFFERED	προσηνέγκατε (prosēnenkate)	4374: to bring to, i.e. to offer	from pros and pheró
VICTIMS	σφάγια (sphagia)	4968: a victim (for slaughter)	from sphagē
AND SACRIFICES	θυσίας (thusias)	2378: a sacrifice	from thuó
FORTY		5065b: forty	from tessares and a modified form of deka
YEARS	ἔτη (etē)	2094: a year	a prim. word
IN THE WILDERNESS,	ἐρήμω (erēmō)	2048: solitary, desolate	a prim. word
WAS IT, O HOUSE	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
OF ISRAEL?		2274: to be inferior	from the same as hēssón

KJV Lexicon

εστρεψεν **verb - aorist active indicative - third person singular**

strepho **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεδωκεν **verb - aorist active indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

λατρευειν **verb - present active infinitive**

latreuo **lat-ryoo'-o**: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατια **noun - dative singular feminine**

stratia **strat-ee'-ah**: camp-likeness, i.e. an army, i.e. (figuratively) the angels, the celestial luminaries -- host.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

καθως adverb

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται verb - perfect passive indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εν preposition

en en: in, at, (up-)on, by, etc.

βιβλω noun - dative singular feminine

biblos bib'-los: a sheet or scroll of writing -- book.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητων noun - genitive plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

σφαγια noun - accusative plural neuter

sphagion sfag'-ee-on: a victim (in sacrifice) -- slain beast.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θυσιας noun - accusative plural feminine

thusia thoo-see'-ah: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

προσηνεγκατε verb - aorist active indicative - second person

prosphero pros-fer'-o: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

ετη **noun - accusative plural neuter**
etos **et'-os**: a year -- year.

τεσσαρακοντα **numeral (adjective)**
tessarakonta **tes-sar-ak'-on-tah**: forty -- forty.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω **adjective - dative singular feminine**
eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

οικος **noun - nominative singular masculine**
oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ισραηλ **proper noun**
Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Acts 7:43 .

.	Greek	Strong's	Origin
YOU ALSO	καὶ (kai)	2532: and, even, also	a prim. conjunction
TOOK	ἀνελάβετε (anelabete)	353: to take up, raise	from ana and lambanó
ALONG THE TABERNACLE	σκηνὴν (skēnēn)	4633: a tent	a prim. word
OF MOLOCH	Μόλοχ (moloch)	3434: Moloch, the god of the Ammonites	of Hebrew origin Molek
AND THE STAR	ἄστρον (astron)	798: a star	from astér
OF THE GOD	θεοῦ (theou)	2316: God, a god	of uncertain origin
ROMPHA,		4501a: Rompha, Rephan, the name of an Eg. god	of Eg. origin

THE IMAGES	τύπους (tupous)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
WHICH	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
YOU MADE	ἐποιήσατε (epoiēsate)	4160: to make, do	a prim. word
TO WORSHIP.	προσκυνεῖν (proskunein)	4352: to do reverence to	from pros and kuneó (to kiss)
I ALSO	καὶ (kai)	2532: and, even, also	a prim. conjunction
WILL REMOVE	μετοικιῶ (metoikiō)	3351: to cause to migrate	from metoikos (an emigrant)
YOU BEYOND	ἐπέκεινα (epekeina)	1900: farther on, beyond	adverb from epi and ekeinos
BABYLON.'	Βαβυλῶνος (babulōnos)	897: "gate of god(s)," Babylon, a large city situated astride the Euphrates river	of Akk. origin, cf. Babel

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανελαβετε **verb - second aorist active indicative - second person**

analambano an-al-am-ban'-o: to take up -- receive up, take (in, unto, up).

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκηνην **noun - accusative singular feminine**

skene skay-nay': a tent or cloth hut -- habitation, tabernacle.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μολοχ proper noun

Moloch mol-okh': Moloch (i.e. Molek), an idol -- Moloch.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αστρον noun - accusative singular neuter

astron as'-tron: a constellation; put for a single star (natural or artificial) -- star.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ρεμφαν proper noun

Rhemphan hrem-fan': Remphan (i.e. Kijun), an Egyptian idol -- Remphan.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τυπους noun - accusative plural masculine

tupos too'-pos: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

ους relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποιησατε verb - aorist active indicative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

προσκυνειν verb - present active infinitive

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do

reverence to, adore) -- worship.

αυτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετοικίω **verb - future active indicative - first person singular - attic**

metoikizo **met-oy-kid'-zo**: to transfer as a settler or captive, i.e colonize or exile -- carry away, remove into.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

επεκεῖνα **adverb**

epekeina **ep-ek'-i-nah**: upon those parts of, i.e. on the further side of -- beyond.

βαβυλωνος **noun - genitive singular feminine**

Babulon **bab-oo-lone'**: Babylon, the capitol of Chaldaea (literally or figuratively (as a type of tyranny) -- Babylon.

Acts 7:44 .

.	Greek	Strong's	Origin
"Our fathers	πατράσιν (patrasin)	3962: a father	a prim. word
had		1510: I exist, I am	a prol. form of a prim. and defective verb
the tabernacle	σκηνὴ (skēnē)	4633: a tent	a prim. word
of testimony	μαρτυρίου (marturiou)	3142: a testimony, a witness	from martus
in the wilderness,	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós

as He who spoke	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
to Moses	Μωϋσῇ (mōusē)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
directed	διετάξατο (dietaxato)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
[him] to make	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
it according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the pattern	τύπον (tupon)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he had seen.	ἐώρακει (eōrakei)	3708: to see, perceive, attend to	a prim. verb

KJV Lexicon

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκηνη **noun - nominative singular feminine**

skene skay-nay': a tent or cloth hut -- habitation, tabernacle.

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυριου **noun - genitive singular neuter**

marturion mar-too'-ree-on: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρσιν **noun - dative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω **adjective - dative singular feminine**

eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

διαταξάτο **verb - aorist middle indicative - third person singular**

diatasso **dee-at-as'-so**: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλων **verb - present active participle - nominative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μωση **noun - dative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ποιησαι **verb - aorist active middle or passive deponent**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

αὐτήν personal pronoun - accusative singular feminine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
κατά preposition kata kat-ah': (prepositionally) down (in place or time), in varied relations
τοῦ definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
τύπου noun - accusative singular masculine tupos too'-pos: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.
ὃν relative pronoun - accusative singular masculine hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
ὥρακει verb - pluperfect active indicative - third person singular - attic horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

Acts 7:45 .

.	Greek	Strong's	Origin
"And having received it in their turn,	διαδεξάμενοι (diadexamenoi)	1237: to receive in turn	from dia and dechomai
our fathers	πατέρες (pateres)	3962: a father	a prim. word
brought	εἰσήγαγον (eisēgagon)	1521: to bring in, to introduce	from eis and agó
it in with Joshua	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
upon dispossessing	κατασχέσει (kataschesei)	2697: a holding fast	from katechó
the nations	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

whom	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
drove	ἐξώσεν (exōsen)	1856: to thrust out	from ek and ótheó (to push)
out before	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
our fathers,	πατέρων (paterōn)	3962: a father	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the time	ἡμέρων (ēmerōn)	2250: day	a prim. word
of David.		1160b: David, king of Isr.	of Hebrew origin David

KJV Lexicon

ην **relative pronoun - accusative singular feminine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισηγαγον **verb - second aorist active indicative - third person**

eisago ice-ag'-o: to introduce -- bring in(-to), (+ was to) lead into.

διαδεξαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

diadechomai dee-ad-ekh'-om-ahee: to receive in turn, i.e. (figuratively) succeed to -- come after.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες **noun - nominative plural masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

ιησου **noun - genitive singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατασχεσει **noun - dative singular feminine**

kataschesis kat-as'-khes-is: a holding down, i.e. occupancy -- possession.

των **definite article - genitive plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων **noun - genitive plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ων **relative pronoun - genitive plural neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξωσεν **verb - aorist active indicative - third person singular**

exotheo ex-o-theh'-o: to expel; by implication, to propel -- drive out, thrust in.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

προσωπου noun - genitive singular neuter

proson pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερων noun - genitive plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερων noun - genitive plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

δαυιδ proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

Acts 7:46 .

.	Greek	Strong's	Origin
"[David] found	εὑρεν (euren)	2147: to find	a prim. verb
favor	χάριν (charin)	5485: grace, kindness	a prim. word
in God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
sight,	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)

and asked	ἠτήσατο (ētēsato)	154: to ask, request	a prim. verb
that he might find	εὕρεϊν (eurein)	2147: to find	a prim. verb
a dwelling place	σκήνωμα (skēnōma)	4638: a tent	from skénoó
for the God		2316: God, a god	of uncertain origin
of Jacob.	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ευρεν **verb - second aorist active indicative - third person singular**

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

χαριν **noun - accusative singular feminine**

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

ενωπιον **adverb**

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ητησατο verb - aorist middle indicative - third person singular aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.
ευρειν verb - second aorist active middle or passive deponent heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.
σκηνωμα noun - accusative singular neuter skenoma skay'-no-mah: an encampment, i.e. (figuratively) the Temple (as God's residence), the body (as a tenement for the soul) -- tabernacle.
τω definite article - dative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεω noun - dative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
ιακωβ proper noun Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

Acts 7:47 .

.	Greek	Strong's	Origin
"But it was Solomon	Σολομῶν (solomōn)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
who built	οικοδόμησεν (oikodomēsen)	3618: to build a house	from oikodomos
a house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
for Him.			

KJV Lexicon

σολομων **noun - nominative singular masculine**

Solomon **sol-om-one'**: Solomon (i.e. Shelomoh), the son of David -- Solomon.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ωκοδομησεν verb - aorist active indicative - third person singular

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οικον noun - accusative singular masculine

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

Acts 7:48 .

.	Greek	Strong's	Origin
"However,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
the Most High	ὑψιστος (upsistos)	5310: highest, most high	superl. akin to hupsi- (on high)
does not dwell	κατοικεῖ (katoikei)	2730: to inhabit, to settle	from kata and oikeó
in [houses] made by [human] hands;	χειροποιήτοις (cheiropoiētois)	5499: made by hand	from cheir and poieó
as the prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
says:	λέγει (legei)	3004: to say	a prim. verb

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υψιστος adjective - nominative singular masculine

hupsistos hoop'-sis-tos: highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.

εν preposition

en en: in, at, (up-)on, by, etc.

χειροποιητοις adjective - dative plural masculine

cheiropoiotos khi-rop-oy'-ay-tos: manufactured, i.e. of human construction -- made by (make with) hands.

ναοις noun - dative plural masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

κατοικει verb - present active indicative - third person singular

katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

καθως adverb

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Acts 7:49 .

■			
.	Greek	Strong's	Origin

HEAVEN	οὐρανός (ouranos)	3772: heaven	a prim. word
IS MY THRONE,	θρόνος (thronos)	2362: a throne	probably from thranos (bench)
AND EARTH	γῆ (gē)	1093: the earth, land	a prim. word
IS THE FOOTSTOOL	ὑποπόδιον (hypopodion)	5286: a footstool	from hupo and the dim. of pous
OF MY FEET;	ποδῶν (podōn)	4228: a foot	a prim. word
WHAT KIND	ποιῶν (poion)	4169: of what sort?	from the same as posos
OF HOUSE	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
WILL YOU BUILD	οἰκοδομήσετε (oikodomēsete)	3618: to build a house	from oikodomos
FOR ME?' says	λέγει (legei)	3004: to say	a prim. verb
the Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
'OR	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
WHAT	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
PLACE	τόπος (topos)	5117: a place	a prim. word
IS THERE FOR MY REPOSE?	καταπαύσεως (katapauseōs)	2663: rest	from katapauō

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανος **noun - nominative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

θρονος **noun - nominative singular masculine**

thronos **thron'-os**: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γη **noun - nominative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

υποποδιον **noun - nominative singular neuter**

hupopodion **hoop-op-od'-ee-on**: something under the feet, i.e. a foot-rest (figuratively) -- footstool.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδων **noun - genitive plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ποιον **interrogative pronoun - accusative singular masculine**

poios **poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

οικον **noun - accusative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

οικοδομησετε **verb - future active indicative - second person**

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

μοι personal pronoun - first person dative singular
moi moy: to me -- I, me, mine, my.

λεγει verb - present active indicative - third person singular
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριος noun - nominative singular masculine
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

η particle
e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τις interrogative pronoun - nominative singular masculine
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

τοπος noun - nominative singular masculine
topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταπαυσεως noun - genitive singular feminine
katapausis kat-ap'-ow-sis: reposing down, i.e. (by Hebraism) abode -- rest.;

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

Acts 7:50 .

.	Greek	Strong's	Origin
WAS IT NOT MY HAND	χείρ (cheir)	5495: the hand	a prim. word
WHICH MADE	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
ALL	πάντα (panta)	3956: all, every	a prim. word

THESE THINGS?

3778: this

probably from a redupl. of ho.,
used as a demonstrative pronoun

KJV Lexicon

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρ **noun - nominative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

Acts 7:51 .

.	Greek	Strong's	Origin
"You men who are stiff-necked	Σκληροτράχηλοι (sklērotrachēloi)	4644: stiff-necked	from sklēros and trachēlos
and uncircumcised	ἀπερίτμητοι (aperitmētoi)	564: uncircumcised	from alpha (as a neg. prefix) and peritemnó
in heart	καρδίαις (kardiais)	2588: heart	a prim. word

and ears	ὠσίν (ōsin)	3775: the ear	a prim. word
are always	ἀεὶ (aei)	104: ever, unceasingly	of uncertain origin
resisting	ἀντιπίπτετε (antiptete)	496: to fall against, strive against	from anti and piptó
the Holy	ἅγιω (agiō)	40: sacred, holy	from a prim. root
Spirit;	πνεύματι (pneumati)	4151: wind, spirit	from pneó
you are doing just	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
as your fathers	πατέρες (pateres)	3962: a father	a prim. word
did.			

KJV Lexicon

σκληροτραχηλοι **adjective - vocative plural masculine**

sklerotrachelos **sklay-rot-rakh'-ay-los**: hardnaped, i.e. (figuratively) obstinate -- stiffnecked.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεριτμητοι **adjective - vocative plural masculine**

aperitmetos **ap-er-eet'-may-tos**: uncircumcised (figuratively) -- uncircumcised.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια **noun - dative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by

analogy) the middle -- (+ broken-)heart(-ed).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωσιν noun - dative plural neuter

ous ooce: the ear (physically or mentally) -- ear.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

αι adverb

aei ah-eye': ever, by qualification regularly; by implication, earnestly; --always, ever.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιω adjective - dative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

αντιτιττετε verb - present active indicative - second person

antipipto an-tee-pip'-to: to oppose -- resist.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες noun - nominative plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

Acts 7:52 .

.	Greek	Strong's	Origin
"Which one	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
of the prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi
did your fathers	πατέρες (pateres)	3962: a father	a prim. word
not persecute?	ἐδίωξαν (ediōxan)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
They killed	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
those	τῶν (tōn)	3588: the	the def. art.
who had previously announced	προκαταγγείλαντας (prokatangeilantas)	4293: to announce beforehand	from pro and kataggelló
the coming	ἐλεύσεως (eleuseōs)	1660: a coming	from alt. of erchomai
of the Righteous One,	δικαίου (dikaiou)	1342: correct, righteous, by impl. innocent	from diké
whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
betrayers	προδοῖται (prodotai)	4273: a betrayer	from prodidómi
and murderers	φονεῖς (phoneis)	5406: a murderer	from phonos

you have now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
become;	ἐγένεσθε (egenesthe)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

τινα **interrogative pronoun - accusative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητων **noun - genitive plural masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εδιωξαν **verb - aorist active indicative - third person**

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες **noun - nominative plural masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΠΤΕΚΤΕΙΝΑΝ verb - aorist active indicative - third person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

ΤΟΥΣ definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προκαταγγειλαντας verb - aorist active participle - accusative plural masculine

prokataggello prok-at-ang-ghel'-lo: to announce beforehand, i.e. predict, promise -- foretell, have notice, (shew) before.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευσεως noun - genitive singular feminine

eleusis el'-yoo-sis: an advent -- coming.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιου adjective - genitive singular masculine

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

προδοται noun - nominative plural masculine

prodotes prod-ot'-ace: a surrender -- betrayer, traitor.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φωνεις noun - nominative plural masculine

phoneus **fon-yooce'**: a murderer -- murderer.

γεννησθε **verb - perfect passive indicative - second person**

ginomai **ghin'-om-ahce'**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 7:53 .

.	Greek	Strong's	Origin
you who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
received	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
the law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
as ordained	διαταγὰς (diatagas)	1296: institution, ordinance	from diatassó
by angels,	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
and [yet] did not keep	ἐφυλάξατε (ephulaxate)	5442: to guard, watch	from a root phulak-
it."			

KJV Lexicon

οἵτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ἐλάβετε **verb - second aorist active indicative - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον noun - accusative singular masculine nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
διαταγας noun - accusative plural feminine diatage dee-at-ag-ay': arrangement, i.e. institution -- instrumentality.
αγγελων noun - genitive plural masculine aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ουκ particle - nominative ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
εφυλαξατε verb - aorist active indicative - second person phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

Acts 7:54 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when they heard	Ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
they were cut	διεπρίοντο (dieprionto)	1282: to saw asunder, cut to the heart	from dia and the same as prizó
to the quick,	καρδίας (kardiais)	2588: heart	a prim. word

and they [began] gnashing	ἔβρουχον (ebruchon)	1031: to bite, to gnash	a prim. word
their teeth	ὀδόντας (odontas)	3599: a tooth	a prim. word
at him.			

KJV Lexicon

ἀΚΟΥΟΝΤΕΣ **verb - present active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

διεπρίοντο **verb - imperfect passive indicative - third person**

diaprio **dee-ap-ree'-o**: to saw asunder, i.e. (figuratively) to exasperate -- cut (to the heart).

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας **noun - dative plural feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβρουχον **verb - imperfect active indicative - third person**

brucho broo'-kho: to grate the teeth (in pain or rage) -- gnash.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδοντας noun - accusative plural masculine

odous od-ooce: a tooth -- tooth.

επ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 7:55 .

.	Greek	Strong's	Origin
But being	ὑπάρχων (uparchōn)	5225: to begin, to be ready or at hand, to be	from hupo and archó
full	πλήρης (plērēs)	4134: full	from a derivation of plēthó (to be full)
of the Holy	ἁγίου (agíou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
he gazed intently	ἀτενίσας (atenisas)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
into heaven	οὐρανὸν (ouranon)	3772: heaven	a prim. word
and saw		3708: to see, perceive, attend to	a prim. verb
the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

and Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
standing	ἑστῶτα (estōta)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
at the right hand	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin

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υπαρχων **verb - present active participle - nominative singular masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πληρης **adjective - nominative singular masculine**

pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ατενισας **verb - aorist active participle - nominative singular masculine**

atenizo **at-en-id'-zo**: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανὸν **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

εἶδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δοξάν **noun - accusative singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

Ἰησοῦν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐστῶτα **verb - perfect active participle - accusative singular masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δεξιῶν **adjective - genitive plural masculine**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 7:56 .

■			
.	Greek	Strong's	Origin

and he said,		3004: to say	a prim. verb
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I see	θεωρῶ (theōrō)	2334: to look at, gaze	from theóros (an envoy, spectator)
the heavens	οὐρανοὺς (ouranous)	3772: heaven	a prim. word
opened	διηνοιγμένους (diēnoigmenous)	1272: to open up completely	from dia and anoigó
up and the Son	υἱὸν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
standing	ἐστῶτα (estōta)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
at the right hand	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

θεωρω verb - present active indicative - first person singular

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανος noun - accusative plural masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ανεωγμενους verb - perfect passive participle - accusative plural masculine

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δεξιων adjective - genitive plural masculine

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

εστωτα verb - perfect active participle - accusative singular masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 7:57 .

.	Greek	Strong's	Origin
But they cried	κραῖζαντες (kraxantes)	2896: to scream, cry out	from a prim. root krag-
out with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
and covered	συνέσχον (suneschon)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
their ears	ᾠτα (ōta)	3775: the ear	a prim. word
and rushed	ὄρμησαν (ōrmēsan)	3729: to set in motion, to hasten on	from hormé
at him with one impulse.	ὁμοθυμαδὸν (omothumadon)	3661: with one mind	from the same as homou and thumos

KJV Lexicon

κραῖζαντες **verb - aorist active participle - nominative plural masculine**

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φωνη **noun - dative singular feminine**

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

συνεσχον **verb - second aorist active indicative - third person**

sunecho soon-ekh'-o: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωτα **noun - accusative plural neuter**

ous ooce: the ear (physically or mentally) -- ear.

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωρμησαν **verb - aorist active indicative - third person**

hormao hor-mah'-o: to start, spur or urge on, i.e. (reflexively) to dash or plunge -- run (violently), rush.

ομοθυμαδον **adverb**

homothumadon hom-oth-oo-mad-on': unanimously -- with one accord (mind).

επ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 7:58 .

.	Greek	Strong's	Origin
When they had driven	ἐκβαλόντες (ekbalontes)	1544b: to expel, to drive, cast or send out	from ek and balló

him out of the city,	πόλεως (poleōs)	4172: a city	a prim. word
they [began] stoning	ἐλιθοβόλουν (elithoboloun)	3036: to pelt with stones, to stone	from lithos and balló
[him]; and the witnesses	μάρτυρες (martures)	3144: a witness	a prim. word
laid aside	ἀπέθεντο (apethento)	659: to put off, lay aside	from apo and tithémi
their robes	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
at the feet	πόδας (podas)	4228: a foot	a prim. word
of a young man	νεανίου (neaniou)	3494: a young man	from neos,
named	καλουμένου (kaloumenou)	2564: to call	a prim. word
Saul.	Σαύλου (saulou)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκβαλοντες **verb - second aorist active participle - nominative plural masculine**

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

εξω **adverb**

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

επιθοβολουν **verb - imperfect active indicative - third person**

lithoboleo **lith-ob-ol-eh'-o**: to throw stones, i.e. lapidate -- stone, cast stones.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρες **noun - nominative plural masculine**

martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

αποθεντο **verb - second aorist middle indicative - third person**

apotithemi **ap-ot-eeth'-ay-mee**: to put away -- cast off, lay apart (aside, down), put away (off).

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - accusative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

νεανιου **noun - genitive singular masculine**

neanias **neh-an-ee'-as**: a youth (up to about forty years) -- young man.

καλουμενου **verb - present passive participle - genitive singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

σαυλου **noun - genitive singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

Acts 7:59 .

.	Greek	Strong's	Origin
They went on stoning	ἐλιθοβόλουν (elithoboloun)	3036: to pelt with stones, to stone	from lithos and balló
Stephen	Στέφανον (stephanon)	4736: "crown," Stephen, the first Christian martyr	the same as stephanos
as he called	ἐπικαλούμενον (epikaloumenon)	1941: to call upon	from epi and kaleó
on [the Lord] and said,	λέγοντα (legonta)	3004: to say	a prim. verb
"Lord	κύριε (kurie)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
receive	δέξαι (dexai)	1209: to receive	a prim. verb
my spirit!"	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελιθοβολουν **verb - imperfect active indicative - third person**

lithoboleo **lith-ob-ol-eh'-o**: to throw stones, i.e. lapidate -- stone, cast stones.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στεφανον **noun - accusative singular masculine**
Stephanos **stef'-an-os**: Stephanus, a Christian -- Stephen.

επικαλουμενον **verb - present middle passive - accusative singular masculine**
epikaleomai **ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγοντα **verb - present active participle - accusative singular masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριε **noun - vocative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - vocative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

δεξαι **verb - aorist middle deponent imperative - second person singular**
dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - accusative singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

Acts 7:60 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction

falling	θεῖς (theis)	5087: to place, lay, set	from a prim. root the-
on his knees,	γόνατα (gonata)	1119: the knee	a prim. word
he cried	ἔκραξεν (ekraxen)	2896: to scream, cry out	from a prim. root krag-
out with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
do not hold	στήσης (stēsēs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
against them!" Having said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
he fell asleep.	ἐκοιμήθη (ekoimēthē)	2837:	to put to sleep, fall asleep

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θεῖς **verb - second aorist active participle - nominative singular masculine**

tithemi **tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γονατα noun - accusative plural neuter

gonu **gon-oo'**: the knee -- knee(-l).

εκραξεν verb - aorist active indicative - third person singular

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

φωνη noun - dative singular feminine

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη adjective - dative singular feminine

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

κυριε noun - vocative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

στησης verb - aorist active subjunctive - second person singular

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαν noun - accusative singular feminine

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ταυτην demonstrative pronoun - accusative singular feminine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΙΠΩΝ verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΕΚΟΙΜΗΘΗ verb - aorist passive indicative - third person singular

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

Acts 8:1 .

.	Greek	Strong's	Origin
Saul	Σαῦλος (saulos)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
was in hearty agreement	συνευδοκῶν (suneudokōn)	4909: to join in approving	from sun and eudokeō
with putting him to death.	ἀναιρέσει (anairesei)	336: a taking up, a destroying, slaying	from anaireō
And on that day	ἡμέρα (ēmera)	2250: day	a prim. word
a great	μέγας (megas)	3173: great	a prim. word
persecution	διωγμός (diōgmos)	1375: persecution	from diōkō
began	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleō
in Jerusalem,	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and they were all	πάντες	3956: all, every	a prim. word

	(pantes)		
scattered	διεσπάρησαν (diesparēsan)	1289: to sow throughout, i.e. fig. disperse (in foreign lands)	from dia and speiró
throughout	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the regions	χώρας (chōras)	5561: a space, place, land	a prim. word
of Judea		2453: Jewish, a Jew, Judea	from Ioudas
and Samaria,	Σαμαρείας (samareias)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
except	πλήν (plēn)	4133: yet, except	adverb from the cptv. form of polus
the apostles.	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló

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σαυλος **noun - nominative singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συνευδοκων **verb - present active participle - nominative singular masculine**

suneudokeo soon-yoo-dok-eh'-o: to think well of in common, i.e. assent to, feel gratified with -- allow, assent, be pleased, have pleasure.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναίρεσει **noun - dative singular feminine**
anairesis an-ah'-ee-res-is: (the act of) killing -- death.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγενετο **verb - second aorist middle deponent indicative - third person singular**
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**
en en: in, at, (up-)on, by, etc.

εκεινη **demonstrative pronoun - dative singular feminine**
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα **noun - dative singular feminine**
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

διωγμος **noun - nominative singular masculine**
diogmos dee-ogue-mos': persecution -- persecution.

μεγας **adjective - nominative singular masculine**
megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

επι **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιαν **noun - accusative singular feminine**
ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ιεροσολυμοις **noun - dative plural neuter**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διεσπαρησαν **verb - aorist passive indicative - third person**

diaspeiro **dee-as-pi'-ro**: to sow throughout, i.e. (figuratively) distribute in foreign lands --
scatter abroad.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωρας **noun - accusative plural feminine**

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

Ioudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαμαρειας **noun - genitive singular feminine**

Samareia **sam-ar'-i-ah**: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων **noun - genitive plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

Acts 8:2 .

.	Greek	Strong's	Origin
[Some] devout	εὐλαβεῖς (eulabeis)	2126: cautious	from eu and lambanó
men	ἄνδρες (andres)	435: a man	a prim. word
buried	συνεκόμισαν (sunekomisan)	4792: to bring together, spec. to take up (a body for burial)	from sun and komizó
Stephen,	Στέφανον (stephanon)	4736: "crown," Stephen, the first Christian martyr	the same as stephanos
and made	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
loud	μέγαν (megan)	3173: great	a prim. word
lamentation	κοπετὸν (kopeton)	2870: a beating of the head and breast	from koptó
over	ἐπ' (ep)	1909: on, upon	a prim. preposition
him.			

συνεκομίσαν **verb - aorist active indicative - third person**
sugkomizo **soong-kom-id'-zo**: to convey together, i.e. collect or bear away in company with others -- carry.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στεφανον **noun - accusative singular masculine**
Stephanos **stef'-an-os**: Stephanus, a Christian -- Stephen.

ανδρες **noun - nominative plural masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ευλαβεις **adjective - nominative plural masculine**
eulabes **yoo-lab-ace'**: taking well (carefully), i.e. circumspect (religiously, pious) -- devout.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποιησαντο **verb - aorist middle indicative - third person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

κοπτετον **noun - accusative singular masculine**
kopetos **kop-et-os'**: mourning (properly, by beating the breast) -- lamentation.

μεγαν **adjective - accusative singular masculine**
megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

επ **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 8:3 .

.	Greek	Strong's	Origin
But Saul	Σαῦλος (saulos)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul

[began] ravaging	ἐλυμαίνετο (elumaineto)	3075: to outrage, to corrupt	from lumé (outrage)
the church,	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
entering	εἰσπορευόμενος (eisporeuomenos)	1531: lit. or fig. to enter	from eis and poreuomai
house	οἴκους (oikous)	3624: a house, a dwelling	a prim. word
after	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
house,		3624: a house, a dwelling	a prim. word
and dragging	σύρων (surōn)	4951: to draw, drag	a prim. word
off men	ἄνδρας (andras)	435: a man	a prim. word
and women,	γυναῖκας (gunaikas)	1135: a woman	a prim. word
he would put	παρεδίδου (paredidou)	3860: to hand over, to give or deliver over, to betray	from para and didómi
them in prison.	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó

KJV Lexicon

σαυλος **noun - nominative singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελυμαινετο **verb - imperfect middle or passive deponent indicative - third person singular**

lomainomai loo-mah'-ee-nom-ahee: to soil, i.e. (figuratively) insult (maltreat) -- make havock of.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησίαν noun - accusative singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

κατά preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

τούς definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οίκους noun - accusative plural masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

εἰσπορευόμενος verb - present middle or passive deponent participle - nominative singular masculine

eisporeuomai ice-por-yoo'-om-ahee: to enter -- come (enter) in, go into.

συρῶν verb - present active participle - nominative singular masculine

suro soo'-ro: to trail -- drag, draw, hale.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

άνδρας noun - accusative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναίκας noun - accusative plural feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

παρεδίδου verb - imperfect active indicative - third person singular

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φυλακην **noun - accusative singular feminine**

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

Acts 8:4 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
those	Οἱ (oi)	3588: the	the def. art.
who had been scattered	διασπαρέντες (diasparentes)	1289: to sow throughout, i.e. fig. disperse (in foreign lands)	from dia and speiró
went about	διῆλθον (diēlthon)	1330: to go through, go about, to spread	from dia and erchomai
preaching	εὐαγγελιζόμενοι (euangelizomenoi)	2097: to announce good news	from eu and aggelos
the word.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

διασπαρεντες **verb - second aorist passive participle - nominative plural masculine**
diaspeiro **dee-as-pi'-ro**: to sow throughout, i.e. (figuratively) distribute in foreign lands -- scatter abroad.

διηλθον **verb - second aorist active indicative - third person singular**
dierchomai **dee-er'-khom-ahēe**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

ευαγγελιζομενοι **verb - present middle passive - nominative plural masculine**
euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**
logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Acts 8:5 .

.	Greek	Strong's	Origin
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
went down	κατελθών (katelthōn)	2718: to come down	from kata and erchomai
to the city	πόλιν (polin)	4172: a city	a prim. word
of Samaria	Σαμαρείας (samareias)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
and [began] proclaiming	ἐκήρυσσεν (ekērussen)	2784: to be a herald, proclaim	of uncertain origin
Christ	Χριστόν	5547: the Anointed One,	from chrió

(christon)

Messiah, Christ

to them.

KJV Lexicon

φιλιππος **noun - nominative singular masculine**

Philippos **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατελθων **verb - second aorist active participle - nominative singular masculine**

katerchomai **kat-er'-khom-ah-ee**: to come (or go) down -- come (down), depart, descend, go down, land.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαμαρειας **noun - genitive singular feminine**

Samareia **sam-ar'-i-ah**: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

εκηρυσσεν **verb - imperfect active indicative - third person singular**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Acts 8:6 .

.	Greek	Strong's	Origin
The crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
with one accord	ὁμοθυμαδὸν (omothumadon)	3661: with one mind	from the same as homou and thumos
were giving attention	προσεῖχον (proseichon)	4337: to hold to, turn to, attend to	from pros and echó
to what was said	λεγομένοις (legomenois)	3004: to say	a prim. verb
by Philip,	Φιλίππου (philippou)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
as they heard	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
and saw	βλέπειν (blepein)	991: to look (at)	a prim. verb
the signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was performing.	ἐποίει (epoiei)	4160: to make, do	a prim. word

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προσειχον **verb - imperfect active indicative - third person**

prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

τε particle

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοι noun - nominative plural masculine

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

τοις definite article - dative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομενοις verb - present passive participle - dative plural neuter

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υπο preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππου noun - genitive singular masculine

Philippos **fil'-ip-pos**: fond of horses; Philippos, the name of four Israelites -- Philip.

ομοθυμαδον adverb

homothumadon **hom-oth-oo-mad-on'**: unanimously -- with one accord (mind).

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουειν verb - present active infinitive

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βλεπειν verb - present active infinitive

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σημεια noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

α relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επιποιεи verb - imperfect active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Acts 8:7 .

.	Greek	Strong's	Origin
For [in the case of] many	πολλοὶ (polloi)	4183: much, many	a prim. word
who had	ἐχόντων (echontōn)	2192: to have, hold	a prim. verb
unclean	ἀκάθαρτα (akatharta)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits,	πνεύματα (pneumata)	4151: wind, spirit	from pneó
they were coming	ἐξήρχοντο (exērchonto)	1831: to go or come out of	from ek and erchomai
out [of them] shouting	βοῶντα (boōnta)	994: to call out	from boé
with a loud	μεγάλῃ	3173: great	a prim. word

	(megalē)		
voice;	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
and many	πολλοὶ (polloi)	4183: much, many	a prim. word
who had been paralyzed	παρὰλελυμένοι (paralelumenoi)	3886: to loose from the side	from para and luó
and lame	χωλοὶ (chōloi)	5560: lame, halt, maimed	a prim. word
were healed.	ἐθεραπεύθησαν (etherapeuthēsan)	2323: to serve, cure	from therapón

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πολλων **adjective - genitive plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχοντων **verb - present active participle - genitive plural masculine**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

πνευματα **noun - accusative plural neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ακαθαρτα **adjective - accusative plural neuter**

akathartos ak-ath'-ar-tos: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

βοωντα **verb - present active participle - nominative plural neuter**

boao bo-ah'-o: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

φωνη **noun - dative singular feminine**
phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**
megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εξηρχετο **verb - imperfect middle or passive deponent indicative - third person singular**
exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

πολλοι **adjective - nominative plural masculine**
polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παραλελυμενοι **verb - perfect passive participle - nominative plural masculine**
paraluo par-al-oo'-o: to loosen beside, i.e. relax (perfect passive participle, paralyzed or enfeebled) -- feeble, sick of the (taken with) palsy.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χωλοι **adjective - nominative plural masculine**
cholos kho-los': halt, i.e. limping -- cripple, halt, lame.

εθεραπευθησαν **verb - aorist passive indicative - third person**
therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

Acts 8:8 .

.	Greek	Strong's	Origin
So	δε (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there was much	πολλή (pollē)	4183: much, many	a prim. word
rejoicing	χαρά (chara)	5479: joy, delight	from chairó

in that city.

πόλει
(polei)

4172: a city

a prim. word

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

χαρα **noun - nominative singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

μεγαλη **adjective - nominative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολει **noun - dative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

εκεινη **demonstrative pronoun - dative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

Acts 8:9 .

■			
.	Greek	Strong's	Origin

Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there was a man	ἄνθρωπος (anēr)	435: a man	a prim. word
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
who formerly	προῦπῆρχεν (proupērchen)	4391: to exist beforehand	from pro and huparchó
was practicing magic	μαγέυων (mageuōn)	3096: to practice magic	from magos
in the city	πόλει (polei)	4172: a city	a prim. word
and astonishing	ἐξιστάνων (existanōn)	1839: to displace, to stand aside from	from ek and histémi
the people	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
of Samaria,	Σαμαρείας (samareias)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
claiming	λέγων (legōn)	3004: to say	a prim. verb
to be someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
great;	μέγαν (megan)	3173: great	a prim. word

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

σιμων noun - nominative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

προυπηρχεν verb - imperfect active indicative - third person singular

prouparcho pro-ooop-ar'-kho: to exist before, i.e. (adverbially) to be or do something previously -- + be before(-time).

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολει noun - dative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

μαγευων verb - present active participle - nominative singular masculine

mageuo mag-yoo'-o: to practice magic -- use sorcery.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξιςτων verb - present active participle - nominative singular masculine

existemi ex-is'-tay-mee: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνος noun - accusative singular neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαμαρειας **noun - genitive singular feminine**

Samareia **sam-ar'-i-ah**: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

μεγαν **adjective - accusative singular masculine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

Acts 8:10 .

.	Greek	Strong's	Origin
and they all,	πάντες (pantes)	3956: all, every	a prim. word
from smallest	μικροῦ (mikrou)	3398: small, little	a prim. word
to greatest,	μεγάλου (megalou)	3173: great	a prim. word
were giving attention	προσεῖχον (proseichon)	4337: to hold to, turn to, attend to	from pros and echó
to him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is what is called	καλουμένη (kaloumenē)	2564: to call	a prim. word

the Great	μεγάλη (megalē)	3173: great	a prim. word
Power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

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ὧ relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προσείχων verb - imperfect active indicative - third person

prosecho pros-ekh'-o: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μικρου adjective - genitive singular masculine

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

μεγαλου adjective - genitive singular masculine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was

that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμις noun - nominative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλη adjective - nominative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

Acts 8:11 .

.	Greek	Strong's	Origin
And they were giving him attention	προσεῖχον (proseichon)	4337: to hold to, turn to, attend to	from pros and echó
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
he had for a long	ἱκανῶ (ikanō)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
time	χρόνῳ (chronō)	5550: time	a prim. word
astonished	ἐξεστακέναι (exestakenai)	1839: to displace, to stand aside from	from ek and histémi
them with his magic	μαγείαις	3095: magic	from mageuó

arts.

(mageiais)

KJV Lexicon

προσείχον **verb - imperfect active indicative - third person**

prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ικανω **adjective - dative singular masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

χρονω **noun - dative singular masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαγειαις **noun - dative plural feminine**

mageia **mag-i'-ah**: magic -- sorcery.

εξεστακεναι **verb - perfect active middle or passive deponent**

existemi **ex-is'-tay-mee**: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 8:12 .

.	Greek	Strong's	Origin
But when	ὅτε (ote)	3753: when	from hos, and te
they believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
Philip	Φιλίππῳ (philippō)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
preaching the good news	εὐαγγελιζομένῳ (euangelizomenō)	2097: to announce good news	from eu and aggelos
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and the name	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
they were being baptized,	ἐβαπτίζοντο (ebaptizonto)	907: to dip, sink	from baptó
men	ἄνδρες (andres)	435: a man	a prim. word
and women	γυναῖκες (gunaiques)	1135: a woman	a prim. word
alike.	τε	5037: and (denotes addition	a prim. enclitic particle

(te)

or connection)

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιστευσαν **verb - aorist active indicative - third person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππω **noun - dative singular masculine**

Philippos fil'-ip-pos: fond of horses; Philippus, the name of four Israelites -- Philip.

ευαγγελιζομενω **verb - present middle passive - dative singular masculine**

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειας **noun - genitive singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματος noun - genitive singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εβαπτίζοντο verb - imperfect passive indicative - third person

baptizo bap-tid'-zo: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

ανδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναικες noun - nominative plural feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

Acts 8:13 .

.	Greek	Strong's	Origin
Even	καὶ (kai)	2532: and, even, also	a prim. conjunction

Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
believed;	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
and after being baptized,	βαπτισθεὶς (baptistheis)	907: to dip, sink	from baptó
he continued	προσκαρτερῶν (proskarterōn)	4342: to attend constantly	from pros and kartereó
on with Philip,	Φιλίππῳ (philippō)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
and as he observed	θεωρῶν (theōrōn)	2334: to look at, gaze	from theóros (an envoy, spectator)
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
and great	μεγάλας (megalas)	3173: great	a prim. word
miracles	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
taking place,	γινόμενας (ginomenas)	1096: to come into being, to happen, to become	from a prim. root gen-
he was constantly amazed.	ἐξίστατο (existato)	1839: to displace, to stand aside from	from ek and histémi

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σιμων noun - nominative singular masculine

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτος personal pronoun - nominative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιστευσεν verb - aorist active indicative - third person singular

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαπτισθεις verb - aorist passive participle - nominative singular masculine

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

προσκαρτερων verb - present active participle - nominative singular masculine

proskartereo **pros-kar-ter-eh'-o**: to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππω noun - dative singular masculine

Philippos **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

θεωρων verb - present active participle - nominative singular masculine

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τε particle

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

δυναμεις **noun - accusative plural feminine**
dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημεια **noun - accusative plural neuter**
semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

γινομενα **verb - present middle or passive deponent participle - accusative plural neuter**
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εξιστατο **verb - imperfect middle indicative - third person singular**
existemi ex-is'-tay-mee: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

Acts 8:14 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when the apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
in Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
heard	Ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
that Samaria	Σαμάρεια (samareia)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
had received	δέδεκται (dedektai)	1209: to receive	a prim. verb
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
they sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
them Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

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ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en en: in, at, (up-)on, by, etc.

ιεροσολυμοις **noun - dative plural neuter**

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

αποστολοι **noun - nominative plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δεδεκται **verb - perfect middle or passive deponent indicative - third person singular**

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαμαρεια noun - nominative singular feminine

Samareia sam-ar'-i-ah: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

απεστειλαν verb - aorist active indicative - third person

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰωάννην **noun - accusative singular masculine**

Ioannes **ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

Acts 8:15 .

.	Greek	Strong's	Origin
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
came down	καταβάντες (katabantes)	2597: to go down	from kata and the same as basis
and prayed	προσηύξαντο (prosēuxanto)	4336: to pray	from pros and euchomai
for them that they might receive	λάβωσιν (labōsin)	2983: to take, receive	from a prim. root lab-
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

KJV Lexicon

οἵτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis:** which some, i.e. any that; also (definite) which same

καταβαντες **verb - second aorist active participle - nominative plural masculine**

katabaino **kat-ab-ah'-ee-no:** to descend -- come (get, go, step) down, fall (down).

προσηυξαντο **verb - aorist middle deponent indicative - third person**

proseuchomai **pros-yoo'-khom-ah-ee:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

περι **preposition**

peri **per-ee':** through (all over), i.e. around; figuratively with respect to; used in various

applications, of place, cause or time

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οὕτως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

λάβωσιν verb - second aorist active subjunctive - third person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

πνεῦμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ἅγιον adjective - accusative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Acts 8:16 .

.	Greek	Strong's	Origin
For He had not yet	οὐδέπω (oudepō)	3764: not yet	from oude and #NAME?
fallen	ἐπιπεπτωκός (epipeptōkos)	1968: to fall upon	from epi and piptó
upon any	οὐδενὶ (oudenì)	3762: no one, none	from oude and heis
of them; they had simply	μόνον (monon)	3440: merely	adverb from monos
been	ὑπῆρχον (upērchon)	5225: to begin, to be ready or at hand, to be	from hupo and archó
baptized	βεβαπτισμένοι (bebaptismenoi)	907: to dip, sink	from baptó
in the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of the Lord	κύριου (kuriou)	2962: lord, master	from kuros (authority)
Jesus.	Ἰησοῦ	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

(iēsou)

name of the Messiah, also
three other Isr.

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οὐπω **adverb**

oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἦν **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

οὐδενὶ **adjective - dative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αὐτῶν **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἐπιπτεπτωκός **verb - perfect active participle - nominative singular neuter**

epipipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

μόνον **adverb**

monon **mon'-on**: merely -- alone, but, only.

δέ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

βεβαπτισμένοι **verb - perfect passive participle - nominative plural masculine**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in

the New Testament) of ceremonial ablution

υπηρχον verb - imperfect active indicative - third person

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 8:17 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they [began] laying	ἐπετίθεσαν (epetithesan)	2007: to lay upon, to place upon	from epi and tithémi
their hands	χειρας (cheiras)	5495: the hand	a prim. word
on them, and they were receiving	ἐλάβανον (elambanon)	2983: to take, receive	from a prim. root lab-
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root

Spirit.

πνεῦμα
(pneuma)

4151: wind, spirit

from pneó

KJV Lexicon

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ΕΠΕΤΙΘΟΥΝ **verb - imperfect active indicative - third person**

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

τῶς **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρᾶς **noun - accusative plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτοὺς **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐλαμβάνον **verb - imperfect active indicative - third person**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

πνεῦμα **noun - accusative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ἅγιον **adjective - accusative singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially,

consecrated) -- (most) holy (one, thing), saint.

Acts 8:18 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
saw	ἰδὼν (idōn)	3708: to see, perceive, attend to	a prim. verb
that the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
was bestowed	δίδοται (didotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the laying	ἐπιθέσεως (epitheseōs)	1936: a laying on, an assault	from epitithémi
on of the apostles'	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló
hands,	χειρῶν (cheirōn)	5495: the hand	a prim. word
he offered	προσήνεγκεν (prosēnenken)	4374: to bring to, i.e. to offer	from pros and pheró
them money,	χρήματα (chrēmata)	5536: a thing that one uses or needs	from chraomai

θεασμενος **verb - aorist middle deponent participle - nominative singular masculine**
theaomai **theh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμων **noun - nominative singular masculine**
Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιθεσεως **noun - genitive singular feminine**
epithesis **ep-ith'-es-is**: an imposition (of hands officially) -- laying (putting) on.

των **definite article - genitive plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρων **noun - genitive plural feminine**
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων **noun - genitive plural masculine**
apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

διδοται **verb - present passive indicative - third person singular**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

to definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον adjective - accusative singular neuter
hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

προσπνευγεν verb - aorist active indicative - third person singular
prosphero pros-fer'-o: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

αυτοις personal pronoun - dative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χρηματα noun - accusative plural neuter
chrema khray'-mah: something useful or needed, i.e. wealth, price -- money, riches.

Acts 8:19 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Give	δοτε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to me as well,		2532: and, even, also	a prim. conjunction
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that everyone	ἐάν	1437: if (a conditional particle used like NG1487, but usually	contr. from ei and an

	(ean)	with the Gr. subjunctive mood)	
on whom	ὧν (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I lay	ἐπιθῶ (epithō)	2007: to lay upon, to place upon	from epi and tithémi
my hands	χεῖρας (cheiras)	5495: the hand	a prim. word
may receive	λαμβάνη (lambanē)	2983: to take, receive	from a prim. root lab-
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit."	πνεῦμα (pneuma)	4151: wind, spirit	from pneό

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λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δοτε **verb - second aorist active middle - second person**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

καμοι **personal pronoun - first person dative singular - contracted form**

kago kag'-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξουσιαν **noun - accusative singular feminine**

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power,

right, strength.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ινα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ω **relative pronoun - dative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

επιτιθω **verb - second aorist active subjunctive - first person singular**

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

λαμβάνη **verb - present active subjunctive - third person singular**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

πνευμα **noun - accusative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιον **adjective - accusative singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Acts 8:20 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said		3004: to say	a prim. verb

to him, "May your silver	ἀργύριον (argurion)	694: silvery, by ext. a piece of silver	from arguros
perish	ἀπώλειαν (apōleian)	684: destruction, loss	from apollumi
with you, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you thought	ἐνόμισας (enomisas)	3543: to practice, consider	from nomos
you could obtain	κτᾶσθαι (ktasthai)	2932: to acquire	a prim. verb
the gift	δωρεᾶν (dōrean)	1431: a gift	from didómi
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
with money!	χρημάτων (chrēmatōn)	5536: a thing that one uses or needs	from chraomai

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ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ΔΕ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΠΡΟΣ **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ΑΥΤΟΝ **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αργυριον **noun - nominative singular neuter**

argurion **ar-goo'-ree-on**: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

ειη **verb - present optative - third person singular**

eien **i'-ane**: might (could, would, or should) be -- mean, + perish, should be, was, were.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

απωλειαν **noun - accusative singular feminine**

apoleia **ap-o'-li-a**: ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωρεαν **noun - accusative singular feminine**

dorea **do-reh-ah'**: a gratuity -- gift.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ενομισας verb - aorist active indicative - second person singular
nomizo nom-id'-zo: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

δια preposition
dia dee-ah': through (in very wide applications, local, causal, or occasional)

χρηματων noun - genitive plural neuter
chrema khray'-mah: something useful or needed, i.e. wealth, price -- money, riches.

κτασθαι verb - present middle or passive deponent infinitive
ктаομαι ktah'-om-ahee: to get, i.e. acquire (by any means; own) -- obtain, possess, provide, purchase.

Acts 8:21 .

.	Greek	Strong's	Origin
"You have no	οὐκ (ouk)	3756: not, no	a prim. word
part	μερὶς (meris)	3310: a part, portion	fem. noun from meros
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
portion	κληῖρος (klēros)	2819: a lot	of uncertain origin
in this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
matter,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
for your heart	καρδία (kardia)	2588: heart	a prim. word
is not right	εὐθεῖα (eutheia)	2117: straight, straightway	a prim. word used as an adjective or adverb
before	ἐναντι (enanti)	1725: before, i.e. in the presence of	adverb from en and anti
God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

μερίς **noun - nominative singular feminine**

meris **mer-ece'**: a portion, i.e. province, share or (abstractly) participation -- part (-akers).

οὐδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

κληρος **noun - nominative singular masculine**

kleros **klay'-ros**: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τῷ **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογῷ **noun - dative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τούτῳ **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

καρδία noun - nominative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εὐθεία adjective - nominative singular feminine

euthus yoo-thoos': straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

ἐνώπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 8:22 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
repent	μετανόησον (metanoēson)	3340: to change one's mind or purpose	from meta and noeó
of this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

wickedness	κακίας (kakias)	2549: wickedness	from kakos
of yours,		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
and pray	δεήθητι (deēthēti)	1189a: to want, entreat	a form of deó
the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
that, if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
possible,	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
the intention	ἐπίνοια (epinoia)	1963: a thought, design	from epi and nous
of your heart	καρδίας (kardias)	2588: heart	a prim. word
may be forgiven	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
you.			

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μετανοήσον **verb - aorist active middle - second person singular**

metanoëo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακίας noun - genitive singular feminine

kakia kak-ee'-ah: badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεηθητι verb - aorist passive deponent imperative - second person singular

deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

αρα particle

ara ar'-ah: a particle denoting an inference more or less decisive (as follows)

αφεθησεται verb - future passive indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

επινοια **noun - nominative singular feminine**

epinoia **ep-in'-oy-ah:** attention of the mind, i.e. (by implication) purpose -- thought.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας **noun - genitive singular feminine**

kardia **kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

σου **personal pronoun - second person genitive singular**

sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

Acts 8:23 .

.	Greek	Strong's	Origin
"For I see	ὁρῶ (orō)	3708: to see, perceive, attend to	a prim. verb
that you are in the gall	χολήν (cholēn)	5521: gall (a bitter herb)	a prim. word
of bitterness	πικρίας (pikrias)	4088: bitterness	from pikros
and in the bondage	σύνδεσμον (sundesmon)	4886: that which binds together, i.e. a bond	from sundeō
of iniquity."	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos

KJV Lexicon

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

χολην noun - accusative singular feminine

chole khol-ay': gall or bile, i.e. (by analogy) poison or an anodyne (wormwood, poppy, etc.) -- gall.

πικρίας noun - genitive singular feminine

pikria pik-ree'-ah: acidity (especially poison), literally or figuratively -- bitterness.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνδεσμον noun - accusative singular masculine

sundesmos soon'-des-mos: a joint tie, i.e. ligament, (figuratively) uniting principle, control -- band, bond.

αδικίας noun - genitive singular feminine

adikia ad-ee-kee'-ah: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

ορω verb - present active indicative - first person singular

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

οντα verb - present participle - accusative singular masculine

on oan: being -- be, come, have.

Acts 8:24 .

.	Greek	Strong's	Origin
But Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"Pray	δεήθητε (deēthēte)	1189a: to want, entreat	a form of deó

to the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
for me yourselves,		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
so	ὥτως (opōs)	3704: as, how, that	from hos, and pōs
that nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
of what	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have said		3004: to say	a prim. verb
may come upon me."	ἐπέλθῃ (epelthē)	1904: to come to or upon	from epi and erchomai

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμων **noun - nominative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

δεηθητε verb - aorist passive deponent imperative - second person

deomai deh'-om-ahēe: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

εμου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον noun - accusative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

οπως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

μηδεν adjective - nominative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

επελθη verb - second aorist active subjunctive - third person singular

eperchomai ep-er'-khom-ahēe: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

επ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

εμε personal pronoun - first person accusative singular

eme **em-eh'**: me -- I, me, my(-self).

ων relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειρηκατε verb - perfect active indicative - second person - attic

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

Acts 8:25 .

.	Greek	Strong's	Origin
So,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when they had solemnly testified	διαμαρτυράμενοι (diamarturamenoi)	1263: to affirm solemnly	from dia and marturomai
and spoken	λαλήσαντες (lalēsantes)	2980: to talk	from lalos (talkative)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
they started back	ὑπέστρεφον (upestrephon)	5290: to turn back, return	from hupo and strephó
to Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and were preaching the gospel	εὐηγγελίζοντο (euēngelizonto)	2097: to announce good news	from eu and aggelos
to many	πολλάς (pollas)	4183: much, many	a prim. word
villages	κώμας (kōmas)	2968: a village	a prim. word
of the Samaritans.	Σαμαριτῶν (samaritōn)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

διαμαρτυραμενοι **verb - aorist middle deponent participle - nominative plural masculine**

diamarturomai **dee-am-ar-too'-rom-ahee**: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαλησαντες **verb - aorist active participle - nominative plural masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

υπεστρεψαν **verb - aorist active indicative - third person**
hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

πολλας **adjective - accusative plural feminine**
polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τε **particle**
te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

κωμας **noun - accusative plural feminine**
kome ko'-may: a hamlet (as if laid down) -- town, village.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαμαρειτων **noun - genitive plural masculine**
Samareites sam-ar-i'-tace: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

ευαγγελισαντο **verb - aorist middle indicative - third person**
euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Acts 8:26 .

.	Greek	Strong's	Origin
But an angel	Ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)

to Philip	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Get	ἀνάστηθι (anastēthi)	450: to raise up, to rise	from ana and histēmi
up and go	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
south	μεσημβρίαν (mesēmbrian)	3314: noon, the south	from mesos and hēmera
to the road	ὁδὸν (odon)	3598: a way, road	a prim. word
that descends	καταβαίνουσιν (katabainousan)	2597: to go down	from kata and the same as basis
from Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
to Gaza."	Γάζαν (gazan)	1048: Gaza, a Philistine city	of Hebrew origin Azzah
(This	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is a desert	ἔρημος (erēmos)	2048: solitary, desolate	a prim. word
[road].)			

KJV Lexicon

αγγελος **noun - nominative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ελαλησεν verb - aorist active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

φιλιππον noun - accusative singular masculine

Philippos fil'-ip-pos: fond of horses; Philippos, the name of four Israelites -- Philip.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αναστηθι verb - second aorist active middle - second person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευου verb - present middle or passive deponent imperative - second person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

μεσημβριαν noun - accusative singular feminine

mesembria mes-ame-bree'-ah: midday; by implication, the south -- noon, south.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον noun - accusative singular feminine

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

την **definite article - accusative singular feminine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταβαινουσιν **verb - present active participle - accusative singular feminine**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

γαζαν **noun - accusative singular feminine**

Gaza **gad'-zah**: Gazah (i.e. Azzah), a place in Palestine -- Gaza.

αυτη **demonstrative pronoun - nominative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ερημος **adjective - nominative singular feminine**

eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

Acts 8:27 .

.	Greek	Strong's	Origin
So	καὶ (kai)	2532: and, even, also	a prim. conjunction
he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and went;	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)

and there was an Ethiopian	Αἰθίοψ (aithiops)	128: Ethiopian	from aithó (to burn) and ops (an eye, face)
eunuch,	εὐνοῦχος (eunouchos)	2135: a eunuch	from euné (a bed) and echó
a court official	δυνάστης (dunastēs)	1413: a ruler, a potentate	from dunamai
of Candace,	Κανδάκης (kandakēs)	2582: Candace, a queen of Ethiopia	of foreign origin
queen	βασιλίσσης (basilissēs)	938: a queen	fem. from basileus
of the Ethiopians,	Αἰθιοπῶν (aithiopōn)	128: Ethiopian	from aithó (to burn) and ops (an eye, face)
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was in charge	ἐπὶ (epi)	1909: on, upon	a prim. preposition
of all	πάσης (pasēs)	3956: all, every	a prim. word
her treasure;	γάζης (gazēs)	1047: treasure	of Pers. origin
and he had come	ἐληλύθει (elēluthēi)	2064: to come, go	a prim. verb
to Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
to worship,	προσκυνήσων (proskunēsōn)	4352: to do reverence to	from pros and kuneó (to kiss)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναστας verb - second aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

επορευθη verb - aorist passive deponent indicative - third person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

αιθιοψ noun - nominative singular masculine

Aithiops ahee-thee'-ops: an Ethiopian (as a blackamoor) -- Ethiopian.

ευνουχος noun - nominative singular masculine

eunouchos yoo-noo'-khos: a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer) -- eunuch.

δυναστης noun - nominative singular masculine

dunastes doo-nas'-tace: a ruler or officer -- of great authority, mighty, potentate.

κανδακης noun - genitive singular feminine

Kandake kan-dak'-ay: Candace, an Egyptian queen

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλισσης noun - genitive singular feminine

basilissa bas-il'-is-sah: a queen -- queen.

αιθιοπων noun - genitive plural masculine

Aithiops ahee-thee'-ops: an Ethiopian (as a blackamoor) -- Ethiopian.

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην verb - imperfect indicative - third person singular en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.
επι preposition epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
πασης adjective - genitive singular feminine pas pas: apparently a primary word; all, any, every, the whole
της definite article - genitive singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
γαζης noun - genitive singular feminine gaza gad'-zah: a treasure -- treasure.
αυτης personal pronoun - genitive singular feminine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ος relative pronoun - nominative singular masculine hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
εληλυθει verb - pluperfect active indicative - third person singular erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
προσκυνησων verb - future active participle - nominative singular masculine proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
ιερουσαλημ proper noun Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 8:28 .

.	Greek	Strong's	Origin
and he was returning	ὑποστρέφων	5290: to turn back, return	from hupo and strephó

	(upostrephōn)		
and sitting	καθήμενος (kathēmenos)	2521: to be seated	from kata and hémai (to sit)
in his chariot,	ἄρματος (armatos)	716: a chariot	of uncertain origin
and was reading	ἀνεγίνωσκεν (aneginōsken)	314: to know certainly, know again, read	from ana and ginósco
the prophet	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
Isaiah.	Ἡσαΐαν (ēsaian)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu

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ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

υποστρεφων **verb - present active participle - nominative singular masculine**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθήμενος **verb - present middle or passive deponent participle - nominative singular masculine**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του definite article - genitive singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αρματος noun - genitive singular neuter
harma har'-mah: a chariot (as raised or fitted together) -- chariot.
αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ανεγινωσκειν verb - imperfect active indicative - third person singular
anaginosko an-ag-in-oc'e'-ko: to know again, i.e. (by extension) to read -- read.
τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προφητην noun - accusative singular masculine
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
ησαιαν noun - accusative singular masculine
Hesaias hay-sah-ee'-as: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

Acts 8:29 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
said		3004: to say	a prim. verb
to Philip,	Φιλίππῳ (philippō)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
"Go	πρόσελθε (proselthe)	4334: to approach, to draw near	from pros and erchomai

up and join	κολλήθητι (kollēthēti)	2853: to glue, unite	from kolla (glue)
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
chariot."	ἄρματι (armati)	716: a chariot	of uncertain origin

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππω **noun - dative singular masculine**

Philippos **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

προσελθε **verb - second aorist active middle - second person singular**

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κολληθητι **verb - aorist passive imperative - second person singular**

kollao **kol-lah'-o**: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join

(self), keep company.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρματι noun - dative singular neuter

harma har'-mah: a chariot (as raised or fitted together) -- chariot.

τούτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

Acts 8:30 .

.	Greek	Strong's	Origin
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
ran	προσδραμών (prosdramōn)	4370: to run to	from pros and trechó
up and heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
him reading	ἀναγινώσκοντος (anaginōskontos)	314: to know certainly, know again, read	from ana and ginóskó
Isaiah	Ἡσαΐαν (ēsaian)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
the prophet,	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi
and said,		3004: to say	a prim. verb
"Do you understand	γινώσκεις (ginōskeis)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are reading?"	ἀναγινώσκεις (anaginōskeis)	314: to know certainly, know again, read	from ana and ginóskó

KJV Lexicon

προσδραμων **verb - second aorist active participle - nominative singular masculine**
prostrecho **pros-treh'-o**: to run towards, i.e. hasten to meet or join -- run (thither to, to).

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππος **noun - nominative singular masculine**
Philippos **fil'-ip-pos**: fond of horses; Philippos, the name of four Israelites -- Philip.

ηκουσεν **verb - aorist active indicative - third person singular**
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αναγινωσκοντος **verb - present active participle - genitive singular masculine**
anaginosko **an-ag-in-oc'-ko**: to know again, i.e. (by extension) to read -- read.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητην **noun - accusative singular masculine**
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ησαιαν **noun - accusative singular masculine**
Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

αρα particle - interrogative

ara ar'-ah: denoting an interrogation to which a negative answer is presumed -- therefore.

γε particle

ge gheh: and besides, doubtless, at least, yet.

γινωσκεις verb - present active indicative - second person singular

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

α relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αναγινωσκεις verb - present active indicative - second person singular

anaginosko an-ag-in-oc'e'-ko: to know again, i.e. (by extension) to read -- read.

Acts 8:31 .

■			
.	Greek	Strong's	Origin
And he said,		3004: to say	a prim. verb
"Well,	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
could	δυναίμην (dunaimēn)	1410: to be able, to have power	a prim. verb
I, unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
guides	ὁδηγήσει (odēgēsei)	3594: to lead, guide, teach	from hodēgos

me?" And he invited	παρεκάλεσεν (parekalesen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Philip	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
to come	ἀναβάντα (anabanta)	305: to go up, ascend	from ana and the same as basis
up and sit	καθίσαι (kathisai)	2523: to make to sit down, to sit down	another form of kathezomai
with him.			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πως adverb - interrogative

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

δυναμην verb - present middle or passive deponent optative - first person singular

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may,

might, be possible, be of power.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

οδηγησι verb - aorist active subjunctive - third person singular

hodegeo hod-ayg-eh'-o: to show the way (literally or figuratively (teach) -- guide, lead.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

παρεκαλεσεν verb - aorist active indicative - third person singular

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππον noun - accusative singular masculine

Philippos fil'-ip-pos: fond of horses; Philipus, the name of four Israelites -- Philip.

αναβαντα verb - second aorist active participle - accusative singular masculine

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

καθισαι verb - aorist active middle or passive deponent

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Acts 8:32 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the passage	περιοχὴ (periochē)	4042: circumference, a portion circumscribed	from periechó
of Scripture	γραφῆς (graphēs)	1124: a writing, scripture	from graphó
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was reading	ἀνεγίνωσκεν (aneginōsken)	314: to know certainly, know again, read	from ana and ginóskó
was this:	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
"HE WAS LED	ἤχθη (ēchthē)	71: to lead, bring, carry	a prim. verb
AS A SHEEP	πρόβατον (probaton)	4263b: small animals in a herd, esp. sheep	from probainó
TO SLAUGHTER;	σφαγῆν (sphagēn)	4967: slaughter	from sphazó
AND AS A LAMB	ἀμνός (amnos)	286: a lamb	a prim. word
BEFORE		1727: opposite, fig. hostile, opposed	from en and antios (set against)
ITS SHEARER	κείροντος (keirontos)	2751: to shear	a prim. verb
IS SILENT,	ἄφωνος (aphōnos)	880: without voice, i.e. speechless	from alpha (as a neg. prefix) and phóné
SO	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
HE DOES NOT	ἀνοίγει	455: to open	from ana and oigó (to open)

OPEN	(anoigēi)		
HIS MOUTH.	στόμα (stoma)	4750: the mouth	a prim. word

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

περιοχη **noun - nominative singular feminine**

perioche **per-ee-okh-ay'**: a being held around, i.e. (concretely) a passage (of Scripture, as circumscribed) -- place.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφης **noun - genitive singular feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ανεγινωσκειν **verb - imperfect active indicative - third person singular**

anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αυτη **demonstrative pronoun - nominative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

προβατον **noun - nominative singular neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

σφαγην **noun - accusative singular feminine**

sphage **sfag-ay'**: butchery (of animals for food or sacrifice, or (figuratively) of men (destruction) -- slaughter.

ηχθη **verb - aorist passive indicative - third person singular**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

αμνος **noun - nominative singular masculine**

amnos **am-nos'**: a lamb -- lamb.

εναντιον **adverb**

enantion **en-an-tee'-on**: (adverbially) in the presence (view) of -- before, in the presence of.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κειροντος **verb - present active participle - genitive singular masculine**

keiro **ki'-ro**: to shear -- shear(-er).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

αφωνος **adjective - nominative singular masculine**

aphonos **af'-o-nos**: voiceless, i.e. mute (by nature or choice); figuratively, unmeaning -- dumb, without signification.

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἀνοίγει verb - present active indicative - third person singular

ανοίγο an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στομα noun - accusative singular neuter

stoma stom'-a: edge, face, mouth.

αὐτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 8:33 .

.	Greek	Strong's	Origin
"IN HUMILIATION	ταπεινώσει (tapeinōsei)	5014: low estate, humiliation	from tapeinoó
HIS JUDGMENT	κρίσις (krisis)	2920: a decision, judgment	from krinó
WAS TAKEN	ἔρθη (ērhē)	142: to raise, take up, lift	a prim. verb
AWAY;	αἶρεται (airetai)	142: to raise, take up, lift	a prim. verb
WHO	τις (tis)	5101: who? which? what?	an interrog. pronoun related to tis
WILL RELATE	διηγήσεται (diēgēsetai)	1334: to relate fully	from dia and hégeomai
HIS GENERATION?	γενεάν (genean)	1074: race, family, generation	from ginomai
FOR HIS LIFE	ζωή (zōē)	2222: life	from zaó
IS REMOVED		142: to raise, take up, lift	a prim. verb

FROM THE
EARTH."

γῆς
(gēs)

1093: the earth, land

a prim. word

KJV Lexicon

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ταπεινώσει **noun - dative singular feminine**

tapeinosis **tap-i'-no-sis**: depression (in rank or feeling) -- humiliation, be made low, low estate, vile.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρίσις **noun - nominative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἠρθη **verb - aorist passive indicative - third person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τὴν **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενεαν noun - accusative singular feminine

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τις interrogative pronoun - nominative singular masculine

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

διηγησεται verb - future middle deponent indicative - third person singular

diegeomai **dee-ayg-eh'-om-ahee**: to relate fully -- declare, shew, tell.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αιρεται verb - present passive indicative - third person singular

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

απο preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης noun - genitive singular feminine

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωη noun - nominative singular feminine

zoe **dzo-ay'**: life -- life(-time).

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 8:34 .

.	Greek	Strong's	Origin
The eunuch	εὐνοῦχος (eunouchos)	2135: a eunuch	from euné (a bed) and echó
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
Philip	Φιλίππῳ (philippō)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
and said,	λέγει (legei)	3004: to say	a prim. verb
"Please	δέομαι (deomai)	1189a: to want, entreat	a form of deó
[tell me], of whom	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
does the prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi
say		3004: to say	a prim. verb
this?		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Of himself	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of someone	τινός (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
else?"	ἐτέρου (eterou)	2087: other	of uncertain origin

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευνουχος **noun - nominative singular masculine**

eunouchos **yoo-noo'-khos**: a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer) -- eunuch.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππω **noun - dative singular masculine**

Philippus **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δεομαι **verb - present middle or passive deponent indicative - first person singular**

deomai **deh'-om-ahee**: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τινος **interrogative pronoun - genitive singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τouto demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εαυτου reflexive pronoun - third person genitive singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ετερου adjective - genitive singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

τινος indefinite pronoun - genitive singular masculine

tis tis: some or any person or object

Acts 8:35 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos

opened	ἀνοίξας (anoixas)	455: to open	from ana and oigó (to open)
his mouth,	στόμα (stoma)	4750: the mouth	a prim. word
and beginning		757: to rule, to begin	a prim. verb
from this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Scripture	γραφῆς (graphēs)	1124: a writing, scripture	from graphó
he preached	εὐηγγελίσατο (euēngelisato)	2097: to announce good news	from eu and aggelos
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to him.			

KJV Lexicon

ανοίξας **verb - aorist active participle - nominative singular masculine**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππος **noun - nominative singular masculine**

Philippos **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στομα **noun - accusative singular neuter**
stoma **stom'-a**: edge, face, mouth.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρξαμενος **verb - aorist middle passive - nominative singular masculine**
archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφης **noun - genitive singular feminine**
graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ταυτης **demonstrative pronoun - genitive singular feminine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ευηγγελισατο **verb - aorist middle indicative - third person singular**
euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 8:36 .

.	Greek	Strong's	Origin
As they went	ἐπορεύοντο (eporeuonto)	4198: to go	from poros (a ford, passage)
along	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the road	ὁδόν (odon)	3598: a way, road	a prim. word
they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to some	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
water;	ὕδωρ (udōr)	5204: water	a prim. word
and the eunuch	εὐνοῦχος (eunouchos)	2135: a eunuch	from euné (a bed) and echó
said,	φησιν (phēsin)	5346: to declare, say	from a prim. root pha-
"Look!	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
Water!	ὕδωρ (udōr)	5204: water	a prim. word
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
prevents	κωλύει (kōluei)	2967: to hinder	probably from the same as kolazó
me from being baptized?"	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó

ως adverb

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επορευοντο verb - imperfect middle or passive deponent indicative - third person

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον noun - accusative singular feminine

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

ηλθον verb - second aorist active indicative - third person

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τι indefinite pronoun - accusative singular neuter

tis **tis**: some or any person or object

υδωρ noun - accusative singular neuter

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φησιν verb - present indicative - third person singular

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευνουχος noun - nominative singular masculine

eunouchos **yoo-noo'-khos**: a castrated person (such being employed in Oriental bed-

chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer) -- eunuch.

ιδου verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

υδωρ noun - nominative singular neuter
hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

τι interrogative pronoun - nominative singular neuter
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

κωλυει verb - present active indicative - third person singular
koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

βαπτισθηναι verb - aorist passive middle or passive deponent
baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

Acts 8:37 .

This verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

■			
.	Greek	Strong's	Origin
[And Philip		5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
said,		3004: to say	a prim. verb
"If		1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you believe		4100: to believe, entrust	from pistis
with all		3650: whole, complete	a prim. word

your heart,	2588: heart	a prim. word
you may."	1832: it is permitted, lawful	from ek and eimi
And he answered	611: to answer	from apo and krinó
and said,	3004: to say	a prim. verb
"I believe	4100: to believe, entrust	from pistis
that Jesus	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	5547: the Anointed One, Messiah, Christ	from chrió
is the Son	5207: a son	a prim. word
of God.]"	2316: God, a god	of uncertain origin

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Acts 8:38 .

.	Greek	Strong's	Origin
And he ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
the chariot	ἄρμα (arma)	716: a chariot	of uncertain origin

to stop;	σῆναι (stēnai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and they both	ἀμφότεροι (amphoteroi)	297: both	cptv. of amphó (on both sides, around)
went down	κατέβησαν (katebēsan)	2597: to go down	from kata and the same as basis
into the water,	ὕδωρ (udōr)	5204: water	a prim. word
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
as well	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
as the eunuch,	εὐνοῦχος (eunouchos)	2135: a eunuch	from euné (a bed) and echó
and he baptized	ἐβάπτισεν (ebaptisen)	907: to dip, sink	from baptó
him.			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκελευσεν verb - aorist active indicative - third person singular

keleuo kel-yoo'-o: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

στηναι verb - second aorist active middle or passive deponent

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρμα **noun - accusative singular neuter**
harma har'-mah: a chariot (as raised or fitted together) -- chariot.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεβησαν **verb - second aorist active indicative - third person**
katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

αμφοτεροι **adjective - nominative plural masculine**
amphoteris am-fot'-er-os: (in plural) both -- both.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδωρ **noun - accusative singular neuter**
hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**
te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

φιλιππος **noun - nominative singular masculine**
Philippos fil'-ip-pos: fond of horses; Philippus, the name of four Israelites -- Philip.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευνουχος **noun - nominative singular masculine**
eunouchos yoo-noo'-khos: a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer) -- eunuch.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβαπτισεν verb - aorist active indicative - third person singular

baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 8:39 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
they came	ἀνέβησαν (anebēsan)	305: to go up, ascend	from ana and the same as basis
up out of the water,	ὕδατος (udatos)	5204: water	a prim. word
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
snatched	ἔρπασεν (ērpasen)	726: to seize, catch up, snatch away	from a prim. root harp-
Philip	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
away;		726: to seize, catch up, snatch away	from a prim. root harp-
and the eunuch	εὐνοῦχος (eunouchos)	2135: a eunuch	from euné (a bed) and echó
no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
saw		3708: to see, perceive, attend to	a prim. verb

him, but went	ἐπορεύετο (eporeueto)	4198: to go	from poros (a ford, passage)
on his way	ὁδὸν (odon)	3598: a way, road	a prim. word
rejoicing.	χαίρων (chairōn)	5463: to rejoice, be glad	a prim. verb

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οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανεβησαν **verb - second aorist active indicative - third person**

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδατος **noun - genitive singular neuter**

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

πνευμα **noun - nominative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

κυριου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ηρπασεν **verb - aorist active indicative - third person singular**

harpazo har-pad'-zo: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλιππον noun - accusative singular masculine

Philippos fil'-ip-pos: fond of horses; Philippus, the name of four Israelites -- Philip.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειδεν verb - second aorist active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουκετι adverb

ouketi ook-et'-ee: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευνουχος noun - nominative singular masculine

eunouchos yoo-noo'-khos: a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer) -- eunuch.

επορευετο verb - imperfect middle or passive deponent indicative - third person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον noun - accusative singular feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χαιρων verb - present active participle - nominative singular masculine

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

Acts 8:40 .

.	Greek	Strong's	Origin
But Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
found	εύρέθη (eurethē)	2147: to find	a prim. verb
himself at Azotus,	Ἀζωτον (azōton)	108: Azotus (i.e. Ashdod), a Philistine city	of Hebrew origin Ashdod
and as he passed through	διερχόμενος (dierchomenos)	1330: to go through, go about, to spread	from dia and erchomai
he kept preaching the gospel	εὐηγγελίζετο (euēngelizeto)	2097: to announce good news	from eu and aggelos
to all	πάσας (pasas)	3956: all, every	a prim. word
the cities	πόλεις (poleis)	4172: a city	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
he came	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to Caesarea.	Καισάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar

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φιλιππος **noun - nominative singular masculine**

Philippus **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ευρεθη **verb - aorist passive indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αζωτον **noun - accusative singular feminine**

Azotos **ad'-zo-tos**: Azotus (i.e. Ashdod), a place in Palestine -- Azotus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

dierchomai **dee-er'-khom-ah-ee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

ευηγγελιζετο **verb - imperfect middle indicative - third person singular**

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεις **noun - accusative plural feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

πασας **adjective - accusative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

τοῦ definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ἐλθεῖν verb - second aorist active middle or passive deponent erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
αὐτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εἰς preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
καίσαρειαν noun - accusative singular feminine Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

Acts 9:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Saul,	Σαῦλος (saulos)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
still	ἔτι (eti)	2089: still, yet	a prim. adverb
breathing	ἐμπνέων (empneōn)	1709: to breathe (on), to inhale	from en and pneó
threats	ἀπειλῆς (apeilēs)	547: a threat	of uncertain origin
and murder	φόνου (phonou)	5408: a murder	from phen- (to slay)
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

the disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
went	προσελθών (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to the high priest,	ἀρχιερεῖ (archierei)	749: high priest	from archó and hierous

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ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σαυλος **noun - nominative singular masculine**

Saulos **sow'-los:** Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

ετι **adverb**

eti **et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

εμπνεων **verb - present active participle - nominative singular masculine**

empneo **emp-neh'-o:** to inhale, i.e. (figuratively) to be animated by (bent upon) -- breathe.

απειλης **noun - genitive singular feminine**

apeile **ap-i-lay':** a menace -- straitly, threatening.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φονου **noun - genitive singular masculine**

phonos **fon'-os:** murder -- murder, + be slain with, slaughter.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας noun - accusative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

προσελθων verb - second aorist active participle - nominative singular masculine

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερει noun - dative singular masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

Acts 9:2 .

.	Greek	Strong's	Origin
and asked	ἠτήσατο (ētēsato)	154: to ask, request	a prim. verb
for letters	ἐπιστολὰς (epistolas)	1992: an epistle, a letter	from epistelló
from him to the synagogues	συναγωγὰς (sunagōgas)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
at Damascus,	Δαμασκὸν (damaskon)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs

that if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he found	εὔρη (eurē)	2147: to find	a prim. verb
any	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
belonging		1510: I exist, I am	a prol. form of a prim. and defective verb
to the Way,	ὁδοῦ (odou)	3598: a way, road	a prim. word
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
men	ἄνδρας (andras)	435: a man	a prim. word
and women,	γυναῖκας (gunaikas)	1135: a woman	a prim. word
he might bring	ἀγάγη (agagē)	71: to lead, bring, carry	a prim. verb
them bound	δεδεμένους (dedemenous)	1210: to tie, bind	a prim. verb
to Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

KJV Lexicon

ητησατο **verb - aorist middle indicative - third person singular**

aiteo **ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

παρ **preposition**

para **par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the

vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιστολας **noun - accusative plural feminine**

epistole ep-is-tol-ay': a written message -- epistle, letter.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δαμασκον **noun - accusative singular feminine**

Damaskos dam-as-kos': Damascus, a city of Syria -- Damascus.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγας **noun - accusative plural feminine**

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

οπως **adverb**

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

εαν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τινας **indefinite pronoun - accusative plural masculine**

tis tis: some or any person or object

ευρη **verb - second aorist active subjunctive - third person singular**

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδου **noun - genitive singular feminine**

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

οντας **verb - present participle - accusative plural masculine**
on **oan**: being -- be, come, have.

ανδρας **noun - accusative plural masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναικας **noun - accusative plural feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

δεδεμενους **verb - perfect passive participle - accusative plural masculine**
deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

αγαγη **verb - second aorist active subjunctive - third person singular**
ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 9:3 .

.	Greek	Strong's	Origin
As he was traveling,	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that he was approaching	ἐγγίζειν (engizein)	1448: to make near, refl. to come near	from eggus
Damascus,	Δαμασκῶ (damaskō)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq

and suddenly	ἐξαίφνης (exaiphnēs)	1810: suddenly	from ek and the same as aiphnidios
a light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
flashed around	περιήστραψεν (periēstrapsen)	4015b: to flash around	from peri and astraptó
him;			

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορευεσθαι **verb - present middle or passive deponent infinitive**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγγιζειν **verb - present active infinitive**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come

(draw) near, be (come, draw) nigh.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαμασκω **noun - dative singular feminine**

Damaskos **dam-as-kos'**: Damascus, a city of Syria -- Damascus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαιφνης **adverb**

exaiphnes **ex-ah'-eef-nace**: of a sudden (unexpectedly) -- suddenly.

περιηστραπεν **verb - aorist active indicative - third person singular**

periastrapto **per-ee-as-trap'-to**: to flash all around, i.e. envelop in light -- shine round (about).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φως **noun - nominative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Acts 9:4 .

.	Greek	Strong's	Origin
and he fell	πεσών (pesōn)	4098: to fall	from a redupl. of the prim. root pet

to the ground	γῆν (gēn)	1093: the earth, land	a prim. word
and heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
a voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
saying	λέγουσαν (legousan)	3004: to say	a prim. verb
to him, "Saul,	Σαούλ (saoul)	4549: Saul, the first Isr. king, also the Jewish name of Paul	of Hebrew origin Shaul
Saul,	Σαούλ (saoul)	4549: Saul, the first Isr. king, also the Jewish name of Paul	of Hebrew origin Shaul
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you persecuting	διώκεις (diōkeis)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
Me?"			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πεσων verb - second aorist active participle - nominative singular masculine

pipto pip'-to, : to fall -- fail, fall (down), light on.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην noun - accusative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ηκουσεν verb - aorist active indicative - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

φωνην noun - accusative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

λεγουσαν verb - present active participle - accusative singular feminine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σαουλ proper noun

Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

σαουλ proper noun

Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

διωκεις verb - present active indicative - second person singular

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Acts 9:5 .

.	Greek	Strong's	Origin
And he said,		3004: to say	a prim. verb

"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are You, Lord?"	κύριε (kurie)	2962: lord, master	from kuros (authority)
And He [said], "I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are persecuting,	διώκεις (diōkeis)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ει **verb - present indicative - second person singular**

ei i: thou art -- art, be.

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κυριος noun - nominative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

ειμι verb - present indicative - first person singular

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ος relative pronoun - accusative singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

συ personal pronoun - second person nominative singular

su **soo**: the person pronoun of the second person singular thou -- thou.

διωκεις verb - present active indicative - second person singular

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Acts 9:6 .

.	Greek	Strong's	Origin
but get	ἀνάστηθι (anastēthi)	450: to raise up, to rise	from ana and histēmi
up and enter	εἰσελθε (eiselthe)	1525: to go in (to), enter	from eis and erchomai
the city,	πόλιν (polin)	4172: a city	a prim. word
and it will be told	λαληθήσεται	2980: to talk	from lalos (talkative)

	(lalēthēsetai)		
you what	ὧ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you must	δεῖ (dei)	1163: it is necessary	a form of deó
do."	ποιεῖν (poiein)	4160: to make, do	a prim. word

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αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

αναστηθι **verb - second aorist active middle - second person singular**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθε **verb - second aorist active middle - second person singular**

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

λαληθησεται verb - future passive indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

δει verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

ποιειν verb - present active infinitive

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Acts 9:7 .

.	Greek	Strong's	Origin
The men	ἄνδρες (andres)	435: a man	a prim. word
who traveled	συνοδεύοντες (sunodeuontes)	4922: to journey with	from sun and hodeuó
with him stood	εἰστήκεισαν (eistēkeisan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
speechless,		1753a: mute, speechless	a prim. word
hearing	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
the voice	φωνῆς (phōnēs)	5456: a voice, sound	probably from phémi
but seeing	θεωροῦντες (theōrountes)	2334: to look at, gaze	from theóros (an envoy, spectator)

no one.

μηδένᾱ
(mēdena)

3367: no one, nothing

from méde and heis

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἄνδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνοδευοντες **verb - present active participle - nominative plural masculine**

sunodeuo **soon-od-yoo'-o**: to travel in company with -- journey with.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰστηκεισαν **verb - pluperfect active indicative - third person**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

ἐνεοὶ **noun - nominative plural masculine**

enneos **en-neh-os'**: dumb (as making signs), i.e. silent from astonishment -- speechless.

ἀκουοντες **verb - present active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μέν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

φωνης noun - genitive singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μηδενα adjective - accusative singular masculine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεωρουντες verb - present active participle - nominative plural masculine

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

Acts 9:8 .

.	Greek	Strong's	Origin
Saul	Σαῦλος (saulos)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
got	ἠγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
up from the ground,	γῆς (gēs)	1093: the earth, land	a prim. word
and though his eyes	ὀφθαλμῶν (ophthalmōn)	3788: the eye	from a prim. root op- and an uncertain root
were open,	ἀνεωγμένων (aneōgmenōn)	455: to open	from ana and oigó (to open)
he could see	ἔβλεπεν (eblepen)	991: to look (at)	a prim. verb
nothing;	οὐδέν (ouden)	3762: no one, none	from oude and heis
and leading him by the hand,	χειραγωγοῦντες (cheiragōgountes)	5496: to lead by the hand	from cheiragógos
they brought	εἰσήγαγον (eisēgagon)	1521: to bring in, to introduce	from eis and agó
him into Damascus.	Δαμασκόν	1154: Damascus, a city of	of Hebrew origin Dammeseq

(damaskon)

Syria

KJV Lexicon

ηγερθη **verb - aorist passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαυλος **noun - nominative singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης **noun - genitive singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ανεωγμενων **verb - perfect passive participle - genitive plural masculine**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμων **noun - genitive plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτου personal pronoun - genitive singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ουδενα adjective - accusative singular masculine oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.
εβλεπεν verb - imperfect active indicative - third person singular blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.
χειραγωγουντες verb - present active participle - nominative plural masculine cheiragogeo khi-rag-ogue-eh'-o: to be a hand-leader, i.e. to guide (a blind person) -- lead by the hand.
δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εισηγαγον verb - second aorist active indicative - third person eisago ice-ag'-o: to introduce -- bring in(-to), (+ was to) lead into.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
δαμασκον noun - accusative singular feminine Damaskos dam-as-kos': Damascus, a city of Syria -- Damascus.

Acts 9:9 .

.	Greek	Strong's	Origin
And he was three	τρεῖς (treis)	5140: three	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
without	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
sight,	βλέπων	991: to look (at)	a prim. verb

	(blepōn)		
and neither	Οὐκ (ouk)	3756: not, no	a prim. word
ate		2068: to eat	akin to edó (to eat)
nor	Οὐδὲ (oude)	3761: and not, neither	from ou, and de
drank.	ἔπιεν (epien)	4095: to drink	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἦν **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ἡμέρας **noun - accusative plural feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τρεις **adjective - accusative plural feminine**

treis trice: three -- three.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

βλεπων **verb - present active participle - nominative singular masculine**

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ particle - nominative ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
εφαγεν verb - second aorist active indicative - third person singular phago fag'-o: to eat -- eat, meat.
οὐδε adverb oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.
επιεν verb - second aorist active indicative - third person singular pino pee'-no: to imbibe -- drink.

Acts 9:10 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there was a disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
at Damascus	Δαμασκῷ (damaskō)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Ananias;	Ἀνανίας (ananias)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
and the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said		3004: to say	a prim. verb
to him in a vision,	ὄράματι (oramati)	3705: that which is seen	from horaó
"Ananias."	Ἀνανία (anania)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
And he said,		3004: to say	a prim. verb

"Here	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I am, Lord."	κύριε (kurie)	2962: lord, master	from kuros (authority)

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis:** some or any person or object

μαθητης **noun - nominative singular masculine**

mathetes **math-ay-tes':** a learner, i.e. pupil -- disciple.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

δαμασκω **noun - dative singular feminine**

Damaskos **dam-as-kos':** Damascus, a city of Syria -- Damascus.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

ανανιας **noun - nominative singular masculine**

Ananias **an-an-ee'-as:** Ananias, the name of three Israelites -- Ananias.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

οραματι **noun - dative singular neuter**

horama **hor'-am-ah**: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

ανανια **noun - vocative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 9:11 .

■			
.	Greek	Strong's	Origin

And the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
[said] to him, "Get	ἀνάστα (anasta)	450: to raise up, to rise	from ana and histémi
up and go	πορεύθητι (poreuthēti)	4198: to go	from poros (a ford, passage)
to the street	ῥύμην (rumēn)	4505: the rush (of a moving body), hence a (crowded) street	probably akin to rheuma (that which flows, current); from rheó
called	καλουμένην (kaloumenēn)	2564: to call	a prim. word
Straight,	Εὐθεΐαν (eutheian)	2117: straight, straightway	a prim. word used as an adjective or adverb
and inquire	ζητήσον (zētēson)	2212: to seek	of uncertain origin
at the house	οἰκία (oikia)	3614: a house, dwelling	from oikos
of Judas	Ἰούδα (iouda)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
for a man from Tarsus	Ταρσέα (tarsea)	5018: of Tarsus	from Tarsos
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Saul,	Σαῦλον (saulon)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
for he is praying,	προσεύχεται (proseuchetai)	4336: to pray	from pros and euchomai

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

πορευθητι **verb - aorist passive deponent imperative - second person singular**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρυμην **noun - accusative singular feminine**

rhume **hroo'-may**: an alley or avenue (as crowded) -- lane, street.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενην **verb - present passive participle - accusative singular feminine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ευθειαν **adjective - accusative singular feminine**

euthus **yoo-thoos'**: straight, i.e. (literally) level, or (figuratively) true; adverbially (of time)

at once -- anon, by and by, forthwith, immediately, straightway.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζητησον verb - aorist active middle - second person singular

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

εν preposition

en en: in, at, (up-)on, by, etc.

οικια noun - dative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

ιουδα noun - genitive singular masculine

loudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

σαυλον noun - accusative singular masculine

Saulos sow'-los: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ταρσα noun - accusative singular masculine

Tarseus tar-syoos': a Tarsean, i.e. native of Tarsus -- of Tarsus.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

προσευχεται verb - present middle or passive deponent indicative - third person singular

proseuchomai pros-yoo'-khom-ah-ee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

Acts 9:12 .

.	Greek	Strong's	Origin
and he has seen		3708: to see, perceive, attend to	a prim. verb
in a vision	ὄραματι	3705: that which is seen	from horaó

	(oramati)		
a man	ἄνδρα (andra)	435: a man	a prim. word
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Ananias	Ἀνανίαν (ananian)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
come	εἰσέλθοντα (eiselthonta)	1525: to go in (to), enter	from eis and erchomai
in and lay	ἐπιθέντα (epithenta)	2007: to lay upon, to place upon	from epi and tithémi
his hands	χειρας (cheiras)	5495: the hand	a prim. word
on him, so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that he might regain his sight."	ἀναβλέψη (anablepsē)	308: to look up, recover sight	from ana and blepó

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶδεν **verb - second aorist active indicative - third person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

οραματι **noun - dative singular neuter**

horama hor'-am-ah: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

ἄνδρα **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ανανιαν **noun - accusative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

εισελθοντα **verb - second aorist active participle - accusative singular masculine**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιθεντα **verb - second aorist active participle - accusative singular masculine**

epitithemi **ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χειρα **noun - accusative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

οπως **adverb**

hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

αναβλεψη **verb - aorist active subjunctive - third person singular**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

Acts 9:13 .

.	Greek	Strong's	Origin
But Ananias	Ἀνανίας (anania)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinō
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)

I have heard	ἤκουσα (ēkousa)	191: to hear, listen	from a prim. word mean. hearing
from many	πολλῶν (pollōn)	4183: much, many	a prim. word
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man,	ἄνδρὸς (andros)	435: a man	a prim. word
how much	ὅσα (osa)	3745: how much, how many	from hos,
harm	κακὰ (kaka)	2556: bad, evil	a prim. word
he did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
to Your saints	ἁγίοις (agiois)	40: sacred, holy	from a prim. root
at Jerusalem;	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

KJV Lexicon

απεκριθῆ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανανίας **noun - nominative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ακηκοα verb - second perfect active indicative - first person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πολλων adjective - genitive plural masculine

polus pol-oo's': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρος noun - genitive singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

κακα adjective - accusative plural neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

εποιησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιοις adjective - dative plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 9:14 .

.	Greek	Strong's	Origin
and here	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
he has	ἔχει (echei)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
from the chief priests	ἀρχιερέων (archiereōn)	749: high priest	from archó and hierous
to bind	δῆσαι (dēsai)	1210: to tie, bind	a prim. verb
all	πάντας (pantas)	3956: all, every	a prim. word
who call	ἐπικαλουμένους (epikaloumenous)	1941: to call upon	from epi and kaleó
on Your name."	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

KJV Lexicon

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ωδε **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

εχει **verb - present active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εξουσιαν **noun - accusative singular feminine**

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

παρα **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερων **noun - genitive plural masculine**

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

δησαι **verb - aorist active middle or passive deponent**

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

παντας **adjective - accusative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικαλουμενους **verb - present middle passive - accusative plural masculine**

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Acts 9:15 .

.	Greek	Strong's	Origin
But the Lord	κυριος (kurios)	2962: lord, master	from kuros (authority)
said		3004: to say	a prim. verb
to him, "Go,	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
for he is a chosen	ἐκλογῆς (eklogēs)	1589: a (divine) selection	from eklegó
instrument	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
of Mine,		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
to bear	βαστάσαι (bastasai)	941: to take up, carry	of uncertain origin
My name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and kings	βασιλέων (basileōn)	935: a king	of uncertain origin
and the sons	υἰῶν (uiōn)	5207: a son	a prim. word
of Israel;	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

πορευου **verb - present middle or passive deponent imperative - second person singular**

poreuomai **por-yoo'-om-ah-ee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

σκευος **noun - nominative singular neuter**

skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

εκλογης **noun - genitive singular feminine**

ekloge **ek-log-ay'**: (divine) selection (abstractly or concretely) -- chosen, election.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was

that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) -

- bear, carry, take up.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

εθνων **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βασιλεων **noun - genitive plural masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

υιων **noun - genitive plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Acts 9:16 .

.	Greek	Strong's	Origin
for I will show	ὑποδείξω (upodeixō)	5263: to show secretly, to show by tracing out, to teach, make known	from hupo and deiknumi
him how much	ὅσα (osa)	3745: how much, how many	from hos,
he must	δεῖ (dei)	1163: it is necessary	a form of deó
suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
for My name's	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
sake."	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition

KJV Lexicon

ἐγώ **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

γάρ **conjunction**
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὑποδείξω **verb - future active indicative - first person singular**
hupodeiknumi **hoop-od-ike'-noo-mee**: to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish) -- show, (fore-)warn.

αὐτῷ **personal pronoun - dative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὅσα **correlative pronoun - accusative plural neuter**
hosos **hos'-os**: as (much, great, long, etc.) as

δεῖ **verb - present impersonal active indicative - third person singular**
dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it

is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὑπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματος noun - genitive singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

παθειν verb - second aorist active middle or passive deponent

pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

Acts 9:17 .

.	Greek	Strong's	Origin
So	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
Ananias	Ἀνανίας (ananias)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
departed	Ἀπελθεν (apēlthen)	565: to go away, go after	from apo and erchomai
and entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos

and after laying	ἐπιθεῖς (epitheis)	2007: to lay upon, to place upon	from epi and tithémi
his hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on him said,		3004: to say	a prim. verb
"Brother	ἀδελφέ (adelphe)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Saul,	Σαοὺλ (saoul)	4549: Saul, the first Isr. king, also the Jewish name of Paul	of Hebrew origin Shaul
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who appeared		3708: to see, perceive, attend to	a prim. verb
to you on the road	ὁδῶ (odō)	3598: a way, road	a prim. word
by which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you were coming,	ἔρχου (ērchou)	2064: to come, go	a prim. verb
has sent	ἀπέσταλκεν (apestalken)	649: to send, send away	from apo and stelló
me so		3704: as, how, that	from hos, and pós
that you may regain your sight	ἀναβλέψης (anablepsēs)	308: to look up, recover sight	from ana and blepó
and be filled		4092a: to fill full of	perhaps from a prim. root ple
with the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root

Spirit."

πνεύματος
(pneumatōs)

4151: wind, spirit

from pneō

KJV Lexicon

ἀπελθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀνανίας **noun - nominative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰσῆλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τὴν **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οἰκίαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιθεις **verb - second aorist active participle - nominative singular masculine**

epitithemi **ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, laide, lay

upon, put (up) on, set on (up), + surname, wound.

επὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτὸν personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τὰς definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χείρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

σαουλ proper noun

Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

ἀδελφε noun - vocative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἀπέσταλκεν verb - perfect active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὀφθεις verb - aorist passive participle - nominative singular masculine

optanomai op-tan'-om-ah-ee: appear, look, see, shew self.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδω **noun - dative singular feminine**
hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

η **relative pronoun - dative singular feminine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ηρχου **verb - imperfect middle or passive deponent indicative - second person singular**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οπως **adverb**
hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

αναβλεψης **verb - aorist active subjunctive - second person singular**
anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πλησθης **verb - aorist passive subjunctive - second person singular**
pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

πνευματος **noun - genitive singular neuter**
pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιου **adjective - genitive singular neuter**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Acts 9:18 .

■			
.	Greek	Strong's	Origin

And immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
there fell	ἀπέπεσαν (apepesan)	634: to fall off	from apo and piptó
from his eyes	ὀφθαλμῶν (ophthalmōn)	3788: the eye	from a prim. root op- and an uncertain root
something like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
scales,	λεπίδες (lepides)	3013: a scale (of a fish)	from lepó (to peel)
and he regained his sight,	ἀνέβλεψεν (aneblepsen)	308: to look up, recover sight	from ana and blepó
and he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and was baptized;	ἐβαπτίσθη (ebaptisthē)	907: to dip, sink	from baptó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

αΠΤΕΠΕΣΟΝ verb - second aorist active indicative - third person

apopipto ap-op-ip'-to: to fall off -- fall.

αΠΟ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμων **noun - genitive plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ωσει **adverb**

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

λεπιδες **noun - nominative plural feminine**

lepis **lep-is'**: a flake -- scale.

ανεβλεπεν **verb - aorist active indicative - third person singular**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

[παραχρημα] **adverb**

parachrema **par-akh-ray'-mah**: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

εβαπτισθη **verb - aorist passive indicative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

Acts 9:19 .

■			
.	Greek	Strong's	Origin
and he took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-

food	τροφὴν (trophēn)	5160: nourishment, food	from trephó
and was strengthened.	ἐνισχύθη (enischuthē)	1765: to strengthen	from en and ischuó
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
for several	τινᾶς (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
days	ἡμέρας (ēmeras)	2250: day	a prim. word
he was with the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
who were at Damascus,	Δαμασκῶ (damaskō)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβὼν verb - second aorist active participle - nominative singular masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

τροφὴν noun - accusative singular feminine

trophe trof-ay': nourishment; by implication, rations (wages) -- food, meat.

ἐνισχύσεν verb - aorist active indicative - third person singular

enischuo en-is-khoo'-o: to invigorate (transitively or reflexively) -- strengthen.

ἐγένετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δὲ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο	definite article - nominative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σαυλος	noun - nominative singular masculine
Saulos sow'-los:	Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.
μετα	preposition
meta met-ah':	denoting accompaniment; amid (local or causal);
των	definite article - genitive plural masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εν	preposition
en en:	in, at, (up-)on, by, etc.
δαμασκω	noun - dative singular feminine
Damaskos dam-as-kos':	Damascus, a city of Syria -- Damascus.
μαθητων	noun - genitive plural masculine
mathetes math-ay-tes':	a learner, i.e. pupil -- disciple.
ημερας	noun - accusative plural feminine
hemera hay-mer'-ah:	age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
τινας	indefinite pronoun - accusative plural feminine
tis tis:	some or any person or object

Acts 9:20 .

.	Greek	Strong's	Origin
and immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
he [began] to proclaim	ἐκήρυσσεν (ekērussen)	2784: to be a herald, proclaim	of uncertain origin
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
in the synagogues,	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
saying,	ὅτι	3754: that, because	conjunction from neut. of hostis,

	(oti)		
"He is the Son	υἱὸς (uios)	5207: a son	a prim. word
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

εν preposition

en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαις noun - dative plural feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

κηρυσσεν verb - imperfect active indicative - third person singular

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὗτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 9:21 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
those	οἱ (oi)	3588: the	the def. art.
hearing	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
him continued to be amazed,	ἐξίσταντο (existanto)	1839: to displace, to stand aside from	from ek and histémi
and were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Is this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
not he who in	Ἱερουσαλήμ	2419: Jerusalem, the capital	of Hebrew origin Yerushalaim

Jerusalem	(ierousalēm)	of united Isr. and Judah, also a future heavenly city	
destroyed	πορθήσας (porthēsas)	4199: to destroy	from perthó (to ravage)
those	ὅ (o)	3588: the	the def. art.
who called	ἐπικαλουμένους (epikaloumenous)	1941: to call upon	from epi and kaleó
on this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
name,	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
and [who] had come	ἐληλύθει (elēluthēi)	2064: to come, go	a prim. verb
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
for the purpose of bringing	ἀγάγη (agagē)	71: to lead, bring, carry	a prim. verb
them bound	δεδεμένους (dedemenous)	1210: to tie, bind	a prim. verb
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the chief priests?"	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierēus

KJV Lexicon

ἐξίσταντο **verb - imperfect middle indicative - third person**

existemi ex-is'-tay-mee: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντες adjective - nominative plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουοντες verb - present active participle - nominative plural masculine

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον verb - imperfect active indicative - third person

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουχ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ουτος demonstrative pronoun - nominative singular masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορθησας verb - aorist active participle - nominative singular masculine

portheo **por-theh'-o**: to ravage (figuratively) -- destroy, waste.

εν preposition

en **en**: in, at, (up-)on, by, etc.

ιερουσαλημ proper noun

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικαλουμενους verb - present middle passive - accusative plural masculine
epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter
onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

τουτο demonstrative pronoun - accusative singular neuter
touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωδε adverb
hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τουτο demonstrative pronoun - accusative singular neuter
touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

εληλυθεν verb - second perfect active indicative - third person singular
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ινα conjunction
hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

δεδεμενους verb - perfect passive participle - accusative plural masculine
deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

αυτους personal pronoun - accusative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγαγη verb - second aorist active subjunctive - third person singular
ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

ἐπι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοὺς definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀρχιερεῖς noun - accusative plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

Acts 9:22 .

.	Greek	Strong's	Origin
But Saul	Σαῦλος (saulos)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
kept increasing in strength	ἐνεδυναμοῦτο (enedunamouto)	1743: to empower	from en and dunamoó
and confounding	συνέχυννεν (sunechunnen)	4797: to pour together, i.e. to confuse, throw into confusion	from sun and cheó (to pour)
the Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
who lived	κατοικοῦντας (katoikountas)	2730: to inhabit, to settle	from kata and oikeó
at Damascus	Δαμασκῶ (damaskō)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
by proving	συμβιβάζων (sumbibazōn)	4822: to join together, hence to consider, by ext. to teach	from sun and the caus. form of the same as basis
that this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[Jesus] is the Christ.	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

σαυλος **noun - nominative singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

ενεδυναμωτο **verb - imperfect passive indicative - third person singular**

endunamoo **en-doo-nam-o'-o**: to empower -- enable, (increase in) strength(-en), be (make) strong.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεχυνεν **verb - imperfect active indicative - third person singular**

sugcheo **soong-kheh'-o**: to commingle promiscuously, i.e. (figuratively) to throw (an assembly) into disorder, to perplex (the mind) -- confound, confuse, stir up, be in an uproar.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιους **adjective - accusative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικουντας **verb - present active participle - accusative plural masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δαμασκω **noun - dative singular feminine**

Damaskos **dam-as-kos'**: Damascus, a city of Syria -- Damascus.

συμβιβαζων **verb - present active participle - nominative singular masculine**

sumbibazo soom-bib-ad'-zo: to drive together, i.e. unite (in association or affection), (mentally) to infer, show, teach -- compact, assuredly gather, intrust, knit together, prove.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΟΥΤΟΣ demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΧΡΙΣΤΟΣ noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Acts 9:23 .

.	Greek	Strong's	Origin
When	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
many	ἱκαναί (ikanai)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
days	ἡμέραι (ēmerai)	2250: day	a prim. word
had elapsed,	ἐπληροῦντο (eplērounto)	4137: to make full, to complete	from plérés
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
plotted together	συνεβουλεύσαντο (sunebouleusanto)	4823: to take counsel together, advise	from sun and bouleuó
to do away	ἀνελεῖν (anelein)	337: to take up, take away, make an end	from ana and haireó
with him,			

KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επληρουντο **verb - imperfect passive indicative - third person**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ημεραι **noun - nominative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ικαναι **adjective - nominative plural feminine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

συνεβουλευσαντο **verb - aorist middle indicative - third person**

sumbouleuo **soom-bool-yoo'-o**: to give (or take) advice jointly, i.e. recommend, deliberate or determine -- consult, (give, take) counsel (together).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ανελειν **verb - second aorist active middle or passive deponent**

anairo **an-ahee-reh'-o**: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 9:24 .

.	Greek	Strong's	Origin
but their plot	ἐπιβουλή (epiboulē)	1917: a plan against	from epi and boulé
became known	ἐγνώσθη (egnōsthē)	1097: to come to know, recognize, perceive	from a prim. root gnó-
to Saul.	Σαύλω (saulō)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
They were also	καὶ (kai)	2532: and, even, also	a prim. conjunction
watching	παρετηροῦντο (paretērounto)	3906: to watch closely, to observe scrupulously	from para and téreo
the gates	πύλας (pulas)	4439: a gate	a prim. word
day	ἡμέρας (ēmeras)	2250: day	a prim. word
and night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that they might put him to death;	ἀνέλωσιν (anelōsin)	337: to take up, take away, make an end	from ana and haireó

KJV Lexicon

ἐγνώσθη **verb - aorist passive indicative - third person singular**

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English)

idiom) -- the, this, that, one, he, she, it, etc.

σαυλω noun - dative singular masculine

Saulos sow'-los: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιβουλη noun - nominative singular feminine

epiboule ep-ee-boo-lay': a plan against someone, i.e. a plot -- laying (lying) in wait.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παρετηρουν verb - imperfect active indicative - third person

paratereo par-at-ay-reh'-o: to inspect alongside, i.e. note insidiously or scrupulously -- observe, watch.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυλας noun - accusative plural feminine

pule poo'-lay: a gate, i.e. the leaf or wing of a folding entrance -- gate.

ημερας noun - genitive singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυκτος noun - genitive singular feminine

nux noox: night -- (mid-)night.

οπως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀνελῶσιν **verb - aorist active subjunctive - third person**

anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

Acts 9:25 .

.	Greek	Strong's	Origin
but his disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
took	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
him by night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and let him down	καθῆκαν (kathēkan)	2524: to let down	from kata and hiēmi (to send)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
[an opening in] the wall,	τείχους (teichous)	5038: a wall	of uncertain origin
lowering		2524: to let down	from kata and hiēmi (to send)
him in a large basket.	σπυρίδι (spuridi)	4711: a (large, flexible) basket (for carrying provisions)	of uncertain origin

KJV Lexicon

λαβόντες **verb - second aorist active participle - nominative plural masculine**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

καθηκαν **verb - aorist active indicative - third person**

kathiem **kath-ee'-ay-mee**: to lower -- let down.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τειχους **noun - genitive singular neuter**

teichos **ti'-khos**: a wall (as formative of a house) -- wall.

χαλασαντες **verb - aorist active participle - nominative plural masculine**

chalao **khal-ah'-o**: to lower (as into a void) -- let down, strike.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σπιριδι **noun - dative singular feminine**

spuris **spoo-rece'**: a hamper or lunch-receptacle -- basket.

Acts 9:26 .

.	Greek	Strong's	Origin
When he came	Παραγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai
to Jerusalem,	Ιερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

he was trying	ἐπείραζεν (epeirazen)	3985: to make proof of, to attempt, test, tempt	from peira
to associate	κολλάσθαι (kollasthai)	2853: to glue, unite	from kolla (glue)
with the disciples;	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
but they were all	πάντες (pantes)	3956: all, every	a prim. word
afraid	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
of him, not believing	πιστεύοντες (pisteuontes)	4100: to believe, entrust	from pistis
that he was a disciple.	μαθητής (mathētēs)	3101: a disciple	from manthanó

KJV Lexicon

παραγενομενος **verb - second aorist middle deponent participle - nominative singular masculine**
paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαυλος **noun - nominative singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine --

Jerusalem.

επειρατο **verb - imperfect middle or passive deponent indicative - third person singular**
peirao **pi-rah'-o**: to test (subjectively), i.e. (reflexively) to attempt -- assay.

κολλασθαι **verb - present passive middle or passive deponent**
kollao **kol-lah'-o**: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

τοις **definite article - dative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις **noun - dative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες **adjective - nominative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

εφοβουντο **verb - imperfect middle or passive deponent indicative - third person**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πιστευοντες **verb - present active participle - nominative plural masculine**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

μαθητης **noun - nominative singular masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

Acts 9:27 .

.	Greek	Strong's	Origin
But Barnabas	Βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
took hold	ἐπιλαβόμενος (epilabomenos)	1949: to lay hold of	from epi and lambanó
of him and brought	ἤγαγεν (ēgagen)	71: to lead, bring, carry	a prim. verb
him to the apostles	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
and described	διηγήσατο (diēgēsato)	1334: to relate fully	from dia and hēgeomai
to them how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he had seen		3708: to see, perceive, attend to	a prim. verb
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
on the road,	ὁδῷ (odō)	3598: a way, road	a prim. word
and that He had talked	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to him, and how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
at Damascus	Δαμασκῷ (damaskō)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
he had spoken out boldly	ἐπαρρησιάσατο (eparrēsiasato)	3955: to speak freely or boldly	from parrésia
in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

βαρναβας **noun - nominative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιλαβομενος **verb - second aorist middle deponent participle - nominative singular masculine**
epilambanomai **ep-ee-lam-ban'-om-ahee**: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηγαγεν **verb - second aorist active indicative - third person singular**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολους **noun - accusative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διηγησατο **verb - aorist middle deponent indicative - third person singular**

diegeomai **dee-ayg-eh'-om-ahee**: to relate fully -- declare, shew, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πως **adverb**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδω **noun - dative singular feminine**

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

ειδεν **verb - second aorist active indicative - third person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον **noun - accusative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ελαλησεν **verb - aorist active indicative - third person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πως **adverb**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means),

that. (Occasionally unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δαμασκω **noun - dative singular feminine**

Damaskos **dam-as-kos'**: Damascus, a city of Syria -- Damascus.

επαρρησιασατο **verb - aorist middle deponent indicative - third person singular**

parrhesiazomai **par-hray-see-ad'-zom-ah-ee**: to be frank in utterance, or confident in spirit and demeanor -- be (wax) bold, (preach, speak) boldly.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 9:28 .

.	Greek	Strong's	Origin
And he was with them, moving	εἰσπορευόμενος (eisporeuomenos)	1531: lit. or fig. to enter	from eis and poreuomai
about		1531: lit. or fig. to enter	from eis and poreuomai
freely		1531: lit. or fig. to enter	from eis and poreuomai
in Jerusalem,	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
speaking out boldly	παρρησιαζόμενος (parrēsiazomenos)	3955: to speak freely or boldly	from parrésia

in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εισπορευομενος verb - present middle or passive deponent participle - nominative singular masculine

eisporeuomai ice-por-yoo'-om-ahee: to enter -- come (enter) in, go into.

[και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκπορευομενος] verb - present middle or passive deponent participle - nominative singular masculine

ekporeuomai ek-por-yoo'-om-ahee: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine --

Jerusalem.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρρησιαζομενος verb - present middle or passive deponent participle - nominative singular masculine

parrhesiazomai par-hray-see-ad'-zom-ahee: to be frank in utterance, or confident in spirit and demeanor -- be (wax) bold, (preach, speak) boldly.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 9:29 .

.	Greek	Strong's	Origin
And he was talking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
and arguing	συνεζήτει (sunezētei)	4802: to examine together, hence to dispute	from sun and zéteó
with the Hellenistic	Ἑλληνιστάς (ellēnistás)	1675: a Hellenist (Greek- speaking Jew)	from Hellénizó (to Hellenize)
[Jews]; but they were attempting	ἐπεχείρουν (epecheiroun)	2021: to put one's hand to, hence to attempt	from epi and cheir

to put him to death.	ἀνελεῖν	337: to take up, take away,	from ana and haireó
	(anelein)	make an end	

KJV Lexicon

ελαλει **verb - imperfect active indicative - third person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεζητει **verb - imperfect active indicative - third person singular**

suzeteo sood-zay-teh'-o: to investigate jointly, i.e. discuss, controvert, cavil -- dispute (with), enquire, question (with), reason (together).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελληνιστας **noun - accusative plural masculine**

Hellenistes hel-lay-nis-tace': a Hellenist or Greek-speaking Jew -- Grecian.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιχειρουν **verb - imperfect active indicative - third person**

epicheireo ep-ee-khi-reh'-o: to put the hand upon, i.e. undertake -- go about, take in hand (upon).

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανελειν verb - second aorist active middle or passive deponent

anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

Acts 9:30 .

.	Greek	Strong's	Origin
But when the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
learned	ἐπιγινόντες (epignontes)	1921: to know exactly, to recognize	from epi and ginóskó
[of it], they brought him down	κατήγαγον (katēgagon)	2609: to bring down	from kata and agó
to Caesarea	Καισάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
and sent him away	ἐξαπέστειλαν (exapesteilan)	1821: to send forth or away	from ek and apostelló
to Tarsus.	Ταρσόν (tarson)	5019: Tarsus, a city of Cilicia	of uncertain origin

KJV Lexicon

ΕΠΙΓΙΝΝΟΝΤΕΣ verb - second aorist active participle - nominative plural masculine

epiginosko ep-ig-in-occe'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι noun - nominative plural masculine adelphos ad-el-fos': a brother near or remote -- brother.
κατηγαγον verb - second aorist active indicative - third person katago kat-ag'-o: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.
αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
καισαρειαν noun - accusative singular feminine Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εξαπεστειλαν verb - aorist active indicative - third person exapostello ex-ap-os-tel'-lo: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).
αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
ταρσον noun - accusative singular feminine Tarsos tar-sos': Tarsus, a place in Asia Minor -- Tarsus.

Acts 9:31 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
throughout	καθ'	2596: down, against,	preposition of uncertain origin

	(kath)	according to	
all	ὅλης (olēs)	3650: whole, complete	a prim. word
Judea		2453: Jewish, a Jew, Judea	from Ioudas
and Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and Samaria	Σαμαρείας (samareias)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
enjoyed	εἶχεν (eichen)	2192: to have, hold	a prim. verb
peace,	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
being built	οἰκοδομουμένη (oikodomoumenē)	3618: to build a house	from oikodomos
up; and going	πορευομένη (poreuomenē)	4198: to go	from poros (a ford, passage)
on in the fear	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and in the comfort	παράκλησει (paraklēsei)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
of the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
it continued to increase.	ἐπληθύνετο (eplēthuneto)	4129: to increase, to be increased	from plēthos

KJV Lexicon

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐκκλησiai **noun - nominative plural feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ολης **adjective - genitive singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαλιλαιας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galilee (i.e. the heathen circle), a region of Palestine -- Galilee.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαμαρειας **noun - genitive singular feminine**

Samareia **sam-ar'-i-ah**: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

ειχον **verb - imperfect active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ειρηνην **noun - accusative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

οικοδομουμεναι **verb - present passive participle - nominative plural feminine**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευομεναι **verb - present middle or passive deponent participle - nominative plural feminine**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοβω **noun - dative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρακλησει **noun - dative singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγίου **adjective - genitive singular neuter**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνευματος **noun - genitive singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

επληθυνοντο **verb - imperfect passive indicative - third person**
plethuno **play-thoo'-no**: to increase (transitively or intransitively) -- abound, multiply.

Acts 9:32 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
as Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was traveling through	διερχόμενον (dierchomenon)	1330: to go through, go about, to spread	from dia and erchomai
all	πάντων (pantōn)	3956: all, every	a prim. word
[those regions], he came down	κατελθεῖν (katelthein)	2718: to come down	from kata and erchomai
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to the saints	ἀγίους (agious)	40: sacred, holy	from a prim. root
who lived	κατοικοῦντας (katoikountas)	2730: to inhabit, to settle	from kata and oikeó
at Lydda.	Λύδδα (ludda)	3069: Lydda, a city in Pal.	of Hebrew origin Lod

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΕΤΡΟΝ **noun - accusative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

διερχομενον **verb - present middle or passive deponent participle - accusative singular masculine**

dierchomai **dee-er'-khom-ahēe**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΠΑΝΤΩΝ **adjective - genitive plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ΚΑΤΕΛΘΕΙΝ **verb - second aorist active middle or passive deponent**

katerchomai **kat-er'-khom-ahēe**: to come (or go) down -- come (down), depart, descend, go down, land.

και **conjunction**

kai **kaheē**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ΤΟΥΣ **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΓΙΟΥΣ **adjective - accusative plural masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ΤΟΥΣ **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΑΤΟΙΚΟΥΝΤΑΣ **verb - present active participle - accusative plural masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

λυδδαν **noun - accusative singular feminine**
Ludda lud'-dah: Lydda (i.e. Lod), a place in Palestine -- Lydda.

Acts 9:33 .

.	Greek	Strong's	Origin
There	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
he found	εὑρεν (euren)	2147: to find	a prim. verb
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Aeneas,	Αἰνέαν (ainean)	132: Aeneas, a paralytic cured by Peter	of uncertain origin
who had been bedridden	κατακείμενον (katakeimenon)	2621: to lie down, recline	from kata and keimai
eight	ὀκτῶ (oktō)	3638: eight	a prim. cardinal number
years,	ἐτῶν (etōn)	2094: a year	a prim. word
for he was paralyzed.	παρὰλελυμένος (paralelumenos)	3886: to loose from the side	from para and luó

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εὗρεν **verb - second aorist active indicative - third person singular**
heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΚΕΙ **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ανθρωπον **noun - accusative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τινα **indefinite pronoun - accusative singular masculine**

tis tis: some or any person or object

αινεαν **noun - accusative singular masculine**

Aineas ahee-neh'-as: Aeneas, an Israelite -- Aeneas.

ονοματι **noun - dative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

εξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ετων **noun - genitive plural neuter**

etos et'-os: a year -- year.

οκτω **numeral (adjective)**

oktos ok-to': eight -- eight.

κατακειμενον **verb - present middle or passive deponent participle - accusative singular masculine**

katakeimai kat-ak'-i-mahee: to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

κραββατω **noun - dative singular masculine**

krabbatos krab'-bat-os: a mattress -- bed.

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

παραλελυμενος **verb - perfect passive participle - nominative singular masculine**

paraluo par-al-oo'-o: to loosen beside, i.e. relax (perfect passive participle, paralyzed or enfeebled) -- feeble, sick of the (taken with) palsy.

Acts 9:34 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said		3004: to say	a prim. verb
to him, "Aeneas,	Αἰνέα (ainea)	132: Aeneas, a paralytic cured by Peter	of uncertain origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
heals	ἰᾶται (iatai)	2390: to heal	a prim. verb
you; get	ἀνάστηθι (anastēthi)	450: to raise up, to rise	from ana and histémi
up and make your bed."	στρώσον (strōson)	4766: to spread	from a prim. root stor-
Immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
he got	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histémi
up.			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ΑΙΝΕΑ **noun - vocative singular masculine**

Aineas **ahee-neh'-as**: Aeneas, an Israelite -- Aeneas.

ΙΑΤΑΙ **verb - present middle or passive deponent indicative - third person singular**

iaomai **ee-ah'-om-ahee**: to cure -- heal, make whole.

ΣΕ **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΧΡΙΣΤΟΣ **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ΑΝΑΣΤΗΘΙ **verb - second aorist active middle - second person singular**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΣΤΡΩΣΟΝ **verb - aorist active middle - second person singular**

stronnumi **strone'-noo-mee**: to strew, i.e. spread (as a carpet or couch) -- make bed, furnish, spread, strew.

ΣΕΑΥΤΩ **reflexive pronoun - second person dative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως adverb

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

ανεστη verb - second aorist active indicative - third person singular

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

Acts 9:35 .

.	Greek	Strong's	Origin
And all	πάντες (pantes)	3956: all, every	a prim. word
who lived	κατοικοῦντες (katoikountes)	2730: to inhabit, to settle	from kata and oikeó
at Lydda	Λύδδα (ludda)	3069: Lydda, a city in Pal.	of Hebrew origin Lod
and Sharon	Σαρῶνα (sarōna)	4565: Sharon, a plain in Pal.	of Hebrew origin Sharon
saw	εἶδαν (eidan)	3708: to see, perceive, attend to	a prim. verb
him, and they turned	ἐπέστρεψαν (epestrepsan)	1994: to turn, to return	from epi and strephó
to the Lord.	κύριον (kurion)	2962: lord, master	from kuros (authority)

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειδον verb - second aorist active indicative - third person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παντες adjective - nominative plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικουντες verb - present active participle - nominative plural masculine

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

λυδαν noun - accusative singular feminine

Ludda **lud'-dah**: Lydda (i.e. Lod), a place in Palestine -- Lydda.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασσαρωνα noun - accusative plural masculine

Saron **sar'-one**: Saron (i.e. Sharon), a district of Palestine -- Saron.

οιτινες relative pronoun - nominative plural masculine

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

επιστρεψαν verb - aorist active indicative - third person

epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον **noun - accusative singular masculine**
kurios **koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 9:36 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in Joppa	Ιόππη (ioppē)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
there was a disciple	μαθήτρια (mathētria)	3102a: a female disciple	fem. of mathētés
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Tabitha	Ταβιθά (tabitha)	5000: "gazelle," Tabitha (also called Dorcas, see NG1393), a Christian woman	of Aramaic origin
(which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
translated	διερμηνευομένη (diermēneuomenē)	1329: to explain thoroughly, by impl. to translate	from dia and hermēneuó
[in Greek] is called	λέγεται (legetai)	3004: to say	a prim. verb
Dorcas);	Δορκάς (dorkas)	1393: "gazelle" (an animal with large bright eyes), Dorcas, a Christian woman	from derkomai (to see clearly)
this woman		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
was abounding	πλήρης (plērēs)	4134: full	from a derivation of plétho (to be full)
with deeds	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)

of kindness	ἀγαθῶν (agathōn)	18: good	of uncertain origin
and charity	ἐλεημοσυνῶν (eleēmosunōn)	1654: mercy, pity, spec. alms	from eleos
which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
she continually did.	ἐποίει (epoiei)	4160: to make, do	a prim. word

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εν **preposition**

en **en:** in, at, (up-)on, by, etc.

ιοππη **noun - dative singular feminine**

loppe **ee-op'-pay:** Joppe (i.e. Japho), a place in Palestine -- Joppa.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis:** some or any person or object

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μαθητρια **noun - nominative singular feminine**

mathetria **math-ay'-tree-ah:** a female pupil -- disciple.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

ταβηθα **proper noun**

Tabitha **tab-ee-thah':** the gazelle; Tabitha (i.e. Tabjetha), a Christian female -- Tabitha.

η **relative pronoun - nominative singular feminine**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

διερμηνευομενη **verb - present passive participle - nominative singular feminine**
diermeneuo **dee-er-main-yoo'-o**: to explain thoroughly, by implication, to translate --
expound, interpret(-ation).

λεγεται **verb - present passive indicative - third person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,
speak, tell, utter.

δορκας **noun - nominative singular feminine**
Dorkas **dor-kas'**: Dorcas, a Christian woman -- Dorcas.

αυτη **personal pronoun - nominative singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was
that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ην **demonstrative pronoun - nominative singular feminine**
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,
was(-t), were.

πληρης **verb - imperfect indicative - third person singular**
pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

αγαθων **adjective - nominative singular feminine**
agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

εργων **adjective - genitive plural neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing,
labour, work.

και **noun - genitive plural neuter**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ελεημοσυων **conjunction**
eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor)
beneficence, or (concretely) a benefaction -- alms(-deeds).

ων **noun - genitive plural feminine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --
one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ετοιει **relative pronoun - genitive plural feminine**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

verb - imperfect active indicative - third person singular

Acts 9:37 .

.	Greek	Strong's	Origin
And it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
at that time	ἡμέραις (ēmerais)	2250: day	a prim. word
that she fell sick	ἀσθενήσασαν (asthenēsasan)	770: to be weak, feeble	from asthenés
and died;	ἀποθανεῖν (apothanein)	599: to die	from apo and thnέskó
and when they had washed	λούσαντες (lousantes)	3068: to bathe, to wash	a prim. verb
her body, they laid	ἐθήκαν (ethēkan)	5087: to place, lay, set	from a prim. root the-
it in an upper room.	ὑπερώω (uperōō)	5253: the upper story, the upper rooms	neut. of huperóos (upper)

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ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΔΕ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

ΤΑΙΣ **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκειναις **demonstrative pronoun - dative plural feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ασθενησασαν **verb - aorist active participle - accusative singular feminine**

astheneo **as-then-eh'-o**: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αποθανειν **verb - second aorist active middle or passive deponent**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

λουσαντες **verb - aorist active participle - nominative plural masculine**

louo **loo'-o**: to bathe (the whole person; cleanse garments exclusively) -- wash.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εθηκαν **verb - aorist active indicative - third person**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υπερωω **noun - dative singular neuter**

huperoion **hoop-er-o'-on**: a higher part of the house, i.e. apartment in the third story -- upper chamber (room).

Acts 9:38 .

■			
.	Greek	Strong's	Origin
Since Lydda	Λύδδας (luddas)	3069: Lydda, a city in Pal.	of Hebrew origin Lod
was near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

Joppa,	Ἰόππη (ioppē)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
the disciples,	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
having heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
that Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was there,	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
two	δύο (duo)	1417: two	a primary number
men	ἄνδρας (andras)	435: a man	a prim. word
to him, imploring	παρακαλοῦντες (parakalountes)	3870: to call to or for, to exhort, to encourage	from para and kaleó
him, "Do not delay	ὀκνήσης (oknēsēs)	3635: to shrink (from doing), to hesitate (to do)	from oknos (shrinking, hesitation)
in coming	διελθεῖν (dielthein)	1330: to go through, go about, to spread	from dia and erchomai
to us."			

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εγγυς **adverb**

eggus eng-goos': near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουσης verb - present participle - genitive singular feminine
on oan: being -- be, come, have.

λυδης noun - genitive singular feminine
Ludda lud'-dah: Lydda (i.e. Lod), a place in Palestine -- Lydda.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιοππη noun - dative singular feminine
loppe ee-op'-pay: Joppe (i.e. Japho), a place in Palestine -- Joppa.

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ακουσαντες verb - aorist active participle - nominative plural masculine
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πετρος noun - nominative singular masculine
Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

εν preposition
en en: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απεστειλαν verb - aorist active indicative - third person
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παρακαλουντες verb - present active participle - nominative plural masculine

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

οκνησαι verb - aorist active middle or passive deponent

okneo ok-neh'-o: to be slow (figuratively, loath) -- delay.

διελθειν verb - second aorist active middle or passive deponent

dierchomai dee-er'-khom-ahee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 9:39 .

.	Greek	Strong's	Origin
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
arose	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
and went	συνῆλθεν (sunēlthen)	4905: to come together, by ext. to accompany	from sun and erchomai

with them. When he arrived,	παραγενόμενον (paragenomenon)	3854: to be beside, to arrive	from para and ginomai
they brought	ἀνήγαγον (anēgagon)	321: to lead up, bring up	from ana and agó
him into the upper room;	ὑπερῶον (uperōon)	5253: the upper story, the upper rooms	neut. of huperóos (upper)
and all	πάσαι (pasai)	3956: all, every	a prim. word
the widows	χήραι (chērai)	5503: a widow	of uncertain derivation
stood beside	παρέστησαν (parestēsan)	3936: to place beside, to present, stand by, appear	from para and histémi
him, weeping	κλαίουςαι (klaiousai)	2799: to weep	a prim. verb
and showing	ἐπιδεικνύμεναι (epideiknumenai)	1925: to show, to prove	from epi and deiknumi
all	ὅσα (osa)	3745: how much, how many	from hos,
the tunics	χιτῶνας (chitōnas)	5509: a tunic	of Semitic origin, cf. kethoneth
and garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
that Dorcas	Δορκάς (dorkas)	1393: "gazelle" (an animal with large bright eyes), Dorcas, a Christian woman	from derkomai (to see clearly)
used to make	ἐποίει (epoiei)	4160: to make, do	a prim. word
while		3745: how much, how many	from hos,
she was with them.			

KJV Lexicon

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

συνηλθεν **verb - second aorist active indicative - third person singular**

sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugal)

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παραγενομενον **verb - second aorist middle deponent participle - accusative singular masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

ανηγαγον **verb - second aorist active indicative - third person - attic**

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπερων **noun - accusative singular neuter**

huperoion **hoop-er-o'-on**: a higher part of the house, i.e. apartment in the third story -- upper chamber (room).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεστήσαν **verb - aorist active indicative - third person**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πασαι **adjective - nominative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χηραι **noun - nominative plural feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

κλαιουσαι **verb - present active participle - nominative plural feminine**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιδεικνυμεναι **verb - present middle passive - nominative plural feminine**

epideiknumi **ep-ee-dike'-noo-mee**: to exhibit (physically or mentally) -- shew.

χιτωνας **noun - accusative plural masculine**

chiton **khee-tone'**: a tunic or shirt -- clothes, coat, garment.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιματια **noun - accusative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

εποiei **verb - imperfect active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ουσα **verb - present participle - nominative singular feminine**
on **oan**: being -- be, come, have.

η **definite article - nominative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δορκας **noun - nominative singular feminine**
Dorkas dor-kas': Dorcas, a Christian woman -- Dorcas.

Acts 9:40 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
sent	ἐκβαλὼν (ekbalōn)	1544b: to expel, to drive, cast or send out	from ek and balló
them all	πάντας (pantas)	3956: all, every	a prim. word
out and knelt	γόνατα (gonata)	1119: the knee	a prim. word
down	θεὶς (theis)	5087: to place, lay, set	from a prim. root the-
and prayed,	προσηύξατο (proseuxato)	4336: to pray	from pros and euchomai
and turning	ἐπιστρέψας (epistrepsas)	1994: to turn, to return	from epi and strephó
to the body,	σῶμα (sōma)	4983: a body	of uncertain origin
he said,		3004: to say	a prim. verb
"Tabitha,	Ταβιθά (tabitha)	5000: "gazelle," Tabitha (also called Dorcas, see NG1393), a Christian woman	of Aramaic origin

arise."	ἀνάστηθι (anastēthi)	450: to raise up, to rise	from ana and histēmi
And she opened	ἤνοιξεν (ēnoixen)	455: to open	from ana and oigó (to open)
her eyes,	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and when she saw		3708: to see, perceive, attend to	a prim. verb
Peter,	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
she sat	ἀνεκάθισεν (anekathisen)	339: to set up, to sit up	from ana and kathizó
up.			

KJV Lexicon

εκβαλων **verb - second aorist active participle - nominative singular masculine**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

θεις **verb - second aorist active participle - nominative singular masculine**
tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γονατα **noun - accusative plural neuter**
gonu **gon-oo'**: the knee -- knee(-l).

προσηυξατο **verb - aorist middle deponent indicative - third person singular**
proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστρεψας **verb - aorist active participle - nominative singular masculine**
epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - accusative singular neuter**
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ταβηθα **proper noun**
Tabitha **tab-ee-thah'**: the gazelle; Tabitha (i.e. Tabjetha), a Christian female -- Tabitha.

αναστηθι **verb - second aorist active middle - second person singular**
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανοιξεν verb - aorist active indicative - third person singular

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδουσα verb - second aorist active participle - nominative singular feminine

eido i'-do: to see; by implication, (in the perfect tense only) to know

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ανεκαθισεν verb - aorist active indicative - third person singular

anakathizo an-ak-ath-id'-zo: to set up, i.e. (reflexively) to sit up -- sit up.

Acts 9:41 .

.	Greek	Strong's	Origin
And he gave	δούς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
her his hand	χειρα (cheira)	5495: the hand	a prim. word
and raised	ἀνέστησεν (anestēsen)	450: to raise up, to rise	from ana and histēmi

her up; and calling	φωνήσας (phōnēsas)	5455: to call out	from phóné
the saints	ἀγίους (agious)	40: sacred, holy	from a prim. root
and widows,	χήρας (chēras)	5503: a widow	of uncertain derivation
he presented	παρέστησεν (parestēsen)	3936: to place beside, to present, stand by, appear	from para and histēmi
her alive.	ζῶσαν (zōsan)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

δους **verb - second aorist active participle - nominative singular masculine**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χειρα **noun - accusative singular feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ανεστησεν **verb - aorist active indicative - third person singular**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αυτην **personal pronoun - accusative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φωνησας **verb - aorist active participle - nominative singular masculine**

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to

address in words or by name, also in imitation -- call (for), crow, cry.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιους adjective - accusative plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χηρας noun - accusative plural feminine

chera khay'-rah: a widow (as lacking a husband), literally or figuratively -- widow.

παρεστησεν verb - aorist active indicative - third person singular

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζωσαν verb - present active participle - accusative singular feminine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Acts 9:42 .

.	Greek	Strong's	Origin
It became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
known	γνωστὸν (gnōston)	1110: known	from ginóskó
all	ὅλης (olēs)	3650: whole, complete	a prim. word
over	καθ'	2596: down, against,	preposition of uncertain origin

	(kath)	according to	
Joppa,	Ἰόππης (ioppēs)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
and many	πολλοὶ (polloi)	4183: much, many	a prim. word
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in the Lord.	κύριον (kurion)	2962: lord, master	from kuros (authority)

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γνωστον **adjective - nominative singular neuter**

gnostos **gnoce-tos'**: well-known -- acquaintance, (which may be) known, notable.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee'**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ολης **adjective - genitive singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιοππης **noun - genitive singular feminine**

loppe **ee-op'-pay**: Joppe (i.e. Japho), a place in Palestine -- Joppa.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλοι adjective - nominative plural masculine polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.
πιστευσαν verb - aorist active indicative - third person pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)
επι preposition epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κυριον noun - accusative singular masculine kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 9:43 .

.	Greek	Strong's	Origin
And Peter stayed	μεῖναι (meinai)	3306: to stay, abide, remain	a prim. verb
many	ἱκανὰς (ikanas)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
days	ἡμέρας (ēmeras)	2250: day	a prim. word
in Joppa	Ἰόππη (ioppē)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
with a tanner	βυρσεῖ (bursei)	1038: a tanner	from bursa (a hide)
[named] Simon.	Σίμωνι (simōni)	4613: Simon, the name of several Isr.	of uncertain origin

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ικανας **adjective - accusative plural feminine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

μειναι **verb - aorist active middle or passive deponent**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ιοππη **noun - dative singular feminine**

loppe **ee-op'-pay**: Joppe (i.e. Japho), a place in Palestine -- Joppa.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τινι **indefinite pronoun - dative singular masculine**

tis **tis**: some or any person or object

σιμωνι **noun - dative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

βυρσει **noun - dative singular masculine**

burseus **boorce-yooce'**: a tanner -- tanner.

Acts 10:1 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
[there was] a man	ἄνθρωπος (anēr)	435: a man	a prim. word
at Caesarea	Καίσαρεια (kaisareia)	2542: Caesarea, the name of two cities in Pal.	from Kaiser
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Cornelius,	Κορνήλιος (kornēlios)	2883: Cornelius, a Rom. centurion	of Latin origin
a centurion	ἐκατοντάρχης (ekatontarchēs)	1543: a centurion, a captain of one hundred men	from hekatōn and archō
of what was called	καλουμένης (kaloumenēs)	2564: to call	a prim. word
the Italian	Ἰταλικῆς (italikēs)	2483: Italian	from Italia
cohort,	σπεῖρης (speirēs)	4686: anything wound up or coiled, by ext. a body (of soldiers), i.e. a cohort	of Latin origin

KJV Lexicon

άνθρωπος **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

δέ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ἔνι **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,

was(-t), were.

εν preposition

en en: in, at, (up-)on, by, etc.

καισαρεια noun - dative singular feminine

Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

κορνηλιος noun - nominative singular masculine

Kornelios kor-nay'-lee-os: Cornelius, a Roman -- Cornelius.

εκατονταρχης noun - nominative singular masculine

hekatontarches hek-at-on-tar'-khace: the captain of one hundred men -- centurion.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

σπειρης noun - genitive singular feminine

speira spi'-rah: a coil (spira, spire), i.e. (figuratively) a mass of men (a Roman military cohort; also (by analogy) a squad of Levitical janitors) -- band.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενης verb - present passive participle - genitive singular feminine

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ιταλικης adjective - genitive singular feminine

Italikos ee-tal-ee-kos': Italic, i.e. belonging to Italia -- Italian.

Acts 10:2 .

.	Greek	Strong's	Origin
a devout man	εὐσεβῆς (eusebēs)	2152: pious	from eu and sebó
and one who feared	φοβούμενος (phoboumenos)	5399: to put to flight, to terrify, frighten	from phobos
God	θεὸν (theon)	2316: God, a god	of uncertain origin

with all	παντὶ (panti)	3956: all, every	a prim. word
his household,	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
and gave	ποιῶν (poiōn)	4160: to make, do	a prim. word
many	πολλὰς (pollas)	4183: much, many	a prim. word
alms	ἐλεημοσύνας (eleēmosunas)	1654: mercy, pity, spec. alms	from eleos
to the [Jewish] people	λαῶ (laō)	2992: the people	a prim. word
and prayed	δεόμενος (deomenos)	1189a: to want, entreat	a form of deó
to God	θεοῦ (theou)	2316: God, a god	of uncertain origin
continually.	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

KJV Lexicon

εὐσεβῆς **adjective - nominative singular masculine**

eusebes **yoo-seb-ace'**: well-reverent, i.e. pious -- devout, godly.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φοβούμενος **verb - present middle or passive deponent participle - nominative singular masculine**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of,
i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

παντι adjective - dative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικω noun - dative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ποιων verb - present active participle - nominative singular masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ελεημοσυνας noun - accusative plural feminine

eleemosune el-eh-ay-mos-oo'-nay: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

πολλας adjective - accusative plural feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω noun - dative singular masculine

laos lah-os': a people -- people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεομενος **verb - present middle or passive deponent participle - nominative singular masculine**
deomai **deh'-om-ahēe**: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

παντος **adjective - genitive singular neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

Acts 10:3 .

.	Greek	Strong's	Origin
About	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
the ninth		1729a: ninth	ord. from ennea
hour	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
of the day	ἡμέρας (ēmeras)	2250: day	a prim. word
he clearly	φανερῶς (phanerōs)	5320: manifestly, openly	adverb from phaneros
saw		3708: to see, perceive, attend to	a prim. verb
in a vision	ὄραματι (oramati)	3705: that which is seen	from horaó
an angel	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

who had [just] come	εἰσελθόντα (eiselthonta)	1525: to go in (to), enter	from eis and erchomai
in and said		3004: to say	a prim. verb
to him, "Cornelius!"	Κορνήλιε (kornēlie)	2883: Cornelius, a Rom. centurion	of Latin origin

KJV Lexicon

εἶδεν **verb - second aorist active indicative - third person singular**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

οραματι **noun - dative singular neuter**

horama **hor'-am-ah:** something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

φανερως **adverb**

phaneros **fan-er-ocē':** plainly, i.e. clearly or publicly -- evidently, openly.

ωσει **adverb**

hosei **ho-si':** as if -- about, as (it had been, it were), like (as).

ωραν **noun - accusative singular feminine**

hora **ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ενατην **adjective - accusative singular feminine**

ennatos **en'-nat-os:** ninth -- ninth.

της **definite article - genitive singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αγγελον **noun - accusative singular masculine**

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εισελθοντα verb - second aorist active participle - accusative singular masculine

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειποντα verb - second aorist active participle - accusative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κορνηλιε noun - vocative singular masculine

Kornelios kor-nay'-lee-os: Cornelius, a Roman -- Cornelius.

Acts 10:4 .

.	Greek	Strong's	Origin
And fixing his gaze	ἀτενίσας (atenisas)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
on him and being	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-

much alarmed,	ἐμφοβος (emphobos)	1719: terrible, in fear (used of godly fear)	from en and phobos
he said,		3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is it, Lord?"	κύριε (kurie)	2962: lord, master	from kuros (authority)
And he said		3004: to say	a prim. verb
to him, "Your prayers	προσευχαί (proseuchai)	4335: prayer	from proseuchomai
and alms	ἐλεημοσύναι (eleēmosunai)	1654: mercy, pity, spec. alms	from eleos
have ascended	ἀνέβησαν (anebēsan)	305: to go up, ascend	from ana and the same as basis
as a memorial	μνημόσυνον (mnēmosunon)	3422: a memorial	from the same as mnēmoneuó
before	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αΤΕΝΙΣΑΣ **verb - aorist active participle - nominative singular masculine**

atenizo **at-en-id'-zo**: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

αΥΤΩ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εΜΦΟΒΟΣ **adjective - nominative singular masculine**

emphobos **em'-fob-os**: in fear, i.e. alarmed -- affrighted, afraid, tremble.

γεΝΟΜΕΝΟΣ **verb - second aorist middle deponent participle - nominative singular masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΕΙΠΕΥ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΙ **interrogative pronoun - nominative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΕΣΤΙ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΚΥΡΙΕ **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ΕΙΠΕΥ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αΥΤΩ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχαι **noun - nominative plural feminine**
proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι **definite article - nominative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελεημοσυναι **noun - nominative plural feminine**
eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ανεβησαν **verb - second aorist active indicative - third person**
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μνημοσυνον **noun - accusative singular neuter**
mnemosunon **mnay-mos'-oo-non**: a reminder (memorandum), i.e. record -- memorial.

ενωπιον **adverb**
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 10:5 .

.	Greek	Strong's	Origin
"Now	νῦν	3568: now, the present	a prim. particle of pres. time

	(nun)		
dispatch	πέμψον (pempson)	3992: to send	a prim. word
[some] men	ἄνδρας (andras)	435: a man	a prim. word
to Joppa	Ἰόππην (ioppēn)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
and send	μετάπεμψαι (metapempsai)	3343: to send after or for	from meta and pempó
for a man	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
[named] Simon,	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is also called	ἐπικαλεῖται (epikaleitai)	1941: to call upon	from epi and kaleó
Peter;	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

πέμψον verb - aorist active middle - second person singular

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or

wield -- send, thrust in.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιοππην noun - accusative singular feminine

loppe ee-op'-pay: Joppe (i.e. Japho), a place in Palestine -- Joppa.

ανδρας noun - accusative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεταπεμψαι verb - aorist middle deponent imperative - second person singular

metapempo met-ap-emp'-o: to send from elsewhere, i.e. (middle voice) to summon or invite -- call (send) foreign

σιμωνα noun - accusative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικαλουμενον verb - present passive participle - accusative singular masculine

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

Acts 10:6 .

.	Greek	Strong's	Origin
he is staying	ξενίζεται (xenizetai)	3579: to receive as a guest, to surprise	from xenos
with a tanner	βυρσεῖ (bursei)	1038: a tanner	from bursa (a hide)
[named] Simon,	Σίμωνι (simōni)	4613: Simon, the name of several Isr.	of uncertain origin

whose	ὅς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
house	οἰκία (oikia)	3614: a house, dwelling	from oikos
is by the sea."	θάλασσαν (thalassan)	2281: the sea	of uncertain origin

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ξενίζεται **verb - present passive indicative - third person singular**

xenizo xen-id'-zo: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

παρά **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τινι **indefinite pronoun - dative singular masculine**

tis tis: some or any person or object

σιμωνι **noun - dative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

βυρσει **noun - dative singular masculine**

burseus boorce-yooce': a tanner -- tanner.

ὧ **relative pronoun - dative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

οἰκία **noun - nominative singular feminine**

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

παρά **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

θαλασσαν **noun - accusative singular feminine**

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

Acts 10:7 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
who was speaking	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
to him had left,	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
he summoned	φωνήσας (phōnēsas)	5455: to call out	from phóné
two	δύο (duo)	1417: two	a primary number
of his servants	οἰκετῶν (oiketōn)	3610b: a house servant	from oikeó
and a devout	εὐσεβῆ (eusebē)	2152: pious	from eu and sebó
soldier	στρατιώτην (stratiōtēn)	4757: a soldier	from stratia
of those	ὁ (o)	3588: the	the def. art.
who were his personal attendants,	προσκαρτερούντων (proskarterountōn)	4342: to attend constantly	from pros and kartereó

KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελος **noun - nominative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλων **verb - present active participle - nominative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κορνηλιω **noun - dative singular masculine**

Kornelios **kor-nay'-lee-os**: Cornelius, a Roman -- Cornelius.

φωνησας **verb - aorist active participle - nominative singular masculine**

phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οΙΚΕΤΩΝ noun - genitive plural masculine oiketes oy-ket'-ace : a fellow resident, i.e. menial domestic -- (household) servant.
αΥΤΟΥ personal pronoun - genitive singular masculine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
στρατιωτην noun - accusative singular masculine stratiotes strat-ee-o'-tace : a camper-out, i.e. a (common) warrior -- soldier.
ευσεβη adjective - accusative singular masculine eusebes yoo-seb-ace' : well-reverent, i.e. pious -- devout, godly.
των definite article - genitive plural masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προσκαρτερουντων verb - present active participle - genitive plural masculine proskartereo pros-kar-ter-eh'-o : to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)
αΥΤΩ personal pronoun - dative singular masculine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 10:8 .

.	Greek	Strong's	Origin
and after he had explained	ἐξηγησάμενος (exēgēsamenos)	1834: to show the way	from ek and hégēomai
everything	ἅπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas
to them, he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
them to Joppa.	Ἰόππην (ioppēn)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξηγησμενος **verb - aorist middle deponent participle - nominative singular masculine**
exegeomai **ex-ayg-eh'-om-ahee**: to consider out (aloud), i.e. rehearse, unfold -- declare, tell.

αυτοις **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απαντα **adjective - accusative plural neuter**
hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

απεστειλεν **verb - aorist active indicative - third person singular**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιοππην **noun - accusative singular feminine**
loppe **ee-op'-pay**: Joppe (i.e. Japho), a place in Palestine -- Joppa.

Acts 10:9 .

.	Greek	Strong's	Origin
On the next day,	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion

as they were on their way	ὁδοιπορούντων (odoiporountōn)	3596: to travel	from hodoiporos (a traveler)
and approaching	ἐγγιζόντων (engizontōn)	1448: to make near, refl. to come near	from eggus
the city,	πόλει (polei)	4172: a city	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up on the housetop	δῶμα (dōma)	1430: a house, a housetop	from demó (to build)
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the sixth	ἕκτην (ektēn)	1623: sixth	ord. from hex
hour	ῥαν (ōran)	5610: a time or period, an hour	a prim. word
to pray.	προσεύξασθαι (proseuxasthai)	4336: to pray	from pros and euchomai

KJV Lexicon

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επαύριον **adverb**

epaurion ep-ow'-ree-on: occurring on the succeeding day -- day following, morrow, next

day (after).

οδοιπορουντων **verb - present active participle - genitive plural masculine**
hodoiporeo **hod-oy-por-eh'-o**: to be a wayfarer, i.e. travel -- go on a journey.

εκεινων **demonstrative pronoun - genitive plural masculine**
ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολει **noun - dative singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

εγγιζοντων **verb - present active participle - genitive plural masculine**
eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

ανεβη **verb - second aorist active indicative - third person singular**
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

πετρος **noun - nominative singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωμα **noun - accusative singular neuter**
doma **do'-mah**: an edifice, i.e. (specially) a roof -- housetop.

προσευξασθαι **verb - aorist middle deponent middle or passive deponent**
proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ωραν **noun - accusative singular feminine**
hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εκτην **adjective - accusative singular feminine**
hekto hek'-tos: sixth -- sixth.

Acts 10:10 .

.	Greek	Strong's	Origin
But he became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
hungry	πρόσπεινος (prospeinos)	4361: hungry	from pros and the same as peinaó
and was desiring	ἤθελεν (ēthelen)	2309: to will, wish	a prim. verb
to eat;	γεύσασθαι (geusasthai)	1089: to taste, eat	a prim. verb
but while they were making preparations,	παρασκευαζόντων (paraskeuazontōn)	3903: to prepare, make ready	from para and skeuazó (to prepare, make ready)
he fell	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
into a trance;	ἔκστασις (ekstasis)	1611: a displacement (of the mind), i.e. bewilderment, ecstasy	from existémi

KJV Lexicon

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσπεινος **adjective - nominative singular masculine**
prospeinos **pros'-pi-nos**: hungering further, i.e. intensely hungry -- very hungry.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηθελεν **verb - imperfect active indicative - third person singular**
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

γευσασθαι **verb - aorist middle deponent middle or passive deponent**
geuomai **ghyoo'-om-ahee**: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

παρασκευαζοντων **verb - present active participle - genitive plural masculine**
paraskeuazo **par-ask-yoo-ad'-zo**: to furnish aside, i.e. get ready -- prepare self, be (make) ready.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκεινων **demonstrative pronoun - genitive plural masculine**
ekemos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

επιτεπτεσεν **verb - second aorist active indicative - third person singular**
epipipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκστασις **noun - nominative singular feminine**
ekstasis **ek'-stas-is**: a displacement of the mind, i.e. bewilderment, ecstasy -- be amazed, amazement, astonishment, trance.

Acts 10:11 .

■			
.	Greek	Strong's	Origin

and he saw	θεωρεῖ (theōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)
the sky	οὐρανὸν (ouranon)	3772: heaven	a prim. word
opened	ἀνεῳγμένον (aneōgmenon)	455: to open	from ana and oigó (to open)
up, and an object	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a great	μεγάλην (megalēn)	3173: great	a prim. word
sheet	ὀθόνην (othonēn)	3607: fine linen, hence a sheet or sail	of uncertain origin
coming	καταβαῖνον (katabainon)	2597: to go down	from kata and the same as basis
down, lowered	καθιέμενον (kathienenon)	2524: to let down	from kata and hiémi (to send)
by four	τέσσαρσιν (tessarsin)	5064: four	a prim. cardinal number
corners	ἀρχαῖς (archais)	746: beginning, origin	from archó
to the ground,	γῆς (gēs)	1093: the earth, land	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεωρει **verb - present active indicative - third person singular**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ανεωγμενον **verb - perfect passive participle - accusative singular masculine**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταβαινον **verb - present active participle - accusative singular neuter**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

σκευος **noun - accusative singular neuter**

skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

οθονην **noun - accusative singular feminine**

othone **oth-on'-ay**: a linen cloth, i.e. (especially) a sail -- sheet.

μεγαλην **adjective - accusative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

τεσσαρσιν **adjective - dative plural feminine**

tessares **tes'-sar-es**: four -- four.

αρχαις noun - dative plural feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

δεδεμενον verb - perfect passive participle - accusative singular masculine

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθιεμενον verb - present passive participle - accusative singular neuter

kathiemi kath-ee'-ay-mee: to lower -- let down.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

Acts 10:12 .

.	Greek	Strong's	Origin
and there were in it all	πάντα (panta)	3956: all, every	a prim. word
[kinds of] four-footed animals	τετράποδα (tetrapoda)	5074: four-footed	from tessares and pous
and crawling creatures	έρπετὰ (erpeta)	2062: a creeping thing	from herpó (to crawl)
of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
and birds	πετεινὰ (peteina)	4071: winged	from peteinós; from petomai

of the air.

οὐρανοῦ
(ouranou)

3772: heaven

a prim. word

KJV Lexicon

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ὅς **relative pronoun - dative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ὑπάρχειν **verb - imperfect active indicative - third person singular**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

πάντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τὰ **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τετραποδα **adjective - nominative plural neuter**

tetrapous **tet-rap'-ooce**: a quadruped -- fourfooted beast.

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τὰ **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηρία **noun - nominative plural neuter**
therion **thay-ree'-on**: a dangerous animal -- (venomous, wild) beast.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - nominative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερπετα **noun - nominative plural neuter**
herpeton **her-pet-on'**: a reptile, i.e. (by Hebraism) a small animal -- creeping thing, serpent.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - nominative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτεινα **noun - nominative plural neuter**
peteinon **pet-i-non'**: a flying animal, i.e. bird -- bird, fowl.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Acts 10:13 .

.	Greek	Strong's	Origin
A voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to him, "Get	ἀναστάς (anastas)	450: to raise up, to rise	from ana and histēmi
up, Peter,	Πέτρος (petre)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

kill	θῦσον (thuson)	2380: to offer, sacrifice	a prim. verb
and eat!"		2068: to eat	akin to edó (to eat)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

φωνη noun - nominative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αναστας verb - second aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

πετρε noun - vocative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

θυσον verb - aorist active middle - second person singular

thuo thoo'-o: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φαγε **verb - second aorist active middle - second person singular**
phago fag'-o: to eat -- eat, meat.

Acts 10:14 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said,		3004: to say	a prim. verb
"By no means,	μηδαμῶς (mēdamōs)	3365: by no means	adverb from mēdamōs; from méde and hamos (anyone)
Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
for I have never	οὐδέποτε (oudepote)	3763: never	from oude and pote
eaten		2068: to eat	akin to edó (to eat)
anything	πάν (pan)	3956: all, every	a prim. word
unholy	κοινὸν (koinon)	2839: common	from sun
and unclean."	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó

KJV Lexicon

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μηδαμως **adverb**

medamos **may-dam-ocē'**: by no means -- not so.

ΚΥΡΙΕ **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΟΥΔΕΠΟΤΕ **adverb**

oudepote **oo-dep'-ot-eh**: not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

ΕΦΑΓΟΝ **verb - second aorist active indicative - first person singular**

phago **fag'-o**: to eat -- eat, meat.

ΠΑΝ **adjective - accusative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ΚΟΙΝΟΝ **adjective - accusative singular neuter**

koinos **koy-nos'**: common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

ἢ **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ΑΚΑΘΑΡΤΟΝ **adjective - accusative singular neuter**

akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

Acts 10:15 .

.	Greek	Strong's	Origin
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

a voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
[came] to him a second time,	δευτέρου (deuterou)	1208: second	cptv. adjective, perhaps from duo
"What	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
has cleansed,	ἐκαθάρισεν (ekatharisen)	2511: to cleanse	from katharos
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
[longer] consider	κοίνου (koinou)	2840: to make common	from koinos
unholy."		2839: common	from sun

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φωνη noun - nominative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

παλιν adverb

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δευτερου **adjective - genitive singular neuter**
deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

προς **preposition**
pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

α **relative pronoun - accusative plural neuter**
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εκαθαρισεν **verb - aorist active indicative - third person singular**
katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

συ **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

μη **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κοινου **verb - present active imperative - second person singular**
koinoo koy-no'-o: to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

Acts 10:16 .

■			
.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
three times,	τρῖς	5151: three times	adverb from treis

	(tris)		
and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
the object	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
was taken	ἀνελήμφθη (anelēmphthē)	353: to take up, raise	from ana and lambanó
up into the sky.	οὐρανόν (ouranon)	3772: heaven	a prim. word

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.).

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΤΡΙΣ adverb

tris trece: three times -- three times, thrice.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΑΛΙΝ adverb

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

ανεληφθη **verb - aorist passive indicative - third person singular**
analambano an-al-am-ban'-o: to take up -- receive up, take (in, unto, up).

το definite article - nominative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκευος noun - nominative singular neuter
skeuos skyoo'-os: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον noun - accusative singular masculine
ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Acts 10:17 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
while	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was greatly perplexed	διηπόρει (diēporei)	1280: to be greatly perplexed or at a loss	from dia and aporeó
in mind	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
as to what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

the vision	ὄραμα (orama)	3705: that which is seen	from horaó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he had seen		3708: to see, perceive, attend to	a prim. verb
might be, behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the men	ἄνδρες (andres)	435: a man	a prim. word
who had been sent	ἀπεσταλμένοι (apestalmenoi)	649: to send, send away	from apo and stelló
by Cornelius,	Κορνηλίου (kornēliou)	2883: Cornelius, a Rom. centurion	of Latin origin
having asked directions	διερωτήσαντες (dierōtēsantes)	1331: to find by inquiry	from dia and erótaó
for Simon's	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
appeared	ἐπέστησαν (epestēsan)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
at the gate;	πυλῶνα (pulōna)	4440: a porch, gateway	from pulé

KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν preposition

en **en**: in, at, (up-)on, by, etc.

εαυτω reflexive pronoun - third person dative singular masculine

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

διηπορει verb - imperfect active indicative - third person singular

diaporeo **dee-ap-or-eh'-o**: to be thoroughly nonplussed -- (be in) doubt, be (much) perplexed.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος noun - nominative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

τι interrogative pronoun - nominative singular neuter

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

ειη verb - present optative - third person singular

eien **i'-ane**: might (could, would, or should) be -- mean, + perish, should be, was, were.

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οραμα noun - nominative singular neuter

horama **hor'-am-ah**: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

ο relative pronoun - accusative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειδεν verb - second aorist active indicative - third person singular

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοῦ verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

οἱ definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄνδρες noun - nominative plural masculine
aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

οἱ definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀπεσταλμένοι verb - perfect passive participle - nominative plural masculine
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ἀπο preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τοῦ definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κορνηλίου noun - genitive singular masculine
Kornelios kor-nay'-lee-os: Cornelius, a Roman -- Cornelius.

διερωτησαντες verb - aorist active participle - nominative plural masculine
dierotao dee-er-o-tah'-o: to question throughout, i.e. ascertain by interrogation -- make enquiry foreign

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οἰκίαν noun - accusative singular feminine
oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

σιμωνος noun - genitive singular masculine
Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ἐπιστησαν verb - second aorist active indicative - third person
ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

ἐπι preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of

distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυλωνα **noun - accusative singular masculine**

pulon **poo-lone'**: a gate-way, door-way of a building or city; by implication, a portal or vestibule -- gate, porch.

Acts 10:18 .

.	Greek	Strong's	Origin
and calling	φωνήσαντες (phōnēsantes)	5455: to call out	from phóné
out, they were asking	ἐπύθοντο (eputhonto)	4441: to inquire, by impl. to learn	from a prim. root puth-
whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
who was also called	ἐπικαλούμενος (epikaloumenos)	1941: to call upon	from epi and kaleó
Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was staying	ξενίζεται (xenizetai)	3579: to receive as a guest, to surprise	from xenos
there.	ἐνθάδε (enthade)	1759a: prop. within, i.e. (of place) here, to here	adverb from a prol. form of en

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φωνησαντες **verb - aorist active participle - nominative plural masculine**

phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

επυνθανοντο **verb - imperfect middle or passive deponent indicative - third person**

punthanomai **poon-than'-om-ahee**: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

σιμων **noun - nominative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικαλουμενος **verb - present passive participle - nominative singular masculine**

epikaleomai **ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ενθαδε **adverb**

enthade **en-thad'-eh**: within, i.e. (of place) here, hither -- (t-)here, hither.

ξενιζεται **verb - present passive indicative - third person singular**

xenizo **xen-id'-zo**: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

Acts 10:19 .

.	Greek	Strong's	Origin
While Peter	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was reflecting		1327a: to consider, reflect	from dia and enthumeomai
on the vision,	όράματος	3705: that which is seen	from horaó

	(oramos)		
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
said	εἶπεν (eipen)	3004: to say	a prim. verb
to him, "Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
three	δύο (duo)	5140: three	a prim. cardinal number
men	ἄνδρες (andres)	435: a man	a prim. word
are looking	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
for you.			

KJV Lexicon

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετροῦ **noun - genitive singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

διενθυμουμενου **verb - present middle or passive deponent participle - genitive singular masculine**
enthumeomai **en-thoo-meh'-om-ahee**: to be inspired, i.e. ponder -- think.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οραματος noun - genitive singular neuter

horama hor'-am-ah: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

ειπτεν verb - second aorist active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ανδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ζητουσιν verb - present active indicative - third person

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

Acts 10:20 .

.	Greek	Strong's	Origin
"But get	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up, go downstairs	κατάβηθι (katabēthi)	2597: to go down	from kata and the same as basis
and accompany	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
them without	μηδέν	3367: no one, nothing	from méde and heis

	(mēden)		
misgivings,	διακρινόμενος (diakrinomenos)	1252: to distinguish, to judge	from dia and krinó
for I have sent	ἀπέσταλκα (apestalka)	649: to send, send away	from apo and stelló
them Myself."	ἐγὼ (egō)	1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.

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αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

αναστας verb - second aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

καταβηθι verb - second aorist active middle - second person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευου verb - present middle or passive deponent imperative - second person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηδεν adjective - accusative singular neuter

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

διακρινόμενος **verb - present middle passive - nominative singular masculine**
diakrino dee-ak-ree'-no: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

διότι **conjunction**
dioti dee-ot'-ee: on the very account that, or inasmuch as -- because (that), for, therefore.

εγώ **personal pronoun - first person nominative singular**
ego eg-o': I, me.

ἀπεσταλκα **verb - perfect active indicative - first person singular**
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

αὐτοὺς **personal pronoun - accusative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 10:21 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
went down	καταβὰς (katabas)	2597: to go down	from kata and the same as basis
to the men	ἄνδρας (andras)	435: a man	a prim. word
and said,		3004: to say	a prim. verb
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the one you are looking	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
for; what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

is the reason	αἰτία (aitia)	156: cause, reason	from aiteó
for which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have come?"	παρεστε (pareste)	3918b: to be present, to have come	from para and eimi

KJV Lexicon

καταβας **verb - second aorist active participle - nominative singular masculine**
katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρας **noun - accusative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when

emphatic) -- am, have been, it is I, was.

οὐ relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ζητεῖτε verb - present active indicative - second person

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

τις interrogative pronoun - nominative singular feminine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἰτία noun - nominative singular feminine

aitia ahee-tee'-a: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ὃν relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παρεστέ verb - present indicative - second person

pareimi par'-i-mee: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

Acts 10:22 .

.	Greek	Strong's	Origin
They said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Cornelius,	Κορνήλιος (kornēlios)	2883: Cornelius, a Rom. centurion	of Latin origin
a centurion,	ἐκατοντάρχης (ekatontarchēs)	1543: a centurion, a captain of one hundred men	from hekatōn and archō
a righteous	δίκαιος	1342: correct, righteous, by impl. innocent	from diké

	(dikaios)		
and God-fearing	θεὸν (theon)	2316: God, a god	of uncertain origin
man	ἀνὴρ (anēr)	435: a man	a prim. word
well spoken	μαρτυρούμενος (martouromenos)	3140: to bear witness, testify	from martus
of by the entire	ὅλου (olou)	3650: whole, complete	a prim. word
nation	ἐθνούς (ethnous)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
was [divinely] directed	ἐχρηματίσθη (echrēmatisthē)	5537: to transact business, to make answer	from chrēma
by a holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
angel	ἁγγέλου (angelou)	32a: a messenger, angel	a prim. word
to send	μεταπέμψασθαι (metapempsasthai)	3343: to send after or for	from meta and pempó
for you [to come] to his house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
and hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
a message	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
from you."			

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

κορνηλιος **noun - nominative singular masculine**

Kornelios **kor-nay'-lee-os**: Cornelius, a Roman -- Cornelius.

εκατονταρχης **noun - nominative singular masculine**

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

δικαιος **adjective - nominative singular masculine**

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φοβουμενος **verb - present middle or passive deponent participle - nominative singular masculine**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μαρτυρουμενος **verb - present passive participle - nominative singular masculine**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ολου adjective - genitive singular neuter

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνους noun - genitive singular neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

εχρηματισθη verb - aorist passive indicative - third person singular

chrematizo khray-mat-id'-zo: to utter an oracle, i.e. divinely intimate; by implication, to constitute a firm for business, i.e. (generally) bear as a title

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αγγελου noun - genitive singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

αγιου adjective - genitive singular masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

μεταπεμψασθαι verb - aorist middle deponent middle or passive deponent

metapempo met-ap-emp'-o: to send from elsewhere, i.e. (middle voice) to summon or invite -- call (send) foreign

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οἶκον noun - accusative singular masculine

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αὐτοῦ personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καί conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀκούσαι verb - aorist active middle or passive deponent

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ῥήματα noun - accusative plural neuter

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

παρά preposition

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Acts 10:23 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
he invited	εἰσκαλεσάμενος (eiskalesamenos)	1528: to call in	from eis and kaleó
them in and gave them lodging.	ἐξένισεν (exenisen)	3579: to receive as a guest, to surprise	from xenos

And on the next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and went away	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
with them, and some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the brethren	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
from Joppa	Ἰόππης (ioppēs)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
accompanied	συνῆλθον (sunēlthon)	4905: to come together, by ext. to accompany	from sun and erchomai
him.			

KJV Lexicon

εισκαλεσαμενος **verb - aorist middle deponent participle - nominative singular masculine**
eiskaleo **ice-kal-eh'-o**: to invite in -- call in.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐξενισεν **verb - aorist active indicative - third person singular**

xenizo xen-id'-zo: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφων **noun - genitive plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιοππης **noun - genitive singular feminine**
Ioppe **ee-op'-pay**: Joppe (i.e. Japho), a place in Palestine -- Joppa.

συνελθον **verb - second aorist active indicative - third person**
sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 10:24 .

.	Greek	Strong's	Origin
On the following day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
he entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
Caesarea.	Καισάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Cornelius	Κορνήλιος (kornēlios)	2883: Cornelius, a Rom. centurion	of Latin origin
was waiting		4327: to receive to oneself	from pros and dechomai
for them and had called together	συγκαλεσάμενος (sunkalesamenos)	4779: to call together	from sun and kaleó
his relatives	συγγενεῖς (sungeneis)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
and close	ἀναγκαίους (anankaious)	316: necessary	from anagké
friends.	φίλους (philous)	5384: beloved, dear, friendly	a prim. word

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

εισηλθον **verb - second aorist active indicative - third person**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καισαρειαν **noun - accusative singular feminine**

Kaisereia **kahee-sar'-i-a**: Caesaria, the name of two places in Palestine -- Caesarea.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κορνηλιος **noun - nominative singular masculine**

Kornelios **kor-nay'-lee-os**: Cornelius, a Roman -- Cornelius.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

προσδοκων **verb - present active participle - nominative singular masculine**

prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await -
- (be in) expect(-ation), look (for), when looked, tarry, wait for.

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

συγκαλεσμενος **verb - aorist middle passive - nominative singular masculine**
sugkaleo **soong-kal-eh'-o**: to convoke -- call together.

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

συγγενεις **adjective - accusative plural masculine**
suggenes **soong-ghen-ace'**: a relative (by blood); by extension, a fellow countryman --
cousin, kin(-sfolk, -sman).

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

αναγκαιους **adjective - accusative plural masculine**
anagkaios **an-ang-kah'-yos**: necessary; by implication, close (of kin) -- near, necessary,
necessity, needful.

φιλους **adjective - accusative plural masculine**
philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) --
friend.

Acts 10:25 .

.	Greek	Strong's	Origin
When	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

entered,	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
Cornelius	Κορνήλιος (kornēlios)	2883: Cornelius, a Rom. centurion	of Latin origin
met	συναντήσας (sunantēsas)	4876: to meet with, hence to befall	from sun and antaó (to come opposite, meet face to face)
him, and fell	πεσῶν (pesōn)	4098: to fall	from a redupl. of the prim. root pet
at his feet	πόδας (podas)	4228: a foot	a prim. word
and worshiped [him].	προσεκύνησεν (prosekunēsen)	4352: to do reverence to	from pros and kuneó (to kiss)

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΙΣΕΛΘΕΙΝ **verb - second aorist active middle or passive deponent**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

συναντησας verb - aorist active participle - nominative singular masculine

sunantao soon-an-tah'-o: to meet with; figuratively, to occur -- befall, meet.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

o definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κορνηλιος noun - nominative singular masculine

Kornelios kor-nay'-lee-os: Cornelius, a Roman -- Cornelius.

πεσων verb - second aorist active participle - nominative singular masculine

pipto pip'-to, : to fall -- fail, fall (down), light on.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

προσεκυνησεν verb - aorist active indicative - third person singular

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

Acts 10:26 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb

him up, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Stand	ἀνάστηθι (anastēthi)	450: to raise up, to rise	from ana and histēmi
up; I too	καὶ (kai)	2532: and, even, also	a prim. conjunction
am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[just] a man."	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος noun - nominative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηγειρεν verb - aorist active indicative - third person singular

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

λεγων verb - present active participle - nominative singular masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αναστηθι verb - second aorist active middle - second person singular

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

Acts 10:27 .

.	Greek	Strong's	Origin
As he talked	συνομιλῶν (sunomilōn)	4926: to converse with	from sun and homileó
with him, he entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
and found	εὕρίσκει (euriskei)	2147: to find	a prim. verb
many people	πολλούς (pollous)	4183: much, many	a prim. word
assembled.	συνεληλυθότας (sunelēluthotas)	4905: to come together, by ext. to accompany	from sun and erchomai

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνομιλων **verb - present active participle - nominative singular masculine**

sunomileo **soon-om-il-eh'-o**: to converse mutually -- talk with.

αὐτῷ personal pronoun - dative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εἰσηλθεν verb - second aorist active indicative - third person singular eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).
καὶ conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εὕρισκει verb - present active indicative - third person singular heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.
συνεληλυθотας verb - perfect active participle - accusative plural masculine sunerchomai soon-er'-khom-ahee: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)
πολλοὺς adjective - accusative plural masculine polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

Acts 10:28 .

.	Greek	Strong's	Origin
And he said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to them, "You yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
know	ἐπίστασθε (epistasthe)	1987: to know, to understand	from ephistēmi
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
unlawful	ἀθέμιτον (athemiton)	111: lawless	from alpha (as a neg. prefix) and themitos (righteous)
it is for a man	ἀνδρὶ (andri)	435: a man	a prim. word
who is a Jew	Ἰουδαίῳ (ioudaiō)	2453: Jewish, a Jew, Judea	from Ioudas

to associate	κολλᾶσθαι (kollasthai)	2853: to glue, unite	from kolla (glue)
with a foreigner	ἄλλοφύλῳ (allophulō)	246: of another race	from allos and phulon (a race, tribe)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to visit	προσέρχεσθαι (proserchesthai)	4334: to approach, to draw near	from pros and erchomai
him; and [yet] God	θεὸς (theos)	2316: God, a god	of uncertain origin
has shown	ἔδειξεν (edeixen)	1166: to show	from a prim. root deik-
me that I should not call	λέγειν (legein)	3004: to say	a prim. verb
any	μηδένα (mēdena)	3367: no one, nothing	from méde and heis
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
unholy	κοινὸν (koinon)	2839: common	from sun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
unclean.	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó

KJV Lexicon

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

επιστασθε verb - present middle or passive deponent indicative - second person

epistamai ep-is'-tam-ahee: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

αθεμιτον adjective - nominative singular neuter

athemitos ath-em'-ee-tos: illegal; by implication, flagitious -- abominable, unlawful thing.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ανδρι noun - dative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ιουδαιω adjective - dative singular masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

κολλασθαι verb - present passive middle or passive deponent

kollao kol-lah'-o: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

προσερχεσθαι verb - present middle or passive deponent infinitive

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

αλλοφυλω adjective - dative singular masculine

allophulos al-lof'-oo-los: foreign, i.e. (specially) Gentile -- one of another nation.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμοι **personal pronoun - first person dative singular**
emoi **em-oy'**: to me -- I, me, mine, my.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εδειξεν **verb - aorist active indicative - third person singular**
deiknuo **dike-noo'-o**: to show -- shew.

μηδενα **adjective - accusative singular masculine**
medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

κοινον **adjective - accusative singular masculine**
koinos **koy-nos'**: common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

η **particle**
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ακαθαρτον **adjective - accusative singular masculine**
akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

λεγειν **verb - present active infinitive**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ανθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Acts 10:29 .

.	Greek	Strong's	Origin
"That is why	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
without	ἀναντιρρήτως	369: without contradiction	adverb from anantirrétos

	(anantirrētōs)		
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
raising any objection		369: without contradiction	adverb from anantirrétos
when I was sent	μεταπεμφθεῖς (metapemphtheis)	3343: to send after or for	from meta and pempó
for. So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I ask	πυνθάνομαι (punthanomai)	4441: to inquire, by impl. to learn	from a prim. root puth-
for what	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
reason	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
you have sent	μετεπέμψασθε (metepempsasthe)	3343: to send after or for	from meta and pempó
for me."			

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διο conjunction

διο dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναντιρρητως adverb

anantirrhotos an-an-tir-hray'-toce: promptly -- without gainsaying.

ηλθον **verb - second aorist active indicative - first person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

μεταπεμφθεις **verb - aorist passive participle - nominative singular masculine**

metapempo **met-ap-emp'-o**: to send from elsewhere, i.e. (middle voice) to summon or invite -- call (send) foreign

πυνθανομαι **verb - present middle or passive deponent indicative - first person singular**

punthanomai **poon-than'-om-ahee**: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τινι **interrogative pronoun - dative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

λογω **noun - dative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

μετεπεμψασθε **verb - aorist middle deponent indicative - second person**

metapempo **met-ap-emp'-o**: to send from elsewhere, i.e. (middle voice) to summon or invite -- call (send) foreign

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

Acts 10:30 .

.	Greek	Strong's	Origin
Cornelius	Κορνήλιος (kornēlios)	2883: Cornelius, a Rom. centurion	of Latin origin
said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Four	τετάρτης (tetartēs)	5067a: fourth	ord. num. from tessares

days	ἡμέρας (ēmeras)	2250: day	a prim. word
ago	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
to this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
hour,	ώρας (ōras)	5610: a time or period, an hour	a prim. word
I was praying	προσευχόμενος (proseuchomenos)	4336: to pray	from pros and euchomai
in my house	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
during the ninth hour;		1729a: ninth	ord. from ennea
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
a man	ἀνὴρ (anēr)	435: a man	a prim. word
stood	ἕστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
me in shining	λαμπρᾶ (lamp̄ra)	2986: bright	from lampó
garments,	ἐσθῆτι (esthēti)	2066: clothing	from hennumi (to clothe)

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κορνηλιος noun - nominative singular masculine

Kornelios kor-nay'-lee-os: Cornelius, a Roman -- Cornelius.

εφη verb - imperfect indicative - third person singular

phemi fay-mee': to show or make known one's thoughts, i.e. speak or say -- affirm, say.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τεταρτης adjective - genitive singular feminine

tetartos tet'-ar-tos: fourth -- four(-th).

ημερας noun - genitive singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

μεχρι adverb

mechri mekh'-ree: as far as, i.e. up to a certain point -- till, (un-)to, until.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρας noun - genitive singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ημην verb - imperfect indicative - first person singular

emen ay'-mane: I was -- be, was. (Sometimes unexpressed).

νηστευων verb - present active participle - nominative singular masculine

nesteuo nace-tyoo'-o: to abstain from food (religiously) -- fast.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἐνάτην **adjective - accusative singular feminine**
ennatos **en'-nat-os**: ninth -- ninth.

ὥραν **noun - accusative singular feminine**
hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

προσευχομενος **verb - present middle or passive deponent participle - nominative singular masculine**
proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

ὁ **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οἶκῳ **noun - dative singular masculine**
oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοὺ **verb - second aorist active middle - second person singular**
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ἄνθρωπος **noun - nominative singular masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ἑστη **verb - second aorist active indicative - third person singular**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

ἐνώπιον **adverb**
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

ἐσθῆτι **noun - dative singular feminine**

esthes **es-thace'**: dress -- apparel, clothing, raiment, robe.

λαμπρα **adjective - dative singular feminine**

lampros **lam-pros'**: radiant; by analogy, limpid; figuratively, magnificent or sumptuous (in appearance) -- bright, clear, gay, goodly, gorgeous, white.

Acts 10:31 .

.	Greek	Strong's	Origin
and he said,	φησίν (phēsín)	5346: to declare, say	from a prim. root pha-
'Cornelius,	Κορνήλιε (kornēlie)	2883: Cornelius, a Rom. centurion	of Latin origin
your prayer	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai
has been heard	εἰσηκούσθη (eisēkousthē)	1522: to listen, to obey	from eis and akouó
and your alms	ἐλεημοσύναι (eleēmosunai)	1654: mercy, pity, spec. alms	from eleos
have been remembered		3403: to remind, remember	from a prim. verb
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φησιν **verb - present indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

κορνηλιε **noun - vocative singular masculine**
Kornelios **kor-nay'-lee-os**: Cornelius, a Roman -- Cornelius.

εισηκουσθη **verb - aorist passive indicative - third person singular**
eisakouo **ice-ak-oo'-o**: to listen to -- hear.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχη **noun - nominative singular feminine**
proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι **definite article - nominative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελεημοσυναι **noun - nominative plural feminine**
eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εμνησθησαν **verb - aorist passive indicative - third person**
mnaomai **mnah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

ενωπιον **adverb**
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 10:32 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
send	πέμψον (pempson)	3992: to send	a prim. word
to Joppa	Ἰόππην (ioppēn)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
and invite	μετακάλεσαι (metakalesai)	3333: to call from one place to another	from meta and kaleó
Simon,	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is also called	ἐπικαλεῖται (epikaleitai)	1941: to call upon	from epi and kaleó
Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
to come to you; he is staying	ξενίζεται (xenizetai)	3579: to receive as a guest, to surprise	from xenos
at the house	οἰκία (oikia)	3614: a house, dwelling	from oikos
of Simon	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
[the] tanner	βυρσέως (burseōs)	1038: a tanner	from bursa (a hide)
by the sea.'	θάλασσαν (thalassan)	2281: the sea	of uncertain origin

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πεμψον **verb - aorist active middle - second person singular**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιοππην **noun - accusative singular feminine**

loppe ee-op'-pay: Joppe (i.e. Japho), a place in Palestine -- Joppa.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετακαλεσαι **verb - aorist middle imperative - second person singular**

metakaleo met-ak-al-eh'-o: to call elsewhere, i.e. summon -- call (for, hither).

σιμωνα **noun - accusative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐπικαλεῖται **verb - present passive indicative - third person singular**

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

πέτρος **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ξενίζεται **verb - present passive indicative - third person singular**

xenizo xen-id'-zo: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

οικια **noun - dative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

σιμωνος **noun - genitive singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

βυρσεως **noun - genitive singular masculine**

burseus **boorce-yooce'**: a tanner -- tanner.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

θαλασσαν **noun - accusative singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παραγενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

λαλησει **verb - future active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

Acts 10:33 .

.	Greek	Strong's	Origin
"So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I sent	ἔπεμψα (epempsa)	3992: to send	a prim. word
for you immediately,	ἐξαυτῆς (exautēs)	1824: at once, forthwith	from ek and gen. sing. fem. of autos
and you have been kind enough	καλῶς (kalōs)	2573: well	adverb from kalos
to come.	παραγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai

Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
we are all	πάντες (pantes)	3956: all, every	a prim. word
here present	παρόσμεν (paresmen)	3918b: to be present, to have come	from para and eimi
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
all	πάντα (panta)	3956: all, every	a prim. word
that you have been commanded	προσ τεταγμένα (prostetagmaena)	4367: to place at, give a command	from pros and tassó
by the Lord."	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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εξαυτης **adverb**

exautes **ex-ow'-tace**: from that hour, i.e. instantly -- by and by, immediately, presently, straightway.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

επεμψα **verb - aorist active indicative - first person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or

wield -- send, thrust in.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

σε personal pronoun - second person accusative singular

se **seh**: thee -- thee, thou, thy house.

σου personal pronoun - second person nominative singular

su **soo**: the person pronoun of the second person singular thou -- thou.

τε particle

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

καλως adverb

kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

εποίησας verb - aorist active indicative - second person singular

poieo **po-yeh'-o**: to make or do (in a very wide application, more or less direct)

παραγενομενος verb - second aorist middle deponent participle - nominative singular masculine

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

νυν adverb

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ουν conjunction

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

παντες adjective - nominative plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

ημεις personal pronoun - first person nominative plural

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ενωπιον adverb

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

παρεσμεν verb - present indicative - first person
pareimi par'-i-mee: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

ακουσαι verb - aorist active middle or passive deponent
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

παντα adjective - accusative plural neuter
pas pas: apparently a primary word; all, any, every, the whole

τα definite article - accusative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προστεταγμενα verb - perfect passive participle - accusative plural neuter
prostasso pros-tas'-so: to arrange towards, i.e. (figuratively) enjoin -- bid, command.

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

υπο preposition
hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 10:34 .

.	Greek	Strong's	Origin
Opening	Ἀνοίξας (anoixas)	455: to open	from ana and oigó (to open)
his mouth,	στόμα (stoma)	4750: the mouth	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

said:		3004: to say	a prim. verb
"I most	ἀληθείας (alētheias)	225: truth	from aléthés
certainly	ἐπ' (ep)	1909: on, upon	a prim. preposition
understand	καταλαμβάνομαι (katalambanomai)	2638: to lay hold of, seize	from kata and lambanó
[now] that God	θεός (theos)	2316: God, a god	of uncertain origin
is not one to show partiality,	προσωπολήμπτης (prosōpolēptēs)	4381: an accepter of a face, i.e. a respector of persons	from prosōpon and lambanó

KJV Lexicon

ανοίξας **verb - aorist active participle - nominative singular masculine**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πेत्रος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στομα **noun - accusative singular neuter**

stoma **stom'-a**: edge, face, mouth.

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of

distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αληθείας **noun - genitive singular feminine**
aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

καταλαμβάνομαι **verb - present middle indicative - first person singular**
katalambano **kat-al-am-ban'-o**: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

ὅτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

προσωποληπτης **noun - nominative singular masculine**
prosopoleptes **pros-o-pol-ape'-tace**: an accepter of a face (individual), i.e. (specially), one exhibiting partiality -- respecter of persons.

ὁ **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός **noun - nominative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 10:35 .

.	Greek	Strong's	Origin
but in every	παντὶ (panti)	3956: all, every	a prim. word
nation	ἔθναι (ethnei)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
the man who fears	φοβούμενος (phoboumenos)	5399: to put to flight, to terrify, frighten	from phobos
Him and does	ἐργαζόμενος (ergazomenos)	2038b: to work, labor	from ergon

what is right	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
is welcome	δεκτός (dektos)	1184: acceptable	from dechomai
to Him.			

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αλλ conjunction

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν preposition

en **en**: in, at, (up-)on, by, etc.

παντι adjective - dative singular neuter

pas **pas**: apparently a primary word; all, any, every, the whole

εθνει noun - dative singular neuter

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοβουμενος verb - present middle or passive deponent participle - nominative singular masculine

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εργαζομενος verb - present middle or passive deponent participle - nominative singular masculine

ergazomai **er-gad'-zom-ah-ee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

δικαιοσύνη **noun - accusative singular feminine**

dikaioσune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

δεκτός **adjective - nominative singular masculine**

dektos **dek-tos'**: approved; (figuratively) propitious -- accepted(-table).

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐστί **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Acts 10:36 .

.	Greek	Strong's	Origin
"The word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
which		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
to the sons	υἱοῖς (uiois)	5207: a son	a prim. word
of Israel,	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
preaching	εὐαγγελιζόμενος (euangelizomenos)	2097: to announce good news	from eu and aggelos
peace	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jesus	Ἰησοῦ	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsou)	three other Isr.	
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
(He is Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
of all)--	πάντων (pantōn)	3956: all, every	a prim. word

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τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ον **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

απεστείλεν **verb - aorist active indicative - third person singular**

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοις **noun - dative plural masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

ευαγγελιζομενος **verb - present middle passive - nominative singular masculine**
euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

ειρηνην **noun - accusative singular feminine**
eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ιησου **noun - genitive singular masculine**
iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ουτος **demonstrative pronoun - nominative singular masculine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

παντων **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

κυριος **noun - nominative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 10:37 .

■			
.	Greek	Strong's	Origin
you yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
know		3609a: to have seen or perceived, hence to know	perf. of eidon
the thing	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
which took place	γενόμενον	1096: to come into being, to	from a prim. root gen-

	(genomenon)	happen, to become	
throughout	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
all	ὅλης (olēs)	3650: whole, complete	a prim. word
Judea,		2453: Jewish, a Jew, Judea	from Ioudas
starting	ἀρχάμενος (arxamenos)	757: to rule, to begin	a prim. verb
from Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
the baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizό
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
proclaimed.	ἐκήρυξεν (ekēruxen)	2784: to be a herald, proclaim	of uncertain origin

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υμεῖς **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

οἶδατε **verb - perfect active indicative - second person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

γενομενον verb - second aorist middle deponent participle - accusative singular neuter
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ρημα noun - accusative singular neuter
rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

καθ preposition
kata kat-ah': (prepositionally) down (in place or time), in varied relations

ολης adjective - genitive singular feminine
holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας noun - genitive singular feminine
loudaia ee-oo-dah'-yah: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

αρχαμενον verb - aorist middle passive - accusative singular neuter
archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

απο preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας noun - genitive singular feminine
Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

μετα preposition
meta met-ah': denoting accompaniment; amid (local or causal);

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτισμα noun - accusative singular neuter
baptisma bap'-tis-mah: baptism (technically or figuratively) -- baptism.

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εκηρυξεν **verb - aorist active indicative - third person singular**

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

ιωαννης **noun - nominative singular masculine**

ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

Acts 10:38 .

.	Greek	Strong's	Origin
"[You know of] Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
of Nazareth,	Ναζαρέθ (nazareth)	3478: Nazareth, a city in Galilee	of uncertain derivation
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
God	θεὸς (theos)	2316: God, a god	of uncertain origin
anointed	ἔχρισεν (echrisen)	5548: to anoint	a prim. word
Him with the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and with power,	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
and [how] He went about	διῆλθεν (diēlthen)	1330: to go through, go about, to spread	from dia and erchomai
doing good	εὐεργετῶν (euergetōn)	2109: to do good	from euergetés
and healing	ἰώμενος (iōmenos)	2390: to heal	a prim. verb

all	πάντας (pantas)	3956: all, every	a prim. word
who were oppressed	καταδυναστευομένων (katadunasteuomenous)	2616a: to exercise power over	from kata and dunasteuó (to hold power); akin to dunastés
by the devil,	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaballó
for God	θεός (theos)	2316: God, a god	of uncertain origin
was with Him.			

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ἰησοῦν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ναζαρετ **proper noun**

Nazareth **nad-zar-eth'**: Nazareth or Nazaret, a place in Palestine -- Nazareth.

ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ἐχρίσεν **verb - aorist active indicative - third person singular**

chrio **khree'-o**: to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service -- anoint.

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πνευματι **noun - dative singular neuter**

pneuma **nyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιω **adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δυναμει **noun - dative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

διηλθεν **verb - second aorist active indicative - third person singular**

dierchomai **dee-er'-khom-ah-ee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

ευεργετων **verb - present active participle - nominative singular masculine**

euergeteo **yoo-erg-et-eh'-o**: to be philanthropic -- do good.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωμενος **verb - present middle or passive deponent participle - nominative singular masculine**

iaomai **ee-ah'-om-ah-ee**: to cure -- heal, make whole.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταδυναστευομενους **verb - present passive participle - accusative plural masculine**
katadunasteuo **kat-ad-oo-nas-tyoo'-o**: to exercise dominion against, i.e. oppress -- oppress.

υπο preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολου adjective - genitive singular masculine

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μετ preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 10:39 .

.	Greek	Strong's	Origin
"We are witnesses	μάρτυρες (martures)	3144: a witness	a prim. word
of all the things	πάντων (pantōn)	3956: all, every	a prim. word
He did	ἐποίησεν	4160: to make, do	a prim. word

	(epoiēsen)		
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
in the land	χώρα (chōra)	5561: a space, place, land	a prim. word
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
and in Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
They also	καὶ (kai)	2532: and, even, also	a prim. conjunction
put Him to death	ἀνεῖλαν (aneilan)	337: to take up, take away, make an end	from ana and haireó
by hanging	κρεμάσαντες (kremasantes)	2910: to hang	from a prim. root krem-
Him on a cross.	ξύλου (xulou)	3586: wood	a prim. word

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ἐσμεν **verb - present indicative - first person**

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

μαρτυρες **noun - nominative plural masculine**

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

ΠΑΝΤΩΝ **adjective - genitive plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

ΩΝ **relative pronoun - genitive plural neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΠΟΙΗΣΕΝ **verb - aorist active indicative - third person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ΕΝ **preposition**

en en: in, at, (up-)on, by, etc.

ΤΕ **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ΤΗ **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΧΩΡΑ **noun - dative singular feminine**

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

ΤΩΝ **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΟΥΔΑΙΩΝ **adjective - genitive plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΝ **preposition**

en en: in, at, (up-)on, by, etc.

ΙΕΡΟΥΣΑΛΗΜ **proper noun**

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ΟΝ **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανειλον **verb - second aorist active indicative - third person**
anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

κρεμασαντες **verb - aorist active participle - nominative plural masculine**
kremannumi krem-an'-noo-mee: to hang -- hang.

επι **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ξυλου **noun - genitive singular neuter**
xulon xoo'-lon: timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

Acts 10:40 .

.	Greek	Strong's	Origin
"God	θεὸς (theos)	2316: God, a god	of uncertain origin
raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
Him up on the third	τρίτῃ (tritē)	5154: third	ord. num. from treis
day	ἡμέρα (ēmera)	2250: day	a prim. word
and granted	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
that He become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
visible,	ἐμφανῇ (emphanē)	1717: manifest	from the comp. of en and phainó

KJV Lexicon

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ηγειρεν **verb - aorist active indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριτη **adjective - dative singular feminine**

tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδωκεν **verb - aorist active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εμφανη **adjective - accusative singular masculine**

emphanes **em-fan-ace'**: apparent in self -- manifest, openly.

γενεσθαι **verb - second aorist middle deponent middle or passive deponent**

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 10:41 .

.	Greek	Strong's	Origin
not to all	παντὶ (panti)	3956: all, every	a prim. word
the people,	λαῶ (laō)	2992: the people	a prim. word
but to witnesses	μάρτυσιν (martusin)	3144: a witness	a prim. word
who were chosen beforehand	προκεχειροτονημένοις (prokecheirotoneōmenois)	4401: to appoint beforehand	from pro and cheirotoneō
by God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
[that is], to us who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
ate	συνεφάγομεν (sunephagomen)	4906: to eat with	from sun and esthiō
and drank	συνεπίομεν (sunepiomen)	4844a: to drink with	from sun and pinō
with Him after	μετὰ (meta)	3326: with, among, after	a prim. preposition
He arose	ἀναστῆναι (anastēnai)	450: to raise up, to rise	from ana and histēmi
from the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

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ou **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

παντι adjective - dative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω noun - dative singular masculine

laos lah-os': a people -- people.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

μαρτυσιν noun - dative plural masculine

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προκεχειροτονημενοις verb - perfect passive participle - dative plural masculine

procheirotoneo prokh-i-rot-on-eh'-o: to elect in advance -- choose before.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

οιτινες relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

συνεφαγομεν verb - second aorist active indicative - first person

sunesthio soon-es-thee'-o: to take food in company with -- eat with.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

συνεπινομεν verb - second aorist active indicative - first person

sumpino **soom-pee'-no**: to partake a beverage in company -- drink with.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστηναι verb - second aorist active middle or passive deponent

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων adjective - genitive plural masculine

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

Acts 10:42 .

.	Greek	Strong's	Origin
"And He ordered	παρήγγειλεν (parēngeilen)	3853: to transmit a message, to order	from para and aggeló
us to preach	κηρύξαι (kēruxai)	2784: to be a herald, proclaim	of uncertain origin
to the people,	λαῶ (laō)	2992: the people	a prim. word
and solemnly to testify	διαμαρτύρασθαι (diamarturasthai)	1263: to affirm solemnly	from dia and marturomai
that this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

is the One who has been appointed	ὠρισμένος (ōrismenos)	3724: to mark off by boundaries, to determine	from the same as horion
by God	θεοῦ (theou)	2316: God, a god	of uncertain origin
as Judge	κριτῆς (kritēs)	2923: a judge	from krinó
of the living	ζώντων (zōntōn)	2198: to live	from prim. roots zé- and zó-
and the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρηγγειλεν verb - aorist active indicative - third person singular

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

κηρυξαι verb - aorist active middle or passive deponent

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω noun - dative singular masculine

laos lah-os': a people -- people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαμαρτυρασθαι **verb - aorist middle deponent middle or passive deponent**
diamarturomai **dee-am-ar-too'-rom-ahee**: to attest or protest earnestly, or (by implication)
hortatively -- charge, testify (unto), witness.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as
concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αυτος **personal pronoun - nominative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ωρισμενος **verb - perfect passive participle - nominative singular masculine**
horizo **hor-id'-zo**: to mark out or bound (horizon), i.e. (figuratively) to appoint, decree,
specify -- declare, determine, limit, ordain.

υπο **preposition**
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the
agency or means, through); (with the accusative case) of place (whither (underneath) or
where (below) or time

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,
god(-ly, -ward).

κριτης **noun - nominative singular masculine**
krites **kree-tace'**: a judge (genitive case or specially) -- judge.

ζωντων **verb - present active participle - genitive plural masculine**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

νεκρων **adjective - genitive plural masculine**
nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

Acts 10:43 .

.	Greek	Strong's	Origin
"Of Him all	πάντες (pantes)	3956: all, every	a prim. word
the prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
bear witness	μαρτυροῦσιν (marturousin)	3140: to bear witness, testify	from martus
that through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His name	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
everyone	πάντα (panta)	3956: all, every	a prim. word
who believes	πιστεύοντα (pisteuonta)	4100: to believe, entrust	from pistis
in Him receives	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíēmi
of sins."	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

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ΤΟΥΤΩ **demonstrative pronoun - dative singular masculine**

toutoi **too'-to:** to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ΠΑΝΤΕΣ **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφηται noun - nominative plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

μαρτυρουσιν verb - present active indicative - third person

martureo mar-too-reh'-o: to be a witness, i.e. testify

αφεσιν noun - accusative singular feminine

aphesis af'-es-is: freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

αμαρτιων noun - genitive plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

λαβειν verb - second aorist active middle or passive deponent

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματος noun - genitive singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

παντα adjective - accusative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευοντα verb - present active participle - accusative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 10:44 .

.	Greek	Strong's	Origin
While Peter	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
words,	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
fell	ἐπέπεσεν (epepesen)	1968: to fall upon	from epi and piptó
upon all	πάντας (pantas)	3956: all, every	a prim. word
those	τοῦ (tou)	3588: the	the def. art.
who were listening	ἀκούοντας (akouontas)	191: to hear, listen	from a prim. word mean. hearing
to the message.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

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ΕΤΙ **adverb**

eti **et'-ee**: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

λαλουντος **verb - present active participle - genitive singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρου **noun - genitive singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

επιπτεσεν **verb - second aorist active indicative - third person singular**

epipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἅγιον **adjective - nominative singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πάντας **adjective - accusative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀκουοντας **verb - present active participle - accusative plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Acts 10:45 .

.	Greek	Strong's	Origin
All	οἱ (oi)	3745: how much, how many	from hos,
the circumcised	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
believers	πιστοὶ (pistoí)	4103: faithful, reliable	from peithó
who		3745: how much, how many	from hos,

came	συνῆλθαν (sunēlthan)	4905: to come together, by ext. to accompany	from sun and erchomai
with Peter	Πέτρῳ (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
were amazed,	ἐξέστησαν (exestēsan)	1839: to displace, to stand aside from	from ek and histēmi
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the gift	δωρεᾶ (dōrea)	1431: a gift	from didōmi
of the Holy	πνεύματος (pneumatōs)	40: sacred, holy	from a prim. root
Spirit	ἁγίου (agiou)	4151: wind, spirit	from pneó
had been poured	ἐκκέχυται (ekkechutai)	1632b: to pour out, fig. to bestow	from the same as ekcheó
out on the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξέστησαν **verb - second aorist active indicative - third person**

existemi ex-is'-tay-mee: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

περιτομῆς noun - genitive singular feminine

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

πιστοὶ adjective - nominative plural feminine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

οσοὶ correlative pronoun - nominative plural masculine

hosos hos'-os: as (much, great, long, etc.) as

συνελθὼν verb - second aorist active indicative - third person

sunerchomai soon-er'-khom-ahee: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Πέτρῳ noun - dative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐθνή noun - accusative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

<p>η definite article - nominative singular feminine</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>	
<p>δωρεα noun - nominative singular feminine</p> <p>dorea do-reh-ah': a gratuity -- gift.</p>	
<p>του definite article - genitive singular neuter</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>	
<p>αγιου adjective - genitive singular neuter</p> <p>hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.</p>	
<p>πνευματος noun - genitive singular neuter</p> <p>pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.</p>	
<p>εκκεχυται verb - perfect passive indicative - third person singular</p> <p>ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.</p>	

Acts 10:46 .

.	Greek	Strong's	Origin
For they were hearing	ἤκουον (ēkouon)	191: to hear, listen	from a prim. word mean. hearing
them speaking	λαλούντων (lalountōn)	2980: to talk	from lalos (talkative)
with tongues	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
and exalting	μεγαλυνόντων (megalunontōn)	3170: to make or declare great	from megas
God.	θεὸν (theon)	2316: God, a god	of uncertain origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

answered,

ἀπεκρίθη
(apekrithē)

611: to answer

from apo and krinó

KJV Lexicon

ηκουον **verb - imperfect active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαλουντων **verb - present active participle - genitive plural masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

γλωσσαις **noun - dative plural feminine**

glossa **glouce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεγαλυνοντων **verb - present active participle - genitive plural masculine**

megaluno **meg-al-oo'-no**: to make (or declare) great, i.e. increase or (figuratively) extol -- enlarge, magnify, shew great.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that

time, then.

απεκριθη **verb - aorist middle deponent indicative - third person singular**
apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

Acts 10:47 .

.	Greek	Strong's	Origin
"Surely no	μήτι (mēti)	3385: can this be? (interrog. particle expecting a neg. answer)	from mé and the neut. of tis
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
refuse	κωλύσαι (kōlusai)	2967: to hinder	probably from the same as kolazó
the water	ὔδωρ (udōr)	5204: water	a prim. word
for these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to be baptized	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
have received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα	4151: wind, spirit	from pneó

	(pneuma)		
just	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
as we [did], can he?"			

KJV Lexicon

μητι **particle - interrogative**

meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδωρ **noun - accusative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

κωλυσαι **verb - aorist active middle or passive deponent**

koluo **ko-loo'-o**: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

βαπτισθηναι **verb - aorist passive middle or passive deponent**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in

the New Testament) of ceremonial ablution

ΤΟΥΤΟΥΣ demonstrative pronoun - accusative plural masculine

toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them, these, this.

ΟΙΤΙΝΕΣ relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ΤΟ definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΝΕΥΜΑ noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ΤΟ definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΓΙΟΝ adjective - accusative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ΕΛΑΒΟΝ verb - second aorist active indicative - third person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ΚΑΘΩΣ adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΗΜΕΙΣ personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

Acts 10:48 .

.	Greek	Strong's	Origin
And he ordered	προσέταξεν (prosetaxen)	4367: to place at, give a command	from pros and tassó
them to be baptized	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó
in the name	ὀνόματι	3686: a name, authority,	a prim. word

	(onomati)	cause	
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they asked	ἠρώτησαν (ērōtēsan)	2065: to ask, question	akin to eromai (to ask)
him to stay	ἐπιμεῖναι (epimeinai)	1961: to stay on	from epi and menó
on for a few	τινάς (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

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προσεταξεν **verb - aorist active indicative - third person singular**

prostasso **pros-tas'-so**: to arrange towards, i.e. (figuratively) enjoin -- bid, command.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βαπτισθηναι **verb - aorist passive middle or passive deponent**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ηρωτησαν **verb - aorist active indicative - third person**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιμειναι **verb - aorist active middle or passive deponent**

epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τινας **indefinite pronoun - accusative plural feminine**

tis **tis**: some or any person or object

Acts 11:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostellō

and the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
who were throughout	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Judea		2453: Jewish, a Jew, Judea	from Ioudas
heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
that the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
had received	ἐδέξαντο (edexanto)	1209: to receive	a prim. verb
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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ηκουσαν **verb - aorist active indicative - third person**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοι **noun - nominative plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a

commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι noun - nominative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οντες verb - present participle - nominative plural masculine

on oan: being -- be, come, have.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιαν noun - accusative singular feminine

loudaia ee-oo-dah'-yah: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη noun - nominative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εδεξαντο verb - aorist middle deponent indicative - third person

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 11:2 .

.	Greek	Strong's	Origin
And when	ὅτε (ote)	3753: when	from hos, and te
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
came	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
those	οἱ (oi)	3588: the	the def. art.
who were circumcised	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
took issue	διεκρίνοντο (diekrinonto)	1252: to distinguish, to judge	from dia and krinó

with him,

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ανεβη **verb - second aorist active indicative - third person singular**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλμ **noun - accusative singular feminine**

Hierosolyma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine - Jerusalem.

διεκρινοντο **verb - imperfect middle indicative - third person**

diakrino **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

περιτομῆς noun - genitive singular feminine

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

Acts 11:3 .

.	Greek	Strong's	Origin
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"You went	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
to uncircumcised	ἀκροβυστίαν (akrobustian)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
men	ἄνδρας (andras)	435: a man	a prim. word
and ate	συνέφαγεν (sunephagen)	4906: to eat with	from sun and esthió
with them."			

KJV Lexicon

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

ανδρας noun - accusative plural masculine aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.
ακροβυστιαν noun - accusative singular feminine akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.
εχοντας verb - present active participle - accusative plural masculine echo ekh'-o: (used in certain tenses only) a primary verb; to hold
εισηλθες verb - second aorist active indicative - second person singular eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
συνεφαγες verb - second aorist active indicative - second person singular sunesthio soon-es-thee'-o: to take food in company with -- eat with.
αυτοις personal pronoun - dative plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 11:4 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
began		757: to rule, to begin	a prim. verb
[speaking] and [proceeded] to explain	ἐξετίθετο (exetitheto)	1620: to set forth, fig. to declare	from ek and tithémi
to them in orderly sequence,	καθεξῆς (kathexēs)	2517: successively	from kata and hexēs
saying,	λέγων (legōn)	3004: to say	a prim. verb

KJV Lexicon

αρχαμενος **verb - aorist middle passive - nominative singular masculine**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

εξετιθετο **verb - imperfect middle indicative - third person singular**

ektithemi **ek-tith'-ay-mee**: to expose; figuratively, to declare -- cast out, expound.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καθεξης **adverb**

kathexes **kath-ex-ace'**: thereafter, i.e. consecutively; as a noun (by ellipsis of noun) a subsequent person or time -- after(-ward), by (in) order.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Acts 11:5 .

.	Greek	Strong's	Origin
"I was in the city	πόλει (polei)	4172: a city	a prim. word
of Joppa	Ιόππη (ioppē)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
praying;	προσευχόμενος (proseuchomenos)	4336: to pray	from pros and euchomai

and in a trance	ἐκστάσει (ekstasei)	1611: a displacement (of the mind), i.e. bewilderment, ecstasy	from existémi
I saw		3708: to see, perceive, attend to	a prim. verb
a vision,	ὄραμα (orama)	3705: that which is seen	from horaó
an object	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
coming down	καταβαῖνον (katabainon)	2597: to go down	from kata and the same as basis
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a great	μεγάλην (megalēn)	3173: great	a prim. word
sheet	ὀθόνην (othonēn)	3607: fine linen, hence a sheet or sail	of uncertain origin
lowered	καθιεμένην (kathienenēn)	2524: to let down	from kata and hiémi (to send)
by four	τέσσαρσιν (tessarsin)	5064: four	a prim. cardinal number
corners	ἄρχαῖς (archais)	746: beginning, origin	from archó
from the sky;	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and it came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
right	ἄχρις (achris)	891: until, as far as	a prim. particle, preposition
down to me,			

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ημην **verb - imperfect indicative - first person singular**
emen **ay'-mane**: I was -- be, was. (Sometimes unexpressed).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

πολει **noun - dative singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

ιοππη **noun - dative singular feminine**
loppe **ee-op'-pay**: Joppe (i.e. Japho), a place in Palestine -- Joppa.

προσευχομενος **verb - present middle or passive deponent participle - nominative singular masculine**
proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειδον **verb - second aorist active indicative - first person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

εκστασει **noun - dative singular feminine**
ekstasis **ek'-stas-is**: a displacement of the mind, i.e. bewilderment, ecstasy -- be amazed, amazement, astonishment, trance.

οραμα **noun - accusative singular neuter**
horama **hor'-am-ah**: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

καταβαινον **verb - present active participle - accusative singular neuter**
katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

σκευος **noun - nominative singular neuter**
skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

τι **indefinite pronoun - nominative singular neuter**

tis tis: some or any person or object

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

οθονην **noun - accusative singular feminine**

othone oth-on'-ay: a linen cloth, i.e. (especially) a sail -- sheet.

μεγαλην **adjective - accusative singular feminine**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

τεσσαρσιν **adjective - dative plural feminine**

tessares tes'-sar-es: four -- four.

αρχαις **noun - dative plural feminine**

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

καθιεμενην **verb - present passive participle - accusative singular feminine**

kathiemī kath-ee'-ay-mee: to lower -- let down.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

αχρις **preposition**

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

εμου **personal pronoun - first person genitive singular**

emou em-oo': of me -- me, mine, my.

Acts 11:6 .

.	Greek	Strong's	Origin
and when I had fixed my gaze	ἀτενίσας (atenisas)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
on it and was observing	κατενόουν (katenoun)	2657: to take note of, perceive	from kata and noeó
it I saw		3708: to see, perceive, attend to	a prim. verb
the four-footed animals	τετράποδα (tetrapoda)	5074: four-footed	from tessares and pous
of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
and the wild beasts	θηρία (thēria)	2342: a wild beast	dim. form of the same as théra
and the crawling creatures	έρπετὰ (erpeta)	2062: a creeping thing	from herpó (to crawl)
and the birds	πετεινὰ (peteina)	4071: winged	from peteinos; from petomai
of the air.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

KJV Lexicon

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ην **relative pronoun - accusative singular feminine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ατενίσας **verb - aorist active participle - nominative singular masculine**

atenizo at-en-id'-zo: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

κατενοεω verb - imperfect active indicative - first person singular

katanoeo kat-an-o-eh'-o: to observe fully -- behold, consider, discover, perceive.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειδον verb - second aorist active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τετραποδα adjective - accusative plural neuter

tetrapous tet-rap'-ooce: a quadruped -- fourfooted beast.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηρια noun - accusative plural neuter

therion thay-ree'-on: a dangerous animal -- (venomous, wild) beast.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερπετα noun - accusative plural neuter

herpeton her-pet-on': a reptile, i.e. (by Hebraism) a small animal -- creeping thing, serpent.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τὰ definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΤΕΙΝΑ noun - accusative plural neuter

peteinon pet-i-non': a flying animal, i.e. bird -- bird, fowl.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανοῦ noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Acts 11:7 .

.	Greek	Strong's	Origin
"I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
heard	ἤκουσα (ēkousa)	191: to hear, listen	from a prim. word mean. hearing
a voice	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
saying	λεγούσης (legousēs)	3004: to say	a prim. verb
to me, 'Get	ἀναστάς (anastas)	450: to raise up, to rise	from ana and histēmi
up, Peter;	Πέτρε (petre)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
kill	θῦσον (thuson)	2380: to offer, sacrifice	a prim. verb
and eat.'		2068: to eat	akin to edó (to eat)

KJV Lexicon

ηκουσα **verb - aorist active indicative - first person singular**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φωνης **noun - genitive singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

λεγουσης **verb - present active participle - genitive singular feminine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

πετρε **noun - vocative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

θυσον **verb - aorist active middle - second person singular**

thuo **thoo'-o**: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φαγε **verb - second aorist active middle - second person singular**

phago **fag'-o**: to eat -- eat, meat.

Acts 11:8 .

■			
.	Greek	Strong's	Origin

"But I said,		3004: to say	a prim. verb
'By no means,	μηδαμῶς (mēdamōs)	3365: by no means	adverb from mēdamōs; from méde and hamos (anyone)
Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
for nothing	οὐδέποτε (oudepote)	3763: never	from oude and pote
unholy	κοινὸν (koinon)	2839: common	from sun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
unclean	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
has ever		3763: never	from oude and pote
entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
my mouth.'	στόμα (stoma)	4750: the mouth	a prim. word

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - first person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μηδαμως adverb

medamos may-dam-ocē': by no means -- not so.

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παν **adjective - accusative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

κοινον **adjective - accusative singular neuter**

koinos koy-nos': common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ακαθαρτον **adjective - accusative singular neuter**

akathartos ak-ath'-ar-tos: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

ουδεποτε **adverb**

oudepote oo-dep'-ot-eh: not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στομα **noun - accusative singular neuter**

stoma stom'-a: edge, face, mouth.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

Acts 11:9 .

■			
.	Greek	Strong's	Origin

"But a voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
a second time,	δευτέρου (deuterou)	1208: second	cptv. adjective, perhaps from duo
What	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
has cleansed,	ἐκαθάρισεν (ekatharisen)	2511: to cleanse	from katharos
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
longer consider	κοίνου (koinou)	2840: to make common	from koinos
unholy.'		2839: common	from sun

KJV Lexicon

ἀπεκριθῆ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

φωνη noun - nominative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δευτερου adjective - genitive singular neuter

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

α relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εκαθαρισεν verb - aorist active indicative - third person singular

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κοινου verb - present active imperative - second person singular

koinoo koy-no'-o: to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

Acts 11:10 .

.	Greek	Strong's	Origin
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
three times,	τρῖς (tris)	5151: three times	adverb from treis
and everything	ἅπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas
was drawn	ἀνεσπάσθη (anespasthē)	385: to draw up	from ana and spaó
back	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
up into the sky.	οὐρανόν (ouranon)	3772: heaven	a prim. word

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τρεις adverb tris trece: three times -- three times, thrice.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
παλιν adverb palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.
ανεσπασθη verb - aorist passive indicative - third person singular anaspao an-as-pah'-o: to take up or extricate -- draw up, pull out.
απαντα adjective - nominative plural neuter hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ουρανον noun - accusative singular masculine ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Acts 11:11 .

.	Greek	Strong's	Origin
"And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
at that moment	ἐξαυτῆς (exautēs)	1824: at once, forthwith	from ek and gen. sing. fem. of autos
three	τρεῖς (treis)	5140: three	a prim. cardinal number
men	ἄνδρες (andres)	435: a man	a prim. word
appeared	ἐπέστησαν (epestēsan)	2186: to set upon, set up, to stand upon, be present	from epi and histēmi

at the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
in which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we were [staying], having been sent	ἀπεσταλμένοι (apestalmenoi)	649: to send, send away	from apo and stelló
to me from Caesarea.	Καισαρείας (kaisareias)	2542: Caesarea, the name of two cities in Pal.	from Kaisar

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

εξαυτης adverb

exautes ex-ow'-tace: from that hour, i.e. instantly -- by and by, immediately, presently, straightway.

τρεις adjective - nominative plural masculine

treis trice: three -- three.

ανδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

επιστησαν verb - second aorist active indicative - third person

ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οικίαν noun - accusative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

εν preposition

en en: in, at, (up-)on, by, etc.

η relative pronoun - dative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ημην verb - imperfect indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

απεσταλμενοι verb - perfect passive participle - nominative plural masculine

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

καισαρειας noun - genitive singular feminine

Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

Acts 11:12 .

.	Greek	Strong's	Origin
"The Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
told		3004: to say	a prim. verb
me to go	συνελθεῖν (sunelthein)	4905: to come together, by ext. to accompany	from sun and erchomai
with them without	μηδέν (mēden)	3367: no one, nothing	from méde and heis

misgivings.	διακρίναντα (diakrinanta)	1252: to distinguish, to judge	from dia and krinó
These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
six	ἕξ (ex)	1803: six	a prim. cardinal number
brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
went	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
with me and we entered	εἰσῆλθομεν (eisēlthomen)	1525: to go in (to), enter	from eis and erchomai
the man's	ἀνδρός (andros)	435: a man	a prim. word
house.	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - nominative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

συνελθειν verb - second aorist active middle or passive deponent
sunerchomai soon-er'-khom-ahee: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

αυτοις personal pronoun - dative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηδεν adjective - accusative singular neuter
medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

διακρινομενον verb - present middle passive - accusative singular masculine
diakrino dee-ak-ree'-no: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

ηλθον verb - second aorist active indicative - third person
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συν preposition
sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

εμοι personal pronoun - first person dative singular
emoi em-oy': to me -- I, me, mine, my.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξ numeral (adjective)
hex hex: six -- six.

αδελφοι noun - nominative plural masculine
adelphos ad-el-fos': a brother near or remote -- brother.

ουτοι demonstrative pronoun - nominative plural masculine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was

that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισηλθομεν verb - second aorist active indicative - first person

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρος noun - genitive singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

Acts 11:13 .

.	Greek	Strong's	Origin
"And he reported	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
to us how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he had seen		3708: to see, perceive, attend to	a prim. verb
the angel	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
standing	σταθέντα (stathenta)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in his house,	οἴκῳ	3624: a house, a dwelling	a prim. word

	(oikō)		
and saying,		3004: to say	a prim. verb
'Send	ἀπόστειλον (aposteilon)	649: to send, send away	from apo and stelló
to Joppa	Ἰόππην (ioppēn)	2445: Joppa, a city of Pal.	of Hebrew origin Yapho
and have Simon,	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
who is also called	ἐπικαλούμενον (epikaloumenon)	1941: to call upon	from epi and kaleó
Peter,	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
brought here;	μετάπεμψαι (metapempesai)	3343: to send after or for	from meta and pempó

KJV Lexicon

απηγγειλεν **verb - aorist active indicative - third person singular**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

πως **adverb**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ειδεν **verb - second aorist active indicative - third person singular**

ειδο i'-do: to see; by implication, (in the perfect tense only) to know

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελον noun - accusative singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικω noun - dative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σταθεντα verb - aorist passive participle - accusative singular masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειποντα verb - second aorist active participle - accusative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αποστειλον verb - aorist active middle - second person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιοππην noun - accusative singular feminine

loppe ee-op'-pay: Joppe (i.e. Japho), a place in Palestine -- Joppa.

ανδρας noun - accusative plural masculine aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
μεταπεμψαι verb - aorist middle deponent imperative - second person singular metapempo met-ap-emp'-o: to send from elsewhere, i.e. (middle voice) to summon or invite -- call (send) foreign
σιμωνα noun - accusative singular masculine Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
επικαλουμενον verb - present passive participle - accusative singular masculine epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.
πετρον noun - accusative singular masculine Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

Acts 11:14 .

.	Greek	Strong's	Origin
and he will speak	λαλήσει (lalēsei)	2980: to talk	from lalos (talkative)
words	ρήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
to you by which	ὧς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you will be saved,	σωθήση (sōthēsē)	4982: to save	from sós (safe, well)
you and all	πᾶς (pas)	3956: all, every	a prim. word
your household.'	οἶκος (oikos)	3624: a house, a dwelling	a prim. word

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

λαλησει **verb - future active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ρηματα **noun - accusative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

οις **relative pronoun - dative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

σωθηση **verb - future passive indicative - second person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οικος **noun - nominative singular masculine**

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Acts 11:15 .

.	Greek	Strong's	Origin
"And as I began		757: to rule, to begin	a prim. verb
to speak,	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
fell	ἐπέπεσεν (epepesen)	1968: to fall upon	from epi and piptó
upon them just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as [He did] upon us at the beginning.	ἀρχῇ (archē)	746: beginning, origin	from archó

KJV Lexicon

εν **preposition**

en en: in, at, (up-)on, by, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχασθαι **verb - aorist middle middle or passive deponent**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

λαλειν **verb - present active infinitive**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

επιπτεσεν **verb - second aorist active indicative - third person singular**

epipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - nominative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ωσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

εν preposition

en en: in, at, (up-)on, by, etc.

αρχη noun - dative singular feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Acts 11:16 .

.	Greek	Strong's	Origin
"And I remembered		3403: to remind, remember	from a prim. verb
the word	ῥήματος (rēmatos)	4487: a word, by impl. a matter	from a modified form of ereó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He used to say,	ἔλεγεν (elegen)	3004: to say	a prim. verb
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
baptized	ἐβάπτισεν (ebaptisen)	907: to dip, sink	from baptó
with water,	ὕδατι (udati)	5204: water	a prim. word
but you will be baptized	βαπτισθήσεσθε (baptisthēsesthe)	907: to dip, sink	from baptó
with the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit.'	πνεύματι	4151: wind, spirit	from pneó

(pneumati)

KJV Lexicon

εμνησθην **verb - aorist passive indicative - first person singular**

mnaomai **mnah'-om-ahēe**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματος **noun - genitive singular neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ιωαννης **noun - nominative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εβαπτισεν **verb - aorist active indicative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

υδατι **noun - dative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

υμεις **personal pronoun - second person nominative plural**
humeis **hoo'-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

βαπτισθησεσθε **verb - future passive indicative - second person**
baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιω **adjective - dative singular neuter**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Acts 11:17 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God	θεός (theos)	2316: God, a god	of uncertain origin
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to them the same	ἴσην (isēn)	2470: equal	a prim. word
gift	δωρεάν (dōrean)	1431: a gift	from didōmi
as [He gave] to us also	καὶ (kai)	2532: and, even, also	a prim. conjunction

after believing	πιστεύσασιν (pisteusasin)	4100: to believe, entrust	from pistis
in the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
was I that I could	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
stand	κωλύσαι (kōlusai)	2967: to hinder	probably from the same as kolazó
in God's	θεόν (theon)	2316: God, a god	of uncertain origin
way?"		2967: to hinder	probably from the same as kolazó

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισην adjective - accusative singular feminine

isos ee'-sos: similar (in amount and kind) -- + agree, as much, equal, like.

δωρεαν noun - accusative singular feminine

dorea **do-reh-ah'**: a gratuity -- gift.

εδωκεν verb - aorist active indicative - third person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ως adverb

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημιν personal pronoun - first person dative plural

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

πιστευασιν verb - aorist active participle - dative plural masculine

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον noun - accusative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησουν noun - accusative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον noun - accusative singular masculine Christos khris-tos' : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
εγω personal pronoun - first person nominative singular ego eg-o' : I, me.
δε conjunction de deh : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
τις interrogative pronoun - nominative singular masculine tis tis : an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.
ημην verb - imperfect indicative - first person singular emen ay'-mane : I was -- be, was. (Sometimes unexpressed).
δυνατος adjective - nominative singular masculine dunatos doo-nat-os' : powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.
κωλυσαι verb - aorist active middle or passive deponent koluo ko-loo'-o : to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.
τον definite article - accusative singular masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεον noun - accusative singular masculine theos theh'-os : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 11:18 .

.	Greek	Strong's	Origin
When they heard	Ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
they quieted down	ἡσύχασαν (ēsuchasan)	2270: to be still, be silent	from the same as hēsuchios

and glorified	ἐδόξασαν (edoxasan)	1392: to render or esteem glorious (in a wide application)	from doxa
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Well then,	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has granted	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to the Gentiles	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the repentance	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoéo
[that leads] to life."	ζωὴν (zōēn)	2222: life	from zaó

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ἀκουσάντες **verb - aorist active participle - nominative plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ησυχασαν verb - aorist active indicative - third person

hesuchazo hay-soo-khad'-zo: to keep still (intransitively), i.e. refrain from labor, meddlesomeness or speech -- cease, hold peace, be quiet, rest.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοξαζον verb - imperfect active indicative - third person

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αρα particle

ara ar'-ah: a particle denoting an inference more or less decisive (as follows)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν noun - dative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

μετανοια **noun - accusative singular feminine**

metanoia **met-an'-oy-ah:** (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

εδωκεν **verb - aorist active indicative - third person singular**

didomi **did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ζωην **noun - accusative singular feminine**

zoe **dzo-ay':** life -- life(-time).

Acts 11:19 .

.	Greek	Strong's	Origin
So then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
those	Οἱ (oi)	3588: the	the def. art.
who were scattered	διασπαρέντες (diasparentes)	1289: to sow throughout, i.e. fig. disperse (in foreign lands)	from dia and speiró
because	ἀπό (apo)	575: from, away from	a preposition and a prim. particle
of the persecution	θλίψεως (thlipseōs)	2347: tribulation	from thlibó
that occurred	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
in connection	ἐπὶ (epi)	1909: on, upon	a prim. preposition
with Stephen	Στεφάνῳ (stephanō)	4736: "crown," Stephen, the first Christian martyr	the same as stephanos
made their way	διήλθον (diēlthon)	1330: to go through, go about, to spread	from dia and erchomai
to Phoenicia	Φοινίκης	5403: Phoenicia, a region N.	probably from phoinix

	(phoinikēs)	of Galilee	
and Cyprus	Κύπρου (kuprou)	2954: Cyprus, an island at the east end of the Mediterranean Sea	of uncertain origin
and Antioch,	Ἀντιοχείας (antiocheias)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
speaking	λαλοῦντες (lalountes)	2980: to talk	from lalos (talkative)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
to no one	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
except		1508: if not	from ei and mé
to Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
alone.		3441: alone	a prim. word

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οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

διασπαρέντες **verb - second aorist passive participle - nominative plural masculine**

diaspeiro **dee-as-pi'-ro**: to sow throughout, i.e. (figuratively) distribute in foreign lands -- scatter abroad.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θλιψεως **noun - genitive singular feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενομενης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

στεφανω **noun - dative singular masculine**

Stephanos **stef'-an-os**: Stephanus, a Christian -- Stephen.

διελθον **verb - second aorist active indicative - third person singular**

dierchomai **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

φοινικης **noun - genitive singular feminine**

Phoinike **foy-nee'-kay**: palm-country; Phoenice (or Phoenicia), a region of Palestine -- Phenice, Phenicia.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυπρου **noun - genitive singular feminine**
Kupros **koo'-pros**: Cyprus, an island in the Mediterranean -- Cyprus.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αντιοχείας **noun - genitive singular feminine**
Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

μηδενι **adjective - dative singular masculine**
medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

λαλουντες **verb - present active participle - nominative plural masculine**
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**
logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ει **conditional**
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μονον **adverb**
monon **mon'-on**: merely -- alone, but, only.

ιουδαιοις **adjective - dative plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 11:20 .

.	Greek	Strong's	Origin
But there were some	ΤΙΝΕΣ (times)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

of them, men	ἄνδρες (andres)	435: a man	a prim. word
of Cyprus	Κύπριοι (kuprioi)	2953: of Cyprus	from Kupros
and Cyrene,	Κυρηναῖοι (kurēnaioi)	2956: of Cyrene	from Kuréné
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
to Antioch	Ἀντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
and [began] speaking	ἐλάλουν (elaloun)	2980: to talk	from lalos (talkative)
to the Greeks		1672: a Greek, usually a name for a Gentile	from Hellas
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
preaching	εὐαγγελιζόμενοι (euangelizomenoi)	2097: to announce good news	from eu and aggelos
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus.	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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ἦσαν **verb - imperfect indicative - third person**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,
was(-t), were.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες indefinite pronoun - nominative plural masculine

tis **tis**: some or any person or object

ἐξ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἄνδρες noun - nominative plural masculine

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

κυπριοι noun - nominative plural masculine

Kuprios **koo'-pree-os**: a Cyprian (Cypriot), i.e. inhabitant of Cyprus -- of Cyprus.

καί conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυρηναῖοι noun - nominative plural masculine

Kurenaios **koo-ray-nah'-yos**: i.e. Cyrenaeans, i.e. inhabitant of Cyrene -- of Cyrene, Cyrenian.

οἵτινες relative pronoun - nominative plural masculine

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εἰσελθόντες verb - second aorist active participle - nominative plural masculine

eiserchomai **ice-er'-khom-ah-ee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ἀντιοχείαν noun - accusative singular feminine

Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

ἐλάλουν verb - imperfect active indicative - third person

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

τοὺς definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελληνιστας noun - accusative plural masculine

Hellenistes hel-lay-nis-tace': a Hellenist or Greek-speaking Jew -- Grecian.

ευαγγελιζομενοι verb - present middle passive - nominative plural masculine

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον noun - accusative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησουν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 11:21 .

.	Greek	Strong's	Origin
And the hand	χειρ (cheir)	5495: the hand	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
was with them, and a large	πολύς (polus)	4183: much, many	a prim. word
number	ἀριθμός (arithmos)	706: a number	from a prim. root ari-
who believed	πιστεύσας (pisteusas)	4100: to believe, entrust	from pistis
turned	ἐπέστρεψεν (epestrepsen)	1994: to turn, to return	from epi and strephó
to the Lord.	κύριον (kurion)	2962: lord, master	from kuros (authority)

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

χειρ **noun - nominative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πολυς **adjective - nominative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αριθμος **noun - nominative singular masculine**

arithmos **ar-ith-mos'**: a number (as reckoned up) -- number.

πιστευσας **verb - aorist active participle - nominative singular masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

επιστρεψεν **verb - aorist active indicative - third person singular**

epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΤΟΥ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΥΡΙΟΥ noun - accusative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 11:22 .

.	Greek	Strong's	Origin
The news	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
them reached	ἤκουσθη (ēkousthē)	191: to hear, listen	from a prim. word mean. hearing
the ears	ᾠτα (ōta)	3775: the ear	a prim. word
of the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
at Jerusalem,	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and they sent	ἐξαπέστειλαν (exapesteilan)	1821: to send forth or away	from ek and apostelló
Barnabas	Βαρναβᾶν (barnaban)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
off		1821: to send forth or away	from ek and apostelló
to Antioch.	Ἀντιοχείας (antiocheias)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)

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ηκουσθη **verb - aorist passive indicative - third person singular**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωτα **noun - accusative plural neuter**

ous **ooce**: the ear (physically or mentally) -- ear.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιας **noun - genitive singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en **en**: in, at, (up-)on, by, etc.

ιεροσολυμοις noun - dative plural neuter

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαπεστειλαν verb - aorist active indicative - third person

exapostello **ex-ap-os-tel'-lo**: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

βαρναβαν noun - accusative singular masculine

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

διελθειν verb - second aorist active middle or passive deponent

dierchomai **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

εως conjunction

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

αντιοχειας noun - genitive singular feminine

Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

Acts 11:23 .

.	Greek	Strong's	Origin
Then when he arrived	παραγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai

and witnessed		3708: to see, perceive, attend to	a prim. verb
the grace	χάριν (charin)	5485: grace, kindness	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
he rejoiced	ἐχάρη (echarē)	5463: to rejoice, be glad	a prim. verb
and [began] to encourage	παρεκάλει (parekalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
them all	πάντας (pantas)	3956: all, every	a prim. word
with resolute	προθέσει (prothesei)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi
heart	καρδίας (kardias)	2588: heart	a prim. word
to remain	προσμένειν (prosmenein)	4357: to wait longer	from pros and menó
[true] to the Lord;	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παράγενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριν **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εχαρη **verb - second aorist passive deponent indicative - third person singular**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεκαλει **verb - imperfect active indicative - third person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προθεσει **noun - dative singular feminine**

prothesis **proth'-es-is**: a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας **noun - genitive singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

προσμενειν **verb - present active infinitive**

prosmeno **pros-men'-o**: to stay further, i.e. remain in a place, with a person; figuratively, to adhere to, persevere in -- abide still, be with, cleave unto, continue in (with).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 11:24 .

.	Greek	Strong's	Origin
for he was a good	ἀγαθός (agathos)	18: good	of uncertain origin
man,	ἀνὴρ (anēr)	435: a man	a prim. word
and full	πλήρης (plērēs)	4134: full	from a derivation of plēthó (to be full)
of the Holy	ἀγίου (agíou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
and of faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
And considerable	ἱκανός (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
numbers	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
were brought	προσέτεθη (prosetethē)	4369: to put to, add	from pros and tithēmi
to the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αγαθος **adjective - nominative singular masculine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πληρης **adjective - nominative singular masculine**

pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσέτεθι **verb - aorist passive indicative - third person singular**

prostithemi pros-tith'-ay-mee: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

οχλος **noun - nominative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ικανος **adjective - nominative singular masculine**

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 11:25 .

.	Greek	Strong's	Origin
And he left	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
for Tarsus	Ταρσὸν (tarson)	5019: Tarsus, a city of Cilicia	of uncertain origin
to look	ἀναζητῆσαι (anazētēsai)	327: to seek carefully	from ana and zéteó
for Saul;	Σαῦλον (saulon)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul

KJV Lexicon

ἐξελθεν **verb - second aorist active indicative - third person singular**

exerchomai ex-er'-khom-ah-ee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ταρσον **noun - accusative singular feminine**

Tarsos **tar-sos'**: Tarsus, a place in Asia Minor -- Tarsus.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαρναβας **noun - nominative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

αναζητησαι **verb - aorist active middle or passive deponent**

anazeteo **an-ad-zay-teh'-o**: to search out -- seek.

σαυλον **noun - accusative singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

Acts 11:26 .

.	Greek	Strong's	Origin
and when he had found	εὗρων (eurōn)	2147: to find	a prim. verb
him, he brought	ἤγαγεν (ēgagen)	71: to lead, bring, carry	a prim. verb
him to Antioch.	Αντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
And for an entire	ὅλον (olon)	3650: whole, complete	a prim. word
year	ἐνιαυτὸν (eniauton)	1763: a cycle of time, a year	of uncertain origin
they met	συναχθῆναι (sunachthēnai)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
with the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó

and taught	διδάξαι (didaxai)	1321: to teach	a redupl. caus. form of daó (to learn)
considerable	ἱκανόν (ikanon)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
numbers;	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
and the disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
were first		4416b: first	adverb from prótos
called	χρηματίσαι (chrēmatisai)	5537: to transact business, to make answer	from chréma
Christians	Χριστιανούς (christianous)	5546: a Christian	from Christos
in Antioch.	Ἀντιοχεία (antiocheia)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εὕρω verb - second aorist active participle - nominative singular masculine

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

ἡγάγεν verb - second aorist active indicative - third person singular

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αντιοχειαν noun - accusative singular feminine

Antiocheia an-tee-okh'-i-ah: Antiochia, a place in Syria -- Antioch.

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ενιαυτον noun - accusative singular masculine

eniautos en-ee-ow-tos': a year -- year.

ολον adjective - accusative singular masculine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

συναχθηναι verb - aorist passive middle or passive deponent

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησια noun - dative singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδασαι verb - aorist active middle or passive deponent

didasko did-as'-ko: to teach (in the same broad application) -- teach.

οχλον noun - accusative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ικανον adjective - accusative singular masculine

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

χρηματίζει verb - aorist active middle or passive deponent chrematizo khray-mat-id'-zo : to utter an oracle, i.e. divinely intimate; by implication, to constitute a firm for business, i.e. (generally) bear as a title
τε particle te teh : also, and, both, even, then, whether. Often used in composition, usually as the latter participle.
πρωτον adverb proton pro'-ton : firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).
εν preposition en en : in, at, (up-)on, by, etc.
αντιοχεια noun - dative singular feminine Antiocheia an-tee-okh'-i-ah : Antiochia, a place in Syria -- Antioch.
τους definite article - accusative plural masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
μαθητας noun - accusative plural masculine mathetes math-ay-tes' : a learner, i.e. pupil -- disciple.
χριστιανους noun - accusative plural masculine Christianos khris-tee-an-os' : a Christian, i.e. follower of Christ -- Christian.

Acts 11:27 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
at this	ταύταις (tautais)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
time	ἡμέραις (ēmerais)	2250: day	a prim. word
some prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
came down	κατήλθον (katēlthon)	2718: to come down	from kata and erchomai

from Jerusalem	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
to Antioch.	Ἀντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταυταις **demonstrative pronoun - dative plural feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταις **definite article - dative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

κατηλθον **verb - second aorist active indicative - third person**

katerchomai kat-er'-khom-ah-ee: to come (or go) down -- come (down), depart, descend, go down, land.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιεροσολυμων **noun - genitive plural neuter**

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

προφηται **noun - nominative plural masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αντιοχειαν **noun - accusative singular feminine**
Antiocheia an-tee-okh'-i-ah: Antiochia, a place in Syria -- Antioch.

Acts 11:28 .

.	Greek	Strong's	Origin
One	εἷς (eis)	1520: one	a primary number
of them named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Agabus	Ἀγαβος (agabos)	13: Agabus, a Christian prophet	of uncertain origin
stood	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and [began] to indicate	ἐσήμαινεν (esēmainen)	4591: to give a sign	from séma (a sign, mark)
by the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
that there would certainly	μέλλειν (mellein)	3195: to be about to	a prim. verb
be a great	μεγάλην (megalēn)	3173: great	a prim. word
famine	λιμὸν (limon)	3042: hunger, famine	a prim. word
all	ὅλην (olēn)	3650: whole, complete	a prim. word
over	ἐφ' (eph)	1909: on, upon	a prim. preposition
the world.	οἰκουμένην (oikoumenēn)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
And this	ἥτις	3748: whoever, anyone who	from hos, and tis

	(ētis)		
took place	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
in the [reign] of Claudius.	Κλαυδίου (klaudiou)	2804: Claudius, the name of an Emperor, also an army officer	of Latin origin

KJV Lexicon

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ονοματι **noun - dative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

αγαβος **noun - nominative singular masculine**

Agabos ag'-ab-os: Agabus, an Israelite -- Agabus.

εσημανεν **verb - aorist active indicative - third person singular**

semaino say-mah'-ee-no: to indicate -- signify.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English)

idiom) -- the, this, that, one, he, she, it, etc.

πνευματος noun - genitive singular neuter

pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

λιμον noun - accusative singular masculine

limos **lee-mos'**: a scarcity of food -- dearth, famine, hunger.

μεγαν adjective - accusative singular masculine

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

μελλειν verb - present active infinitive

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

εσεσθαι verb - future infinitive

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εφ preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ολην adjective - accusative singular feminine

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικουμενην noun - accusative singular feminine

oikoumene **oy-kou-men'-ay**: land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.

οστις relative pronoun - nominative singular masculine

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

κλαυδίου **noun - genitive singular masculine**

Klaudios **klow'-dee-os**: Claudius, the name of two Romans -- Claudius.

καισαρος **noun - genitive singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

Acts 11:29 .

.	Greek	Strong's	Origin
And in the proportion	καθώς (kathōs)	2531a: according as, just as	from kata and hós
that any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
had means,	εὐπορεῖτο (euporeito)	2141: to prosper	from a comp. of eu and the same as poreuomai
each	ἕκαστος (ekastos)	1538: each, every	a prim. word
of them determined	ὥρισαν (ōrisan)	3724: to mark off by boundaries, to determine	from the same as horion
to send	πέμψαι (pempesai)	3992: to send	a prim. word
[a contribution] for the relief	διακονίαν (diakonian)	1248: service, ministry	from diakonos
of the brethren	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
living	κατοικοῦσιν (katoikousin)	2730: to inhabit, to settle	from kata and oikeó
in Judea.		2453: Jewish, a Jew, Judea	from Ioudas

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των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ευπορειτο **verb - imperfect middle indicative - third person singular**

euporeo **yoo-por-eh'-o**: (intransitively) to be good for passing through, i.e. (figuratively) have pecuniary means -- ability.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ωρισαν **verb - aorist active indicative - third person**

horizo **hor-id'-zo**: to mark out or bound (horizon), i.e. (figuratively) to appoint, decree, specify -- declare, determine, limit, ordain.

εκάστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

διακονιαν **noun - accusative singular feminine**

diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

πεμψαι **verb - aorist active middle or passive deponent**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or

wield -- send, thrust in.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικοῦσιν **verb - present active participle - dative plural masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰουδαία **noun - dative singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

ἀδελφοῖς **noun - dative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

Acts 11:30 .

.	Greek	Strong's	Origin
And this	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they did,	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
sending	ἀποστείλαντες (aposteilantes)	649: to send, send away	from apo and stelló
it in charge	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of Barnabas	Βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and Saul	Σαύλου (saulou)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
to the elders.	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)

KJV Lexicon

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποιησαν **verb - aorist active indicative - third person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

αποστειλαντες **verb - aorist active participle - nominative plural masculine**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτερους **adjective - accusative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

χειρος **noun - genitive singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

βαρναβα **noun - genitive singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαουλου **noun - genitive singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

Acts 12:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
about	Κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
that time	καιρὸν (kairon)	2540: time, season	a prim. word
Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
laid	ἐπέβαλεν (epebalen)	1911: to throw over, to throw oneself	from epi and balló
hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on some	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
who	τὸν (ton)	3588: the	the def. art.
belonged	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
to the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
in order to mistreat	κακῶσαι (kakōsai)	2559: to ill-treat	from kakos
them.			

KJV Lexicon

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ΕΚΕΙΝΟΝ **demonstrative pronoun - accusative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

επιβαλεν **verb - second aorist active indicative - third person singular**

epiballo **ep-ee-bal'-lo**: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

ηρωδης **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

κακωσαι **verb - aorist active middle or passive deponent**

kakoo **kak-o'-o**: to injure; figuratively, to exasperate -- make evil affected, entreat evil, harm, hurt, vex.

τινας **indefinite pronoun - accusative plural masculine**

tis **tis**: some or any person or object

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιας **noun - genitive singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

Acts 12:2 .

.	Greek	Strong's	Origin
And he had James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
the brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
put to death	ἀνεῖλεν (aneilen)	337: to take up, take away, make an end	from ana and haireó
with a sword.	μαχαίρῃ (machairē)	3162: a short sword or dagger	perhaps from machomai

KJV Lexicon

ανειλεν **verb - second aorist active indicative - third person singular**

anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιακωβον noun - accusative singular masculine

lakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adephos ad-el-fos': a brother near or remote -- brother.

ιωαννου noun - genitive singular masculine

ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

μαχαιρα noun - dative singular feminine

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

Acts 12:3 .

.	Greek	Strong's	Origin
When he saw		3708: to see, perceive, attend to	a prim. verb
that it pleased	ἀρεστόν (areston)	701: pleasing, i.e. fit	from areskó
the Jews,	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
he proceeded	προσέθετο (prosetheto)	4369: to put to, add	from pros and tithémi
to arrest	συλλαβεῖν (sullabein)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction
Now	δὲ	1161: but, and, now, (a	a prim. word

	(de)	connective or adversative particle)	
it was during the days	ἡμέραι (ēmerai)	2250: day	a prim. word
of Unleavened Bread.	ἄζύμων (azumōn)	106: unleavened	from alpha (as a neg. prefix) and zumé

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδων **verb - second aorist active participle - nominative singular masculine**
eido **i'-do:** to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αρεστον adjective - nominative singular neuter

arestos ar-es-tos': agreeable; by implication, fit -- (things that) please(-ing), reason.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις adjective - dative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

προσθετο verb - second aorist middle indicative - third person singular

prostithemi pros-tith'-ay-mee: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

συλλαβειν verb - second aorist active middle or passive deponent

sullambano **sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ησαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αι definite article - nominative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραι noun - nominative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αζυμων adjective - genitive plural neuter

azumos ad'-zoo-mos: unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week -- unleavened (bread).

Acts 12:4 .

.	Greek	Strong's	Origin
When he had seized	πιάσας (píasas)	4084: to lay hold of, to take	a late form of piezó
him, he put	ἔθετο (etheto)	5087: to place, lay, set	from a prim. root the-
him in prison,	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó
delivering	παράδους (paradous)	3860: to hand over, to give or deliver over, to betray	from para and didómi

him to four	τέσσαρσιν (tessarsin)	5064: four	a prim. cardinal number
squads	τετραδίους (tetradiois)	5069: a group of four, a quaternion (a guard of four soldiers)	from tessares
of soldiers	στρατιωτῶν (stratiōtōn)	4757: a soldier	from stratia
to guard	φυλάσσειν (phulassein)	5442: to guard, watch	from a root phulak-
him, intending	βουλόμενος (boulomenos)	1014: to will	a prim. verb
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
to bring	ἀναγαγεῖν (anagagein)	321: to lead up, bring up	from ana and agó
him out before the people.	λαῶ (laō)	2992: the people	a prim. word

KJV Lexicon

οὗ **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιάσας **verb - aorist active participle - nominative singular masculine**

piazo pee-ad'-zo: to squeeze, i.e. seize (gently by the hand (press), or officially (arrest), or in hunting (capture) -- apprehend, catch, lay hand on, take.

ἔθετο **verb - second aorist middle indicative - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φυλακην noun - accusative singular feminine

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

παράδους verb - second aorist active participle - nominative singular masculine

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τεσσαρσιν adjective - dative plural neuter

tessares **tes'-sar-es**: four -- four.

τετραδιοις noun - dative plural neuter

tetradion **tet-rad'-ee-on**: a quaternion or squad (picket) of four Roman soldiers -- quaternion.

στρατιωτων noun - genitive plural masculine

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

φυλασσειν verb - present active infinitive

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally or figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

βουλομενος verb - present middle or passive deponent participle - nominative singular masculine

boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πάσχα aramaic transliterated word

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

αναγαγειν verb - second aorist active middle or passive deponent

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**

laos lah-os': a people -- people.

Acts 12:5 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was kept	ἐτηρεῖτο (etēreito)	5083: to watch over, to guard	from a prim. word téros (a guard)
in the prison,	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
but prayer	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai
for him was being made	γινομένη (ginomenē)	1096: to come into being, to happen, to become	from a prim. root gen-
fervently	ἐκτενῶς (ektenōs)	1619: intently, fervently	adverb from ektenés
by the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
to God.	θεὸν (theon)	2316: God, a god	of uncertain origin

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ετηρειτο **verb - imperfect passive indicative - third person singular**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακη **noun - dative singular feminine**

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

προσευχη **noun - nominative singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εκτενης **adjective - nominative singular feminine**

ektenes **ek-ten-ace'**: intent -- without ceasing, fervent.

γινομενη **verb - present middle or passive deponent participle - nominative singular feminine**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

υπο preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιας noun - genitive singular feminine

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υπερ preposition

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 12:6 .

.	Greek	Strong's	Origin
On the very	ἐκεῖνη (ekeinē)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
night	νυκτὶ	3571: night, by night	a prim. word

	(nukti)		
when	Ὅτε (ote)	3753: when	from hos, and te
Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
was about	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
to bring him forward,	προσαγαγεῖν (prosagein)	4254: to lead forth, to go before	from pro and agó
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was sleeping	κοιμώμενος (koimōmenos)	2837:	to put to sleep, fall asleep
between	μεταξὺ (metaxu)	3342: between, after	from meta and xun (see sun)
two	δύο (duo)	1417: two	a primary number
soldiers,	στρατιωτῶν (stratiōtōn)	4757: a soldier	from stratia
bound	δεδεμένος (dedemenos)	1210: to tie, bind	a prim. verb
with two	δυσὶν (dusin)	1417: two	a primary number
chains,	ἀλύσειν (alusesin)	254: a chain	of uncertain origin
and guards	φύλακες (phulakes)	5441: a guard, keeper	from phulassó
in front	πρὸ (pro)	4253: before	a prim. preposition
of the door	θύρας (thuras)	2374: a door	a prim. word
were watching over	ἐτήρουν	5083: to watch over, to guard	from a prim. word téros (a guard)

	(etēroun)		
the prison.	φυλακήν (phulakēn)	5438: a guarding, guard, watch	from phulassó

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εμελλεν **verb - imperfect active indicative - third person singular**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προαγειν **verb - present active infinitive**

proago pro-ag'-o: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηρωδης **noun - nominative singular masculine**

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτι **noun - dative singular feminine**

nux noox: night -- (mid-)night.

εκεινη **demonstrative pronoun - dative singular feminine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

κοιμωμενος **verb - present passive participle - nominative singular masculine**

koimao **koy-mah'-o**: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to deacease -- (be a-, fall a-, fall on) sleep, be dead.

μεταξυ **adverb**

metaxu **met-ax-oo'**: betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

στρατιωτων **noun - genitive plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

δεδεμενος **verb - perfect passive participle - nominative singular masculine**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

αλυσεσιν **noun - dative plural feminine**

halusis **hal'-oo-sis**: a fetter or manacle -- bonds, chain.

δυσιν **adjective - dative plural feminine**

duo **doo'-o**: two -- both, twain, two.

φυλακες **noun - nominative plural masculine**

phulax **foo'-lax**: a watcher or sentry -- keeper.;

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

προ **preposition**

pro **pro**: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρας **noun - genitive singular feminine**

thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

ετηρουν verb - imperfect active indicative - third person

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακην noun - accusative singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

Acts 12:7 .

.	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
suddenly appeared	ἐπέστη (epestē)	2186: to set upon, set up, to stand upon, be present	from epi and histēmi
and a light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
shone	ἔλαμψεν (elampsen)	2989: to shine	a prim. verb
in the cell;	οἰκήματι (oikēmati)	3612: a dwelling	from oikeó
and he struck	πατάξας (pataxas)	3960: to beat (of the heart), to strike	of uncertain origin
Peter's	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
side	πλευρὰν	4125: the side	a prim. word

	(pleuran)		
and woke	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
him up, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Get	ἀνάστα (anasta)	450: to raise up, to rise	from ana and histémi
up quickly."	τάχει (tachei)	5034: speed	from tachus
And his chains	ἀλύσεις (aluseis)	254: a chain	of uncertain origin
fell off	ἐξέπεσαν (exepesan)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó
his hands.	χειρῶν (cheirōn)	5495: the hand	a prim. word

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

αγγελος noun - nominative singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

κυρίου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἐπεστή verb - second aorist active indicative - third person singular

ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or

otherwise, usually literal)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φως noun - nominative singular neuter

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

ελαμψεν verb - aorist active indicative - third person singular

lampo lam'-po: to beam, i.e. radiate brilliancy -- give light, shine.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικηματι noun - dative singular neuter

oikema oy'-kay-mah: a tenement, i.e. (specially), a jail -- prison.

παταξας verb - aorist active participle - nominative singular masculine

patasso pat-as'-so: to knock (gently or with a weapon or fatally) -- smite, strike.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλευραν noun - accusative singular feminine

pleura plyoo-rah': a rib, i.e. (by extension) side -- side.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρου noun - genitive singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ηγειρεν verb - aorist active indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

λεγων **verb - present active participle - nominative singular masculine**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αναστα **verb - second aorist active middle - second person singular - accusative plural**
anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

εν **preposition**
en en: in, at, (up-)on, by, etc.

ταχει **noun - dative singular neuter**
tachos takh'-os: a brief space (of time) -- quickly, shortly, speedily.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεπεσον **verb - second aorist active indicative - third person**
ekpipto ek-pip'-to: to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αι **definite article - nominative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλυσεις **noun - nominative plural feminine**
halusis hal'-oo-sis: a fetter or manacle -- bonds, chain.

εκ **preposition**
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρων **noun - genitive plural feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

Acts 12:8 .

■			
.	Greek	Strong's	Origin

And the angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Gird	ζῶσαι (zōsai)	2224: to gird	a prim. verb
yourself and put	ὑπόδησαι (upodēsai)	5265: to bind under	from hupo and deó
on your sandals."	σανδάλια (sandalia)	4547: a sandal	dim. of sandalon (a wooden sole, sandal)
And he did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
so.	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
And he said		3004: to say	a prim. verb
to him, "Wrap	περιβαλοῦ (peribalou)	4016: to throw around, put on	from peri and balló
your cloak	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
around		4016: to throw around, put on	from peri and balló
you and follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
me."			

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ΕΙΠΤΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελος noun - nominative singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περιζωσαι verb - aorist middle imperative - second person singular

perizonnumi per-id-zone'-noo-mee: to gird all around, i.e. (middle voice or passive) to fasten on one's belt -- gird (about, self).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υποδησαι verb - aorist middle imperative - second person singular

hupodeo hoop-od-eh'-o: to bind under one's feet, i.e. put on shoes or sandals -- bind on, (be) shod.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σανδαλια noun - accusative plural neuter

sandalion san-dal'-ee-on: a slipper or sole-pad -- sandal.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εποιησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περιβαλου **verb - second aorist middle imperative - second person singular**

periballo per-ee-bal'-lo: to throw all around, i.e. invest (with a palisade or with clothing) -- array, cast about, clothe(-d me), put on.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱματιον **noun - accusative singular neuter**

himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακολουθει **verb - present active imperative - second person singular**

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

Acts 12:9 .

.	Greek	Strong's	Origin
And he went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai

out and continued to follow,	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
and he did not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that what was being done	γινόμενον (ginomenon)	1096: to come into being, to happen, to become	from a prim. root gen-
by the angel	ἄγγέλου (angelou)	32a: a messenger, angel	a prim. word
was real,	ἀληθές (alēthes)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
but thought	ἐδόκει (edokei)	1380: to have an opinion, to seem	from dokos (opinion)
he was seeing	βλέπειν (blepein)	991: to look (at)	a prim. verb
a vision.	ὄραμα (orama)	3705: that which is seen	from horaó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξελθων verb - second aorist active participle - nominative singular masculine

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ηκολουθει verb - imperfect active indicative - third person singular

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηδει verb - pluperfect active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αληθες adjective - nominative singular neuter

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γινομενον verb - present middle or passive deponent participle - nominative singular neuter

ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελου noun - genitive singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

εδοκει verb - imperfect active indicative - third person singular

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οραμα noun - accusative singular neuter

horama hor'-am-ah: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

βλεπειν **verb - present active infinitive**
blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

Acts 12:10 .

.	Greek	Strong's	Origin
When they had passed	διελθόντες (dielthontes)	1330: to go through, go about, to spread	from dia and erchomai
the first	πρώτην (prōtēn)	4413: first, chief	contr. superl. of pro
and second	δευτέραν (deuteran)	1208: second	cptv. adjective, perhaps from duo
guard,	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó
they came	ἦλθαν (ēlthan)	2064: to come, go	a prim. verb
to the iron	σιδηρᾶν (sidēran)	4603: iron	a prim. word
gate	πύλην (pulēn)	4439: a gate	a prim. word
that leads	φέρεισαν (pherousan)	5342: to bear, carry, bring forth	a prim. word
into the city,	πόλιν (polin)	4172: a city	a prim. word
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
opened	ἡνοίγη (ēnoigē)	455: to open	from ana and oigó (to open)
for them by itself;	αὐτομάτη (automatē)	844: acting of one's own will, of its own accord	from autos and perhaps a suff. mat-
and they went	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out and went along	προῆλθον	4281: to go forward, go on	from pro and erchomai

	(proēlthon)		
one	μίαν (mian)	1520: one	a primary number
street,	ῥύμην (rumēn)	4505: the rush (of a moving body), hence a (crowded) street	probably akin to rheuma (that which flows, current); from rheó
and immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
the angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
departed	ἰπέστη (apestē)	868: to lead away, to depart from	from apo and histēmi
from him.			

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διελθόντες **verb - second aorist active participle - nominative plural masculine**

dierchomai **dee-er'-khom-ahēe**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πρωτην **adjective - accusative singular feminine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

φυλακην **noun - accusative singular feminine**

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δευτεραν adjective - accusative singular feminine

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

ηλθον verb - second aorist active indicative - third person

erchomai er'-khom-ahē: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυλην noun - accusative singular feminine

pule poo'-lay: a gate, i.e. the leaf or wing of a folding entrance -- gate.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιδηραν adjective - accusative singular feminine

sidereos sid-ay'-reh-os: made of iron -- (of) iron.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φερουσαν verb - present active participle - accusative singular feminine

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

ητις relative pronoun - nominative singular feminine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

αυτοματη **adjective - nominative singular feminine**

automatos **ow-tom'-at-os**: self-moved (automatic), i.e. spontaneous -- of own accord, of self.

ανοιχθη **verb - aorist passive indicative - third person singular**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξελθοντες **verb - second aorist active participle - nominative plural masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

προηλθον **verb - second aorist active indicative - third person**

proerchomai **pro-er'-khom-ahee**: to go onward, precede (in place or time) -- go before (farther, forward), outgo, pass on.

ρυμην **noun - accusative singular feminine**

rhume **hroo'-may**: an alley or avenue (as crowded) -- lane, street.

μιν **adjective - accusative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

απεστη **verb - second aorist active indicative - third person singular**

aphistemi **af-is'-tay-mee**: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελος **noun - nominative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 12:11 .

.	Greek	Strong's	Origin
When Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
came	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
to himself,	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
he said,		3004: to say	a prim. verb
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I know		3609a: to have seen or perceived, hence to know	perf. of eidon
for sure	ἀληθῶς (alēthōs)	230: truly	adverb from alēthēs
that the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has sent forth	ἐξαπέστειλεν (exapesteilen)	1821: to send forth or away	from ek and apostellō
His angel	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
and rescued	ἐξείλατο (exeilato)	1807: to take out, to deliver	from ek and haireō
me from the hand	χειρὸς (cheiros)	5495: the hand	a prim. word

of Herod	Ἡρώδου (ērōdou)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hērós (hero) and a patronymic suff.
and from all	πάσης (pasēs)	3956: all, every	a prim. word
that the Jewish	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
people	λαοῦ (laou)	2992: the people	a prim. word
were expecting."	προσδοκίας (prosdokias)	4329: expectation	from prosdokaó

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πέτρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

γενομενος verb - second aorist middle deponent participle - nominative singular masculine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εν preposition

en en: in, at, (up-)on, by, etc.

εαυτω reflexive pronoun - third person dative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οἶδα **verb - perfect active indicative - first person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ἀληθως **adverb**

alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐξαπεστειλεν **verb - aorist active indicative - third person singular**

exapostello ex-ap-os-tel'-lo: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

κύριος **noun - nominative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄγγελον **noun - accusative singular masculine**

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξεῖλετο **verb - second aorist middle indicative - third person singular**

exaireo ex-ahee-reh'-o: actively, to tear out; middle voice, to select; figuratively, to release -- deliver, pluck out, rescue.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

χειρος **noun - genitive singular feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ηρωδου **noun - genitive singular masculine**
Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασης **adjective - genitive singular feminine**
pas pas: apparently a primary word; all, any, every, the whole

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσδοκίας **noun - genitive singular feminine**
prosdokia pros-dok-ee'-ah: apprehension (of evil); by implication, infliction anticipated -- expectation, looking after.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου **noun - genitive singular masculine**
laos lah-os': a people -- people.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**
loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 12:12 .

.	Greek	Strong's	Origin
And when he realized	συνιδών (sunidōn)	4894: to see together, hence to comprehend	from sun and eidon
[this], he went	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos

of Mary,	Μαρίας (marias)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
the mother	μητρὸς (mētros)	3384: mother	a prim. word
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
who was also called	ἐπικαλουμένου (epikaloumenou)	1941: to call upon	from epi and kaleó
Mark,	Μάρκου (markou)	3138: Mark, a Christian	of Latin origin
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
many	ἱκανοὶ (ikanoi)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
were gathered together	συνηθροισμένοι (sunēthroismenoi)	4867: to gather together	from sun and athroizó
and were praying.	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai

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συνιδῶν **verb - second aorist active participle - nominative singular masculine**
suneido soon-i'-do: to consider, know, be privy, be ware of.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ἔρχεσθαι **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahēe: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of

distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιαν noun - accusative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

μαριας noun - genitive singular feminine

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητρος noun - genitive singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

ιωαννου noun - genitive singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικαλουμενου verb - present passive participle - genitive singular masculine

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

μαρκου noun - genitive singular masculine

Markos mar'-kos: Marcus, a Christian -- Marcus, Mark.

ου adverb

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

ησαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ικανοι adjective - nominative plural masculine

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

συνηθροισμενοι verb - perfect passive participle - nominative plural masculine

sunathroizo soon-ath-royd'-zo: to convene -- call (gather) together.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευχομενοι verb - present middle or passive deponent participle - nominative plural masculine
proseuchomai pros-yoo'-khom-ahēe: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

Acts 12:13 .

.	Greek	Strong's	Origin
When he knocked	κρούσαντος (krousantos)	2925: to strike	a prim. verb
at the door	θύραν (thuran)	2374: a door	a prim. word
of the gate,	πυλῶνος (pulōnos)	4440: a porch, gateway	from pulé
a servant-girl	παιδίσκη (paidiskē)	3814: a young girl, maidservant	dim. of pais
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Rhoda	Ῥόδη (rodē)	4498: Rhoda, a servant girl	from rhodon (a rose)
came	προσῆλθεν (prosēlthen)	4334: to approach, to draw near	from pros and erchomai
to answer.	ὑπακοῦσαι (upakousai)	5219: to listen, attend to	from hupo and akouó

KJV Lexicon

κρουσαντος verb - aorist active participle - genitive singular masculine
krouo kroo'-o: to rap -- knock.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρου **noun - genitive singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυραν **noun - accusative singular feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυλωνος **noun - genitive singular masculine**

pulon **poo-lone'**: a gate-way, door-way of a building or city; by implication, a portal or vestibule -- gate, porch.

προσηλθεν **verb - second aorist active indicative - third person singular**

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

παιδισκη **noun - nominative singular feminine**

paidiske **pahee-dis'-kay**: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

υπακουσαι **verb - aorist active middle or passive deponent**

hupakouo **hoop-ak-oo'-o**: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ροδη **noun - nominative singular feminine**

Rhode **hrod'-ay**: Rode, a servant girl -- Rhoda.

Acts 12:14 .

.	Greek	Strong's	Origin
When she recognized	ἐπιγνοῦσα	1921: to know exactly, to	from epi and ginóskó

	(epignousa)	recognize	
Peter's	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
voice,	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
because	ἀπό (apo)	575: from, away from	a preposition and a prim. particle
of her joy	χαρᾶς (charas)	5479: joy, delight	from chairó
she did not open	ἤνοιξεν (ēnoixen)	455: to open	from ana and oigó (to open)
the gate,	πυλῶνα (pulōna)	4440: a porch, gateway	from pulé
but ran	εἰσδραμοῦσα (eisdramousa)	1532: to run in	from eis and trechó
in and announced	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
that Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was standing	ἐστάναι (estanai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in front	πρὸ (pro)	4253: before	a prim. preposition
of the gate.	πυλῶνος (pulōnos)	4440: a porch, gateway	from pulé

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιγινουσα verb - second aorist active participle - nominative singular feminine
epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνην noun - accusative singular feminine
phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρου noun - genitive singular masculine
Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

απο preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρας noun - genitive singular feminine
chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ανοιξεν verb - aorist active indicative - third person singular
anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυλωνα noun - accusative singular masculine
pulon poo-lone': a gate-way, door-way of a building or city; by implication, a portal or vestibule -- gate, porch.

εισδραμουσα **verb - second aorist active participle - nominative singular feminine**
eistrecho **ice-trekh'-o**: to hasten inward -- run in.

δε conjunction
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απηγγειλεν **verb - aorist active indicative - third person singular**
apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

εσταναι **verb - perfect active middle or passive deponent**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρον **noun - accusative singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

προ preposition
pro **pro**: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυλωνος **noun - genitive singular masculine**
pulon **poo-lone'**: a gate-way, door-way of a building or city; by implication, a portal or vestibule -- gate, porch.

Acts 12:15 .

.	Greek	Strong's	Origin
They said	εἶπαν (eipan)	3004: to say	a prim. verb
to her, "You are out of your mind!"	μαίνη (mainē)	3105: to rage, be mad	from the root man-
But she kept insisting	δι᾽σχυρίζετο (diischurizeto)	1340: to lean upon, affirm confidently	from dia and ischurizomai (to rely on something, feel confident); from ischuros
that it was so.	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

They kept saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"It is his angel."	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word

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οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μαινη verb - present middle or passive deponent indicative - second person singular

mainomai mah'-ee-nom-ahee: through the idea of insensate craving); to rave as a maniac -- be beside self (mad).

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διισχυριζετο verb - imperfect middle or passive deponent indicative - third person singular

diischurizomai dee-is-khoo-rid'-zom-ahee: to stout it through, i.e. asservate -- confidently (constantly) affirm.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ΕΧΕΙΝ verb - present active infinitive

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελος noun - nominative singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Acts 12:16 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
continued	ἐπέμενεν (epemenen)	1961: to stay on	from epi and ménō
knocking;	κρούων (krouōn)	2925: to strike	a prim. verb
and when they had opened	ἀνοίξαντες (anoixantes)	455: to open	from ana and oigó (to open)

[the door], they saw	εἶδαν (eidan)	3708: to see, perceive, attend to	a prim. verb
him and were amazed.	ἐξέστησαν (exestēsan)	1839: to displace, to stand aside from	from ek and histēmi

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

επιμενεν **verb - imperfect active indicative - third person singular**

epimeno **ep-ee-men'-o:** to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

κρουων **verb - present active participle - nominative singular masculine**

krouo **kroo'-o:** to rap -- knock.

ανοιξαντες **verb - aorist active participle - nominative plural masculine**

anoigo **an-oy'-go:** to open up (literally or figuratively, in various applications) -- open.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειδον **verb - second aorist active indicative - third person**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξεστησαν verb - second aorist active indicative - third person

existemi ex-is'-tay-mee: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

Acts 12:17 .

.	Greek	Strong's	Origin
But motioning	κατασεΐσας (kataseisas)	2678: to shake	from kata and seió
to them with his hand	χειρὶ (cheiri)	5495: the hand	a prim. word
to be silent,	σιγᾶν (sigan)	4601: to keep silent, to keep secret	from sigé
he described	διηγήσατο (diēgēsato)	1334: to relate fully	from dia and hégeomai
to them how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
had led	ἐξήγαγεν (exēgagen)	1806: to lead out	from ek and agó
him out of the prison.	φυλακῆς (phulakēs)	5438: a guarding, guard, watch	from phulassó
And he said,		3004: to say	a prim. verb
"Report	ἀπαγγείλατε (apangeilate)	518: to report, announce	from apo and agelló
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to James	Ἰακώβω (iakōbō)	2385: James, the name of several Isr.	from the same as Iakób
and the brethren."	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Then	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
he left	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
and went	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
to another	ἕτερον (eteron)	2087: other	of uncertain origin
place.	τόπον (topon)	5117: a place	a prim. word

KJV Lexicon

κατασεισας **verb - aorist active participle - nominative singular masculine**

kataseio **kat-as-i'-o**: to sway downward, i.e. make a signal -- beckon.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρι **noun - dative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

σιγαν **verb - present active infinitive**

sigao **see-gah'-o**: to keep silent (transitively or intransitively) -- keep close (secret, silence), hold peace.

διηγησατο **verb - aorist middle deponent indicative - third person singular**

diegeomai **dee-ayg-eh'-om-ahee**: to relate fully -- declare, shew, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

πως **adverb**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξηγαγεν **verb - second aorist active indicative - third person singular**
exago ex-ag'-o: to lead forth -- bring forth (out), fetch (lead) out.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακης **noun - genitive singular feminine**

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απαγγειλατε **verb - aorist active middle - second person**

apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

ιακωβω **noun - dative singular masculine**

lakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοις noun - dative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξελθων verb - second aorist active participle - nominative singular masculine

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

επορευθη verb - aorist passive deponent indicative - third person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ετερον adjective - accusative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

Acts 12:18 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when day	ἡμέρας (ēmeras)	2250: day	a prim. word

came,	Γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
there was no	οὐκ (ouk)	3756: not, no	a prim. word
small	ὀλίγος (oligos)	3641: few, little, small	a prim. word
disturbance	τάραχος (tarachos)	5017: disturbance, trouble	a later form of taraché (disorder)
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the soldiers	στρατιώταις (stratiōtais)	4757: a soldier	from stratia
[as to] what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
could have become	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
of Peter.	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

KJV Lexicon

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**
ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ταραχος **noun - nominative singular masculine**

tarachos **tar'-akh-os**: a disturbance, i.e. (popular) tumult -- stir.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ολιγος **adjective - nominative singular masculine**

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατιωταις **noun - dative plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

τι **interrogative pronoun - nominative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αρα **particle - interrogative**

ara **ar'-ah**: denoting an interrogation to which a negative answer is presumed -- therefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 12:19 .

.	Greek	Strong's	Origin
When Herod	Ἡρώδης	2264: perhaps "son of a hero,"	perhaps from hérós (hero) and a

	(ērōdēs)	Herod, the name of several kings of the Jews	patronymic suff.
had searched	ἐπιζητήσας (epizētēsas)	1934: to inquire for	from epi and zétéo
for him and had not found	εὕρών (eurōn)	2147: to find	a prim. verb
him, he examined	ἀνακρίνας (anakrinas)	350: to examine, investigate	from ana and krinó
the guards	φύλακας (phulakas)	5441: a guard, keeper	from phulassó
and ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
that they be led away	ἀπαχθῆναι (apachthēnai)	520: to lead away	from apo and agó
[to execution]. Then	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he went down	κατελθὼν (katelthōn)	2718: to come down	from kata and erchomai
from Judea		2453: Jewish, a Jew, Judea	from Ioudas
to Caesarea	Καيسάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
and was spending time	διέτριβεν (dietriben)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
there.			

KJV Lexicon

ηρωδης noun - nominative singular masculine

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιζητησας verb - aorist active participle - nominative singular masculine

epizeteo **ep-eeed-zay-teh'-o**: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ευρων verb - second aorist active participle - nominative singular masculine

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ανακρινας verb - aorist active participle - nominative singular masculine

anakrino **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακας noun - accusative plural masculine

phulax **foo'-lax**: a watcher or sentry -- keeper.;

εκελευσεν verb - aorist active indicative - third person singular

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

απαχθηναι verb - aorist passive middle or passive deponent

apago **ap-ag'-o**: to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατελθων verb - second aorist active participle - nominative singular masculine

katerchomai **kat-er'-khom-ah-ee**: to come (or go) down -- come (down), depart, descend, go down, land.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας noun - genitive singular feminine

Ioudaia ee-oo-dah'-yah: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καισαρειαν noun - accusative singular feminine

Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

διετριβεν verb - imperfect active indicative - third person singular

diatribo dee-at-ree'-bo: to wear through (time), i.e. remain -- abide, be, continue, tarry.

Acts 12:20 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he was very angry	θυμομαχῶν (thumomachōn)	2371: to fight desperately	from thumos and machomai
with the people of Tyre	Τυρίοις (turiois)	5183: a Tyrian, an inhab. of Tyre	from Turos
and Sidon;	Σιδωνίοις (sidōniois)	4606: of Sidon	adjective from Sidōn
and with one accord	ὁμοθυμαδὸν (omothumadon)	3661: with one mind	from the same as homou and thumos
they came	παρήσαν (parēsan)	3918b: to be present, to have come	from para and eimi

to him, and having won over	πεισάντες (peisantes)	3982: to persuade, to have confidence	a prim. verb
Blastus	Βλάστον (blaston)	986: Blastus, the chamberlain of Herod Agrippa I	perhaps from the same as blastanó
the king's	βασιλέως (basileōs)	935: a king	of uncertain origin
chamberlain,	ἐπὶ (epi)	1909: on, upon	a prim. preposition
they were asking	ἠτοῦντο (ētounto)	154: to ask, request	a prim. verb
for peace,	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
their country	χώραν (chōran)	5561: a space, place, land	a prim. word
was fed	τρέφεισθαι (trephesthai)	5142: to make to grow, to nourish, feed	a prim. verb
by the king's	βασιλικῆς (basilikēs)	937: royal	from basileus
country.			

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηρωδης **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

θυμομαχων **verb - present active participle - nominative singular masculine**

thumomacheo **thoo-mom-akh-eh'-o**: to be in a furious fight, i.e. (figuratively) to be exasperated -- be highly displeased.

τυριοις **noun - dative plural masculine**

Turios **too'-ree-os**: a Tyrian, i.e. inhabitant of Tyrus -- of Tyre.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιδωνιοις **adjective - dative plural feminine**

Sidonios **sid-o'-nee-os**: a Sidonian, i.e. inhabitant of Sidon -- of Sidon.

ομοθυμαδον **adverb**

homothumadon **hom-oth-oo-mad-on'**: unanimously -- with one accord (mind).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρησαν **verb - imperfect indicative - third person**

pareimi **par'-i-mee**: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πεισαντες **verb - aorist active participle - nominative plural masculine**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

βλαστον **noun - accusative singular masculine**

Blastos **blas'-tos**: Blastus, an officer of Herod Agrippa -- Blastus.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπὶ preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοῦ definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοιτωνος noun - genitive singular masculine

koiton **koy-tone'**: a bedroom -- chamberlain.

τοῦ definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεως noun - genitive singular masculine

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ἡτοῦντο verb - imperfect middle indicative - third person

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

εἰρήνην noun - accusative singular feminine

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

διὰ preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρέφεσθαι verb - present passive middle or passive deponent

trefho **tref'-o**: to stiffen, i.e. fatten (by implication, to cherish (with food, etc.), pamper, rear) -- bring up, feed, nourish.

αὐτῶν personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τὴν definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωρὰν noun - accusative singular feminine

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλικης **adjective - genitive singular feminine**

basilikos **bas-il-ee-kos'**: regal (in relation), i.e. (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), or (figuratively) preeminent -- king's, nobleman, royal.

Acts 12:21 .

.	Greek	Strong's	Origin
On an appointed	τακτῇ (taktē)	5002: ordered, stated	from tassó
day	ἡμέρα (ēmera)	2250: day	a prim. word
Herod,	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
having put	ἐνδυσάμενος (endusamenos)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on his royal	βασιλικὴν (basilikēn)	937: royal	from basileus
apparel,	ἐσθῆτα (esthēta)	2066: clothing	from hennumi (to clothe)
took his seat	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
on the rostrum	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis
and [began] delivering an address	ἐδημηγόρει (edēmēgorei)	1215: to deliver a public address	from démégoros (popular orator); from démos and agoreuó (to speak in the assembly, harangue)

to them.

KJV Lexicon

τακτη **adjective - dative singular feminine**

taktos **tak-tos'**: arranged, i.e. appointed or stated -- set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηρωδης **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

ενδυσσμενος **verb - aorist middle passive - nominative singular masculine**

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

εσθητα **noun - accusative singular feminine**

esthes **es-thace'**: dress -- apparel, clothing, raiment, robe.

βασιλικην **adjective - accusative singular feminine**

basilikos **bas-il-ee-kos'**: regal (in relation), i.e. (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), or (figuratively) preeminent -- king's, nobleman, royal.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθισας **verb - aorist active participle - nominative singular masculine**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βηματος **noun - genitive singular neuter**

bema bay'-ma: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

εδημηγορει **verb - imperfect active indicative - third person singular**

demexoreo day-may-gor-eh'-o: to be a people-gatherer, i.e. to address a public assembly -- make an oration.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 12:22 .

.	Greek	Strong's	Origin
The people	δῆμος (dēmos)	1218: a district or country, the common people, esp. the people assembled	of uncertain origin
kept crying	ἐπεφώνει (epephōnei)	2019: to call out	from epi and phōnéō
out, "The voice	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
of a god	Θεοῦ (theou)	2316: God, a god	of uncertain origin
and not of a man!"	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δημος **noun - nominative singular masculine**

demos **day'-mos**: the public (as bound together socially) -- people.

επεφωνει **verb - imperfect active indicative - third person singular**

epiphoneo **ep-ee-fo-neh'-o**: to call at something, i.e. exclaim -- cry (against), give a shout.

φωνη **noun - nominative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Acts 12:23 .

.	Greek	Strong's	Origin
And immediately	παραχρη̃μα (parachrēma)	3916: instantly	from para and chrēma
an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the Lord	κυρίου (kurion)	2962: lord, master	from kuros (authority)
struck	ἐπάταξεν	3960: to beat (of the heart),	of uncertain origin

	(epataxen)	to strike	
him because	ἀνθ' (anth)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix
he did not give	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
God	θεῶ (theō)	2316: God, a god	of uncertain origin
the glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and he was eaten by worms	σκοληκόβρωτος (skōlēkobrōtos)	4662: eaten by worms	from skólēx and bibróskó
and died.	ἐξέψυχεν (exepsuxen)	1634: to expire, breathe one's last	from ek and psuchó

KJV Lexicon

παράχρημα **adverb**

parachrema **par-akh-ray'-mah**: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επάταξεν **verb - aorist active indicative - third person singular**

patasso **pat-as'-so**: to knock (gently or with a weapon or fatally) -- smite, strike.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγγελος **noun - nominative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ανθ preposition

anti an-tee': opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

ων relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εδωκεν verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δοξαν noun - accusative singular feminine

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενομενος verb - second aorist middle deponent participle - nominative singular masculine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

σκοληκοβρωτος adjective - nominative singular masculine

skolekobrotos sko-lay-kob'-ro-tos: worm-eaten, i.e. diseased with maggots -- eaten of worms.

εξεψυξεν verb - aorist active indicative - third person singular

ekpsucho ek-psoo'-kho: to expire -- give (yield) up the ghost.

Acts 12:24 .

.	Greek	Strong's	Origin
But the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord		2962: lord, master	from kuros (authority)
continued to grow	ἡύξανεν (ēuxanen)	837: to make to grow, to grow	a prol. form of a prim. verb
and to be multiplied.	ἐπληθύνετο (eplēthuneto)	4129: to increase, to be increased	from plēthos

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ηυξανεν verb - imperfect active indicative - third person singular

auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) --

grow (up), (give the) increase.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επληθυνετο verb - imperfect passive indicative - third person singular

plethuno play-thoo'-no: to increase (transitively or intransitively) -- abound, multiply.

Acts 12:25 .

.	Greek	Strong's	Origin
And Barnabas	Βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and Saul	Σαῦλος (saulos)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
returned	ὑπέστρεψαν (upestrepsan)	5290: to turn back, return	from hupo and strephó
from Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
when they had fulfilled	πληρώσαντες (plērōsantes)	4137: to make full, to complete	from plérés
their mission,	διακονίαν (diakonian)	1248: service, ministry	from diakonos
taking along	συνπαράλαβόντες (sumparalabontes)	4838: to take along with	from sun and paralambanó
with [them] John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
who was also called	ἐπικληθέντα (epiklēthenta)	1941: to call upon	from epi and kaleó
Mark.	Μάρκον (markon)	3138: Mark, a Christian	of Latin origin

KJV Lexicon

βαρναβας **noun - nominative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαυλος **noun - nominative singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

υπεστρεψαν **verb - aorist active indicative - third person**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

πληρωσαντες **verb - aorist active participle - nominative plural masculine**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονιαν **noun - accusative singular feminine**

diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

συμπαραλαβοντες **verb - second aorist active participle - nominative plural masculine**

sumparalambano **soom-par-al-am-ban'-o**: to take along in company -- take with.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην **noun - accusative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπικληθέντα verb - aorist passive participle - accusative singular masculine

epikaleomai **ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

μαρκον noun - accusative singular masculine

Markos **mar'-kos**: Marcus, a Christian -- Marcus, Mark.

Acts 13:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there were at Antioch,	Ἀντιοχείᾳ (antiocheia)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
in the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
that was [there], prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and teachers:	διδάσκαλοι (didaskaloi)	1320: an instructor	from didaskó
Barnabas,	Βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and Simeon	Συμεὼν (sumeōn)	4826: Symeon, Simeon, the name of several Isr., also a tribe of Isr.	of Semitic origin, cf. Shimon
who was called	καλούμενος (kaloumenos)	2564: to call	a prim. word
Niger,	Νίγερ (niger)	3526: Niger, a Christian	of Latin origin (dark in color)
and Lucius	Λούκιος (loukios)	3066: Lucius, the name of two Christian	of Latin origin

of Cyrene,	Κυρηναῖος (kurēnaios)	2956: of Cyrene	from Kuréné
and Manaen	Μαναήν (manaēn)	3127: Manaen, a Christian	of uncertain origin
who had been brought	σύντροφος (suntrophos)	4939: one brought up with, i.e. a foster brother or an intimate friend	from sun and trephó
up with Herod	Ἡρώδου (ērōdou)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
the tetrarch,		5068a: a tetrarch (the governor of a fourth part of a region)	from tessares and archó
and Saul.	Σαῦλος (saulos)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul

KJV Lexicon

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αντιοχεια **noun - dative singular feminine**

Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English)

idiom) -- the, this, that, one, he, she, it, etc.

ουσαν **verb - present participle - accusative singular feminine**
on oan: being -- be, come, have.

εκκλησιαν **noun - accusative singular feminine**
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

προφηται **noun - nominative plural masculine**
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδασκαλοι **noun - nominative plural masculine**
didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

βαρναβας **noun - nominative singular masculine**
Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συμεων **proper noun**
Sumeon **soom-eh-one'**: Symeon (i.e. Shimon), the name of five Israelites -- Simeon, Simon.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενος **verb - present passive participle - nominative singular masculine**
kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

νιγερ **proper noun**
Niger **neeg'-er**: black; Niger, a Christian -- Niger.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λουκιος noun - nominative singular masculine

Loukios **loo'-kee-os**: illuminative; Lucius, a Christian -- Lucius.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυρηναιος noun - nominative singular masculine

Kurenaios **koo-ray-nah'-yos**: i.e. Cyrenaeen, i.e. inhabitant of Cyrene -- of Cyrene, Cyrenian.

μαναν proper noun

Manaen **man-ah-ane'**: Manaen, a Christian -- Manaen.

τε particle

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ηρωδου noun - genitive singular masculine

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τετραρχου noun - genitive singular masculine

tetrarches **tet-rar'-khace**: the ruler of a fourth part of a country (tetrarch) -- tetrarch.

συντροφος adjective - nominative singular masculine

suntrophos **soon'-trof-os**: a fellow-nursling, i.e. comrade -- brought up with.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαυλος noun - nominative singular masculine

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

Acts 13:2 .

■			
.	Greek	Strong's	Origin

While they were ministering	Λειτουργούντων (leitourgountōn)	3008: to serve the state, i.e. by anal. to perform religious service	from leitourgos
to the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
and fasting,	νηστευόντων (nēsteuontōn)	3522: to fast	from nēstis
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
said,		3004: to say	a prim. verb
"Set apart	ἀφορίσατε (aphorísate)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
for Me Barnabas	Βαρναβᾶν (barnaban)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and Saul	Σαῦλον (saulon)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
for the work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
to which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have called	προσκέκλημαι (proskēklēmai)	4341: to call to	from pros and kaleó
them."			

KJV Lexicon

ΛΕΙΤΟΥΡΓΟΥΝΤΩΝ **verb - present active participle - genitive plural masculine**

leitourgeo **li-toorg-eh'-o**: to be a public servant, i.e. (by analogy) to perform religious or charitable functions (worship, obey, relieve) -- minister.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΑΥΤΩΝ **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΤΩ **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΥΡΙΩ **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΝΗΣΤΕΥΟΝΤΩΝ **verb - present active participle - genitive plural masculine**

nesteuo **nace-tyoo'-o**: to abstain from food (religiously) -- fast.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΟ **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΝΕΥΜΑ **noun - nominative singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ΤΟ **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΓΙΟΝ **adjective - nominative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ΑΦΟΡΙΣΑΤΕ **verb - aorist active middle - second person**

aphorizo **af-or-id'-zo**: to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc. - divide, separate, sever.

δη particle

de day: a particle of emphasis or explicitness; now, then, etc. -- also, and, doubtless, now, therefore.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαρναβαν noun - accusative singular masculine

Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαυλον noun - accusative singular masculine

Saulos sow'-los: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργον noun - accusative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προσκεκλημαι verb - perfect middle or passive deponent indicative - first person singular
proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Acts 13:3 .

.	Greek	Strong's	Origin
Then,	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
when they had fasted	νηστεύσαντες (nēsteusantes)	3522: to fast	from nēstis
and prayed	προσευξάμενοι (proseuxamenoi)	4336: to pray	from pros and euchomai
and laid	ἐπιθέντες (epithentes)	2007: to lay upon, to place upon	from epi and tithémi
their hands	χειρᾶς (cheiras)	5495: the hand	a prim. word
on them, they sent them away.	ἀπέλυσαν (apelusan)	630: to set free, release	from apo and luó

KJV Lexicon

ΤΟΤΕ **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

νηστεύσαντες **verb - aorist active participle - nominative plural masculine**

nesteuo **nace-tyoo'-o**: to abstain from food (religiously) -- fast.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευξάμενοι **verb - aorist middle deponent participle - nominative plural masculine**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΠΙΘΕΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**
epitithemi **ep-ee-tith'-ay-mee:** to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

τας **definite article - accusative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτοις **personal pronoun - dative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απελυσαν **verb - aorist active indicative - third person**
apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

Acts 13:4 .

.	Greek	Strong's	Origin
So,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
being sent	ἐκπεμψέντες (ekpempthentes)	1599: to send forth	from ek and pempó
out by the Holy	ἀγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatós)	4151: wind, spirit	from pneó
they went down	κατήλθον (katēlthon)	2718: to come down	from kata and erchomai
to Seleucia	Σελεύκειαν (seleukeian)	4581: Seleucia, a city of Syria	from Seleukos (Seleucus, a Syrian king)
and from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
they sailed	ἀπέπλευσαν (apepleusan)	636: to sail away	from apo and pleó

to Cyprus.

Κύπρον
(kupron)

2954: Cyprus, an island at the east end of the Mediterranean Sea of uncertain origin

KJV Lexicon

ΟΥΤΟΙ **demonstrative pronoun - nominative plural masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΜΕΝ **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ΟΥΝ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΕΚΠΕΜΦΘΕΝΤΕΣ **verb - aorist passive participle - nominative plural masculine**

ekpempo ek-pem'-po: to despatch -- send away (forth).

ΥΠΟ **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ΤΟΥ **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΝΕΥΜΑΤΟΣ **noun - genitive singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ΤΟΥ **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΓΙΟΥ **adjective - genitive singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ΚΑΤΗΛΘΟΝ **verb - second aorist active indicative - third person**

katerchomai **kat-er'-khom-ahee**: to come (or go) down -- come (down), depart, descend, go down, land.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σελευκειαν **noun - accusative singular feminine**

Seleukeia **sel-yook'-i-ah**: Seleuceia, a place in Syria -- Seleucia.

εκειθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απεπλευσαν **verb - aorist active indicative - third person**

apopleo **ap-op-leh'-o**: to set sail -- sail away.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυπρον **noun - accusative singular feminine**

Kypros **koo'-pros**: Cyprus, an island in the Mediterranean -- Cyprus.

Acts 13:5 .

.	Greek	Strong's	Origin
When they reached	γενόμενοι (genomenoi)	1096: to come into being, to happen, to become	from a prim. root gen-
Salamis,	Σαλαμῖνι (salamini)	4529: Salamis, the chief city of Cyprus	perhaps akin to salos
they [began] to proclaim	κατήγγελλον (katēngellon)	2605: to proclaim	from kata and aggelló

the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in the synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
of the Jews;	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
and they also	καὶ (kai)	2532: and, even, also	a prim. conjunction
had	εἶχον (eichon)	2192: to have, hold	a prim. verb
John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
as their helper.	ὑπηρέτην (upēretēn)	5257: an underling, servant	from hupo and eretés (a rower)

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενόμενοι **verb - second aorist middle deponent participle - nominative plural masculine**
ginomai **ghin'-om-ahce:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

σαλαμινί **noun - dative singular feminine**

Salamis sal-am-ece': Salamis, a place in Cyprus -- Salamis.

κατηγγελλον **verb - imperfect active indicative - third person**

kataggello **kat-ang-gel'-lo**: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν preposition

en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαις noun - dative plural feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ειχον verb - imperfect active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην noun - accusative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

υπηρετην noun - accusative singular masculine

huperetes hoop-ay-ret'-ace: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

Acts 13:6 .

.	Greek	Strong's	Origin
When they had gone through	Διελθόντες (dielthontes)	1330: to go through, go about, to spread	from dia and erchomai
the whole	ὅλην (olēn)	3650: whole, complete	a prim. word
island	νῆσον (nēson)	3520: an island	of uncertain origin
as far	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
as Paphos,	Πάφου (paphou)	3974: Paphos, a city in Cyprus	of uncertain origin
they found	εὑρον (euron)	2147: to find	a prim. verb
a magician,	μάγον (magon)	3097: a Magian, i.e. an (Oriental) astrologer, by impl. a magician	of Pers. origin, cf. Rab-mag
a Jewish	Ἰουδαῖον (ioudaion)	2453: Jewish, a Jew, Judea	from Ioudas
FALSE prophet	ψευδοπροφήτην (pseudoprophētēn)	5578: a false prophet	from pseudés and prophétés
whose	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

was Bar-Jesus,

Βαριησουῆς
(bariēsous)

919: "son of Joshua," Bar-Jesus, a false prophet

of Aramaic
origin bar and Yehoshua

KJV Lexicon

διελθόντες **verb - second aorist active participle - nominative plural masculine**

dierchomai **dee-er'-khom-ahēe**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νησον **noun - accusative singular feminine**

nesos **nay'-sos**: an island -- island, isle.

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

παφου **noun - genitive singular feminine**

Paphos **paf'-os**: Paphus, a place in Cyprus -- Paphos.

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

μαγον **noun - accusative singular masculine**

magos **mag'-os**: a Magian, i.e. Oriental scientist; by implication, a magician -- sorcerer, wise man.

ψευδοπροφητην **noun - accusative singular masculine**

pseudoprophetes **psyoo-dop-rof-ay'-tace**: a spurious prophet, i.e. pretended foreteller or religious impostor -- false prophet.

ιουδαιον **adjective - accusative singular masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ω **relative pronoun - dative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ονομα **noun - nominative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

βαριησους **noun - nominative singular masculine**

Bariesous bar-ee-ay-sooce': son of Jesus (or Joshua); Bar-jesus, an Israelite -- Barjesus.

Acts 13:7 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was with the proconsul,	ἀνθυπάτῳ (anthupatō)	446: a consul, proconsul	from anti and hupatos (highest)
Sergius	Σεργίῳ (sergiō)	4588a: Sergius, a Rom. proconsul of Cyprus	of Latin origin
Paulus,	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
a man	ἀνδρὶ (andri)	435: a man	a prim. word
of intelligence.	συνετῷ (sunetō)	4908: intelligent	from suniémi
This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
summoned	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
Barnabas	Βαρναβᾶν (barnaban)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and Saul	Σαῦλον (saulon)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
and sought	ἐπεζήτησεν	1934: to inquire for	from epi and zétéó

	(epezetēsen)		
to hear	ἀκούσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συν **preposition**

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθυπατω **noun - dative singular masculine**

anthupatos anth-oo'-pat-os: instead of the highest officer, i.e. (specially) a Roman proconsul -- deputy.

σεργιω **noun - dative singular masculine**

Sergios serg'-ee-os: Sergius, a Roman -- Sergius.

παυλω **noun - dative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ανδρι **noun - dative singular masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

συνετω adjective - dative singular masculine

sunetos soon-et'-os: mentally put (or putting) together, i.e. sagacious -- prudent.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

προσκαλεσαμενος verb - aorist middle deponent participle - nominative singular masculine

proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

βαρναβαν noun - accusative singular masculine

Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαυλον noun - accusative singular masculine

Saulos sow'-los: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

επεζητησεν verb - aorist active indicative - third person singular

epizeteo ep-eed-zay-teh'-o: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

ακουσαι verb - aorist active middle or passive deponent

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 13:8 .

.	Greek	Strong's	Origin
But Elymas	Ἑλύμας (elumas)	1681: Elymas, a magician	of Aramaic or Arab. origin
the magician	μάγος (magos)	3097: a Magian, i.e. an (Oriental) astrologer, by impl. a magician	of Pers. origin, cf. Rab-mag
(for so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
his name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
is translated)	μεθερμηνεύεται (methermēneuetai)	3177: to translate, to interpret	from meta and hermēneuó
was opposing	ἀνθίστατο (anthistato)	436: to set against, i.e. withstand	from anti and histémi
them, seeking	ζητῶν (zētōn)	2212: to seek	of uncertain origin
to turn	διαστρέψαι (diastrepsai)	1294: to distort, fig. misinterpret, corrupt	from dia and strephó
the proconsul	ἀνθύπατον (anthupaton)	446: a consul, proconsul	from anti and hupatos (highest)
away		1294: to distort, fig. misinterpret, corrupt	from dia and strephó
from the faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

ανθιστατο verb - imperfect middle indicative - third person singular

anthistemi anth-is'-tay-mee: to stand against, i.e. oppose -- resist, withstand.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ελυμας noun - nominative singular masculine

Elumas **el-oo'-mas**: Elymas, a wizard -- Elymas.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαγος noun - nominative singular masculine

magos **mag'-os**: a Magian, i.e. Oriental scientist; by implication, a magician -- sorcerer, wise man.

ουτως adverb

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

μεθερμηνευεται verb - present passive indicative - third person singular

methermeneuo **meth-er-mane-yoo'-o**: to explain over, i.e. translate -- (by) interpret(-ation).

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - nominative singular neuter

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζητων verb - present active participle - nominative singular masculine

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

διαστρεφαι verb - aorist active middle or passive deponent

diastrepho **dee-as-tref'-o**: to distort, i.e. (figuratively) misinterpret, or (morally) corrupt -- perverse(-rt), turn away.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθυπατον noun - accusative singular masculine

anthupatos anth-oo'-pat-os: instead of the highest officer, i.e. (specially) a Roman proconsul -- deputy.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Acts 13:9 .

.	Greek	Strong's	Origin
But Saul,	Σαῦλος (saulos)	4569: Saul, the Jewish name of the apostle Paul	a modified form of Saoul
who	ὁ (o)	3588: the	the def. art.
was also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[known as] Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
filled		4092a: to fill full of	perhaps from a prim. root ple
with the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatos)	4151: wind, spirit	from pneό
fixed his gaze	ἀτενίσας (atenisas)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
on him,			

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σαυλος **noun - nominative singular masculine**

Saulos **sow'-los**: Saulus (i.e. Shaul), the Jewish name of Paul -- Saul.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

πλησθεις **verb - aorist passive participle - nominative singular masculine**

pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ατενισας **verb - aorist active participle - nominative singular masculine**

atenizo **at-en-id'-zo**: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αὐτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 13:10 .

.	Greek	Strong's	Origin
and said,		3004: to say	a prim. verb
"You who are full	πλήρης (plērēs)	4134: full	from a derivation of plēthó (to be full)
of all	παντός (pantos)	3956: all, every	a prim. word
deceit	δόλου (dolou)	1388: a bait, fig. craft, deceit	from the root del-
and fraud,	ῥαδιουργίας (radiourgias)	4468: ease in doing, laziness, recklessness, hence wickedness	from the same as rhadiourgéma
you son	υἱὲ (uie)	5207: a son	a prim. word
of the devil,	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaboló
you enemy	ἐχθρὲ (echthre)	2190: hostile	from echthos (hatred)
of all	πάσης (pasēs)	3956: all, every	a prim. word
righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
will you not cease	παύση (pausē)	3973: to make to cease, hinder	a prim. word
to make crooked	διαστρέφων (diastrephōn)	1294: to distort, fig. misinterpret, corrupt	from dia and strephó
the straight	εὐθείας (eutheias)	2117: straight, straightway	a prim. word used as an adjective or adverb

ways	ὁδοῦς (odous)	3598: a way, road	a prim. word
of the Lord?	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ω **interjection**

o o: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

πληρης **adjective - nominative singular masculine**

pleres play'-race: replete, or covered over; by analogy, complete -- full.

παντος **adjective - genitive singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

δολου **noun - genitive singular masculine**

dolos dol'-os: a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtilty.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασης **adjective - genitive singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

ραδιουργιας **noun - genitive singular feminine**

rhaidiourgia hrad-ee-oorg-ee'-a: recklessness, i.e. (by extension) malignity -- mischief.

υιε **noun - vocative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

διαβολου **adjective - genitive singular masculine**

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

εχθρε **adjective - vocative singular masculine**

echthros ech-thros': hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

πάσης adjective - genitive singular feminine

pas pas': apparently a primary word; all, any, every, the whole

δικαιοσύνης noun - genitive singular feminine

dikaiousune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

ου particle - nominative

ou oo': no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

παυση verb - future middle deponent indicative - second person singular

pauo pow'-o: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

διαστρεφω verb - present active participle - nominative singular masculine

diastrepho dee-as-tref'-o: to distort, i.e. (figuratively) misinterpret, or (morally) corrupt -- perverse(-rt), turn away.

τας definite article - accusative plural feminine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδους noun - accusative plural feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τας definite article - accusative plural feminine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευθείας adjective - accusative plural feminine

euthus yoo-thoos': straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

Acts 13:11 .

	Greek	Strong's	Origin
"Now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time

behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the hand	χεὶρ (cheir)	5495: the hand	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
is upon you, and you will be blind	τυφλὸς (tuphlos)	5185: blind	of uncertain origin
and not see	βλέπων (blepōn)	991: to look (at)	a prim. verb
the sun	ἥλιον (ēlion)	2246: the sun	a prim. word
for a time."	καιροῦ (kairou)	2540: time, season	a prim. word
And immediately	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
a mist	ἄχλος (achlus)	887: a mist	a prim. word
and a darkness	σκότος (skotos)	4655: darkness	a prim. word
fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
upon him, and he went about	περιάγων (periagōn)	4013: to lead around, to go about	from peri and agó
seeking	ἐζήτει (ezētei)	2212: to seek	of uncertain origin
those who would lead him by the hand.	χειραγωγούς (cheiragōgous)	5497: leading by the hand	from cheir and agó

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και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ιδου verb - second aorist active middle - second person singular

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

χειρ noun - nominative singular feminine

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

κυριου noun - genitive singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

σε personal pronoun - second person accusative singular

se **seh**: thee -- thee, thou, thy house.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εση verb - future indicative - second person singular

esomai **es'-om-ah-ee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

τυφος adjective - nominative singular masculine

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

βλεπων verb - present active participle - nominative singular masculine

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ηλιον **noun - accusative singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

καιρου **noun - genitive singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

παραχρημα **adverb**

parachrema **par-akh-ray'-mah**: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιπτεσεν **verb - second aorist active indicative - third person singular**

epipipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αχλυσ **noun - nominative singular feminine**

achlus **akh-looce'**: dimness of sight, i.e. (probably) a cataract -- mist.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκοτος **noun - nominative singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιαγων **verb - present active participle - nominative singular masculine**

periago **per-ee-ag'-o**: to take around (as a companion); reflexively, to walk around -- compass, go (round) about, lead about.

εζητει **verb - imperfect active indicative - third person singular**
zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

χειραγωγους **noun - accusative plural masculine**
cheiragogos khi-rag-o-gos': a hand-leader, i.e. personal conductor (of a blind person) -- some to lead by the hand.

Acts 13:12 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the proconsul	ἀνθύπατος (anthupatos)	446: a consul, proconsul	from anti and hupatos (highest)
believed	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
when he saw		3708: to see, perceive, attend to	a prim. verb
what had happened,	γεγονός (gegonos)	1096: to come into being, to happen, to become	from a prim. root gen-
being amazed	ἐκπλησσόμενος (ekplēssomenos)	1605: to strike out, hence to strike with panic, to amaze	from ek and plēssó
at the teaching	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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ΤΟΤΕ **adverb**
tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ιδων **verb - second aorist active participle - nominative singular masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθυπατος **noun - nominative singular masculine**
anthupatos **anth-oo'-pat-os**: instead of the highest officer, i.e. (specially) a Roman proconsul -- deputy.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγονος **verb - second perfect active participle - accusative singular neuter**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

επιστευσεν **verb - aorist active indicative - third person singular**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εκπλησσομενος **verb - present passive participle - nominative singular masculine**
ekplesso **ek-place'-so**: to strike with astonishment -- amaze, astonish.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδαχη **noun - dative singular feminine**
didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 13:13 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and his companions	τῆς (tēs)	3588: the	the def. art.
put out to sea	Ἀναχθέντες (anachthentes)	321: to lead up, bring up	from ana and agó
from Paphos	Πάφου (paphou)	3974: Paphos, a city in Cyprus	of uncertain origin
and came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Perga	Πέργην (pergēn)	4011: Perga, a city of Pamphylia	probably from the same as Pergamos
in Pamphylia;	Παμφυλίας (pamphulias)	3828: Pamphylia, a province of Asia Minor	from a comp. of pas and phulé
but John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
left	ἀποχωρήσας (apochōrēsas)	672: to go away, depart	from apo and chóreó
them and returned	ὑπέστρεψεν (upestrepsen)	5290: to turn back, return	from hupo and strephó
to Jerusalem.	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

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αναχθέντες **verb - aorist passive participle - nominative plural masculine**

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παφου noun - genitive singular feminine

Paphos paf'-os: Paphus, a place in Cyprus -- Paphos.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ηλθον verb - second aorist active indicative - third person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

περγην noun - accusative singular feminine

Perge perg'-ay: a tower; Perga, a place in Asia Minor -- Perga.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παμφυλιας noun - genitive singular feminine

Pamphulia pam-fool-ee'-ah: every-tribal, i.e. heterogeneous;; Pamphylia, a region of Asia Minor -- Pamphylia.

ιωαννης noun - nominative singular masculine

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποχωρησας verb - aorist active participle - nominative singular masculine

apochoreo **ap-okh-o-reh'-o**: to go away -- depart.

απ preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπεστρεψεν verb - aorist active indicative - third person singular

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα noun - accusative singular feminine

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

Acts 13:14 .

.	Greek	Strong's	Origin
But going	διελθόντες (dielthontes)	1330: to go through, go about, to spread	from dia and erchomai
on from Perga,	Πέργης (pergēs)	4011: Perga, a city of Pamphylia	probably from the same as Pergamos
they arrived	παρεγένοντο (paregenonto)	3854: to be beside, to arrive	from para and ginomai
at Pisidian	Πισιδίαν (pisidian)	4099: Pisidia, a region of Asia Minor	of uncertain origin
Antioch,	Ἀντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
and on the Sabbath	σαββάτων	4521: the Sabbath, i.e. the	of Hebrew origin shabbath

	(sabbatōn)	seventh day (of the week)	
day	ἡμέρα (ēmera)	2250: day	a prim. word
they went		2064: to come, go	a prim. verb
into the synagogue	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and sat down.	ἐκάθισαν (ekathisan)	2523: to make to sit down, to sit down	another form of kathezomai

KJV Lexicon

αυτοι **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διελθοντες **verb - second aorist active participle - nominative plural masculine**

dierchomai dee-er'-khom-ahee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περγης **noun - genitive singular feminine**

Perge perg'-ay: a tower; Perga, a place in Asia Minor -- Perga.

παρεγενοντο **verb - second aorist middle deponent indicative - third person**

paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αντιοχειαν noun - accusative singular feminine

Antiocheia an-tee-okh'-i-ah: Antiochia, a place in Syria -- Antioch.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πισιδιας noun - genitive singular feminine

Pisidia pis-id-ee'-ah: Pisidia, a region of Asia Minor -- Pisidia.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθοντες verb - second aorist active participle - nominative plural masculine

eiserchomai ice-er'-khom-ah: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγην noun - accusative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατων noun - genitive plural neuter

sabbaton sab'-bat-on: sabbath (day), week.

εκαθισαν verb - aorist active indicative - third person

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

Acts 13:15 .

.	Greek	Strong's	Origin
After	μετὰ (meta)	3326: with, among, after	a prim. preposition
the reading	ἀνάγνωσιν (anagnōsin)	320: recognition, reading	from anaginóskó
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and the Prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
the synagogue officials	ἀρχισυνάγωγοι (archisunagōgoi)	752: ruler of a synagogue	from archó and sunagógé
sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
to them, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Brethren,	ἄνδρες (andres)	435: a man	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you have any	τίς (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of exhortation	παράκλησεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
for the people,	λαόν	2992: the people	a prim. word

	(laon)		
say	λέγετε	3004: to say	a prim. verb
	(legete)		
it."			

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναγνῶσιν **noun - accusative singular feminine**

agnosis **an-ag'-no-sis**: (the act of) reading -- reading.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομου **noun - genitive singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητων **noun - genitive plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by

extension, a poet -- prophet.

απεστείλαν verb - aorist active indicative - third person

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχισυναγωγοι noun - nominative plural masculine

archisunagogos **ar-khee-soon-ag'-o-gos**: director of the synagogue services -- (chief) ruler of the synagogue.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες verb - present active participle - nominative plural masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ανδρες noun - vocative plural masculine

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι noun - vocative plural masculine

adelphos **ad-el-fos'**: a brother near or remote -- brother.

ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

λογος noun - nominative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

εν preposition

en **en**: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

παρακλησεως **noun - genitive singular feminine**
paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**
laos **lah-os'**: a people -- people.

λεγετε **verb - present active middle - second person**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Acts 13:16 .

.	Greek	Strong's	Origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
stood	Ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up, and motioning	κατασεΐσας (kataseisas)	2678: to shake	from kata and seió
with his hand	χειρὶ (cheiri)	5495: the hand	a prim. word
said,		3004: to say	a prim. verb
"Men	ἄνδρες (andres)	435: a man	a prim. word
of Israel,	Ἰσραηλῖται (israēlitai)	2475a: an Israelite	from Israēl
and you who fear	φοβούμενοι (phoboumenoi)	5399: to put to flight, to terrify, frighten	from phobos

God,	θεὸν (theon)	2316: God, a god	of uncertain origin
listen:	ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing

KJV Lexicon

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατασεισας **verb - aorist active participle - nominative singular masculine**

kataseio **kat-as-i'-o**: to sway downward, i.e. make a signal -- beckon.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρι **noun - dative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ισραηλιται **noun - vocative plural masculine**

Israelites **is-rah-ale-ee'-tace**: an Israelite, i.e. descendant of Israel -- Israelite.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοβουμενοι verb - present middle or passive deponent participle - nominative plural masculine phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ακουσατε verb - aorist active middle - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Acts 13:17 .

.	Greek	Strong's	Origin
"The God	θεὸς (theos)	2316: God, a god	of uncertain origin
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
people	λαοῦ (laou)	2992: the people	a prim. word
Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
chose	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
our fathers	πατέρας (pateras)	3962: a father	a prim. word

and made	ὑψωσεν (upsōsen)	5312: to lift or raise up, to exalt, uplift	from hupsos
the people	λαὸν (laon)	2992: the people	a prim. word
great		5312: to lift or raise up, to exalt, uplift	from hupsos
during	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
their stay	παροιμία (paroikia)	3940: a sojourning	from paroikos
in the land	γῆ (gē)	1093: the earth, land	a prim. word
of Egypt,	Αἰγύπτου (aiguptou)	125: Egypt, the land of the Nile	of uncertain origin
and with an uplifted	ὑψηλοῦ (upsēlou)	5308: high, lofty	from hupsos
arm	βραχίονος (brachionos)	1023: the arm	cptv. of brachus
He led	ἐξήγαγεν (exēgagen)	1806: to lead out	from ek and agó
them out from it.			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου noun - genitive singular masculine

laos lah-os': a people -- people.

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

εξελεξατο verb - aorist middle indicative - third person singular

eklegomai ek-leg'-om-ahee: to select -- make choice, choose (out), chosen.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερας noun - accusative plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

υψωσεν verb - aorist active indicative - third person singular

hupsoo hoop-so'-o: to elevate -- exalt, lift up.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παροικια noun - dative singular feminine

paroikia par-oy-kee'-ah: foreign residence -- sojourning, as strangers.

εν preposition

en **en**: in, at, (up-)on, by, etc.

γη **noun - dative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

αιγυπτω **noun - dative singular feminine**

Aiguptos **ah'-ee-goop-tos**: Gypsus, the land of the Nile

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

βραχιονος **noun - genitive singular masculine**

brachion **brakh-ee'-own**: the arm, i.e. (figuratively) strength -- arm.

υψηλου **adjective - genitive singular masculine**

hupselos **hoop-say-los'**: lofty (in place or character) -- high(-er, -ly) (esteemed).

εξηγαγεν **verb - second aorist active indicative - third person singular**

exago **ex-ag'-o**: to lead forth -- bring forth (out), fetch (lead) out.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 13:18 .

.	Greek	Strong's	Origin
"For a period	χρόνον (chronon)	5550: time	a prim. word
of about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
forty years		5066a: of forty years	from tessarakonta and etos

He put	ἐτροποφόρησεν (etropophorēsen)	5159: to bear with another's manners	from tropos and phoreó
up with them in the wilderness.	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὥς **adverb**

hos hoco: which how, i.e. in that manner (very variously used, as follows)

τεσσαρακονταετη **adjective - accusative singular masculine**

tessarakontaetes tes-sar-ak-on-tah-et-ace': of forty years of age -- (+ full, of) forty years (old).

χρονον **noun - accusative singular masculine**

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

ετροποφορησεν **verb - aorist active indicative - third person singular**

tropophoreo trop-of-or-eh'-o: to endure one's habits -- suffer the manners.;

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω **adjective - dative singular feminine**

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

Acts 13:19 .

.	Greek	Strong's	Origin
"When He had destroyed	καθελών (kathelōn)	2507: to take down, pull down	from kata and haireó
seven	ἑπτὰ (epta)	2033: seven	a prim. word
nations	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
in the land	γῆ (gē)	1093: the earth, land	a prim. word
of Canaan,	Χανάναν (chanaan)	5477: Canaan, earlier name of Pal.	of Hebrew origin Kenaan
He distributed	κατεκληρονόμησεν (kateklēronomēsen)	2624: to distribute by lot	from kata and kléronomeó
their land	γῆν (gēn)	1093: the earth, land	a prim. word
as an inheritance--		2624: to distribute by lot	from kata and kléronomeó
[all of which took] about		5613: as, like as, even as, when, since, as long as	adverb from hos,
four hundred		5071: four hundred	pl. cardinal number from tessares and hekaton
and fifty		4004: fifty	a cardinal number from pente and a modified form of deka
years.		2094: a year	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθελων **verb - second aorist active participle - nominative singular masculine**

kathaireo **kath-ahee-reh'-o**: to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

εθνη **noun - accusative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

γη **noun - dative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

χανααν **proper noun**

Chanaan **khan-ah-an'**: Chanaan (i.e. Kenaan), the early name of Palestine -- Chanaan.

κατεκληρονομησεν **verb - aorist active indicative - third person singular**

kataklerodoteo **kat-ak-lay-rod-ot-eh'-o**: to be a giver of lots to each, i.e. (by implication) to apportion an estate -- divide by lot.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 13:20 .

.	Greek	Strong's	Origin
"After	μετὰ (meta)	3326: with, among, after	a prim. preposition
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[them] judges	κριτὰς (kritas)	2923: a judge	from krinó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
Samuel	Σαμουήλ (samouēl)	4545: Samuel, a prophet and judge in Isr.	of Hebrew origin Shemuel
the prophet.	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

ετησιβ noun - dative plural neuter

etos et'-os: a year -- year.

τετρακοσιοις **adjective - dative plural neuter**
tetrakosioi **tet-rak-os'-ee-oy, :** four hundred -- four hundred.

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πεντηκοντα **numeral (adjective)**
pentekonta **pen-tay'-kon-tah:** fifty -- fifty.

εδωκεν **verb - aorist active indicative - third person singular**
didomi **did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

κριτας **noun - accusative plural masculine**
krites **kree-tace':** a judge (genitive case or specially) -- judge.

εως **conjunction**
heos **heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

σαμουηλ **proper noun**
Samouel **sam-oo-ale':** Samuel (i.e. Shemuel), an Israelite -- Samuel.

του **definite article - genitive singular masculine**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητου **noun - genitive singular masculine**
prophetes **prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Acts 13:21 .

.	Greek	Strong's	Origin
"Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
they asked	ἠτήσαντο (ētēsanto)	154: to ask, request	a prim. verb
for a king,	βασιλέα (basilea)	935: a king	of uncertain origin
and God	θεὸς (theos)	2316: God, a god	of uncertain origin

gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them Saul	Σαούλ (saoul)	4549: Saul, the first Isr. king, also the Jewish name of Paul	of Hebrew origin Shaul
the son	υἱόν (uion)	5207: a son	a prim. word
of Kish,	Κίς (kis)	2797: Kish, the father of King Saul	of Hebrew origin Qish
a man	ἄνδρα (andra)	435: a man	a prim. word
of the tribe	φυλῆς (phulēs)	5443: a clan or tribe	from phuó
of Benjamin,	Βενιαμίν (beniamin)	958: Benjamin, one of the twelve Isr. tribes	of Hebrew origin Binyamin
for forty		5065b: forty	from tessares and a modified form of deka
years.	ἔτη (etē)	2094: a year	a prim. word

KJV Lexicon

κακειθεν **adverb - contracted form**

kakeithen kak-i'-then: likewise from that place (or time) -- and afterward (from) (thence), thence also.

ητησαντο **verb - aorist middle indicative - third person**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

βασιλεα **noun - accusative singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἔδωκεν **verb - aorist active indicative - third person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τὸν **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαουλ **proper noun**

Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

υἱόν **noun - accusative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

κῖς **proper noun**

Kis kis: Cis (i.e. Kish), an Israelite -- Cis.

ἄνδρα **noun - accusative singular masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

φυλῆς **noun - genitive singular feminine**

phule foo-lay': an offshoot, i.e. race or clan -- kindred, tribe.

βενιαμιν **proper noun**

Beniamin ben-ee-am-een': Benjamin, an Israelite -- Benjamin.

ἐτη **noun - accusative plural neuter**

etos et'-os: a year -- year.

τεσσαρακοντα **numeral (adjective)**

tessarakonta tes-sar-ak'-on-tah: forty -- forty.

Acts 13:22 .

.	Greek	Strong's	Origin
"After	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
He had removed	μεταστήσας (metastēsas)	3179: to change, pervert	from meta and histēmi
him, He raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
up David		1160b: David, king of Isr.	of Hebrew origin David
to be their king,	βασιλέα (basilea)	935: a king	of uncertain origin
concerning whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
testified	μαρτυρήσας (marturēsas)	3140: to bear witness, testify	from martus
and said,	εἶπεν (eipen)	3004: to say	a prim. verb
I HAVE FOUND	εὑρον (euron)	2147: to find	a prim. verb
DAVID		1160b: David, king of Isr.	of Hebrew origin David
the son of Jesse,	Ἰεσσαί (iessai)	2421: Jesse, the father of King David	of Hebrew origin Yishay
A MAN	ἄνδρα (andra)	435: a man	a prim. word
AFTER		2596: down, against, according to	preposition of uncertain origin
MY HEART,	καρδίαν (kardian)	2588: heart	a prim. word

who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will do	ποιήσει (poiēsei)	4160: to make, do	a prim. word
all	πάντα (panta)	3956: all, every	a prim. word
My will.'	θελήματα (thelēmata)	2307: will	from theλό

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεταστήσας verb - aorist active participle - nominative singular masculine

methistemi meth-is'-tay-mee: to transfer, i.e. carry away, depose or (figuratively) exchange, seduce -- put out, remove, translate, turn away.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηγείρεν verb - aorist active indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαuid proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

βασιλεα noun - accusative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μαρτυρησας verb - aorist active participle - nominative singular masculine

martureo mar-too-reh'-o: to be a witness, i.e. testify

ευρον verb - second aorist active indicative - first person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

δαuid proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιεσαι proper noun

lessai es-es-sah'-ee: Jessae (i.e. Jishai), an Israelite -- Jesse.

ανδρα noun - accusative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιαν noun - accusative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

μου **personal pronoun - first person genitive singular**
μου **moo**: of me -- I, me, mine (own), my.

ος **relative pronoun - nominative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ποιήσει **verb - future active indicative - third person singular**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

παντα **adjective - accusative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελημα **noun - accusative plural neuter**
thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

μου **personal pronoun - first person genitive singular**
μου **moo**: of me -- I, me, mine (own), my.

Acts 13:23 .

.	Greek	Strong's	Origin
"From the descendants	σπέρματος (spermatos)	4690: that which is sown, i.e. seed	from speiró
of this man,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to promise,	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
God	θεός (theos)	2316: God, a god	of uncertain origin
has brought	ἤγαγεν (ēgagen)	71: to lead, bring, carry	a prim. verb
to Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

a Savior,	σωτήρα (sōtēra)	4990: a savior, deliverer	from sózó
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

ΤΟΥΤΟΥ demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΣ noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΤΟΥ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματος noun - genitive singular neuter

sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

επαγγελιαν noun - accusative singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

ηγαγεν verb - second aorist active indicative - third person singular

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time),

or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

σωτηριαν noun - accusative singular feminine

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

Acts 13:24 .

.	Greek	Strong's	Origin
after John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
had proclaimed	προκηρύξαντος (prokēruxantos)	4296: to proclaim (by herald)	from pro and kērussó
before	πρὸ (pro)	4253: before	a prim. preposition
His coming	προσώπου (prosōpou)	4383: the face	from pros and óps (an eye, face)
a baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó
of repentance	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoeó
to all		3956: all, every	a prim. word
the people	λαῶ (laō)	2992: the people	a prim. word
of Israel.	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

KJV Lexicon

προκηρυξαντος **verb - aorist active participle - genitive singular masculine**

prokerusso **prok-ay-rooce'-so**: to herald (i.e. proclaim) in advance -- before (first) preach.

ιωαννου **noun - genitive singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

προ **preposition**

pro **pro**: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

προσωπου **noun - genitive singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εισοδου **noun - genitive singular feminine**

eisodos **ice'-od-os**: an entrance -- coming, enter(-ing) in (to).;

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βαπτισμα **noun - accusative singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

μετανοιας **noun - genitive singular feminine**

metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Acts 13:25 .

.	Greek	Strong's	Origin
"And while	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
was completing	ἐπλήρου (eplērou)	4137: to make full, to complete	from plérés
his course,	δρόμον (dromon)	1408: a course, race	from dramein (to run)
he kept saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
'What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you suppose	ὑπονοεῖτε (uponoeite)	5282: to suspect, conjecture	from hupo and noeó
that I am?	εἰμὶ (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
I am	εἰμὶ (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not [He]. But behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
one is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
after	μετ' (met)	3326: with, among, after	a prim. preposition
me the sandals	ὑπόδημα (upodēma)	5266: a sole bound under (the foot), a sandal	from hupodeó
of whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
feet	ποδῶν (podōn)	4228: a foot	a prim. word
I am		1510: I exist, I am	a prol. form of a prim. and defective verb

not worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
to untie.'	λύσαι (lusai)	3089: to loose, to release, to dissolve	a prim. verb

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ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επληρου **verb - imperfect active indicative - third person singular**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

[ο] **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννης **noun - nominative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δρομον **noun - accusative singular masculine**

dromos **drom'-os**: a race, i.e. (figuratively) career -- course.

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τινα **interrogative pronoun - accusative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

ΥΠΟΝΟΕΙΤΕ verb - present active indicative - second person

huponoeo hoop-on-o-eh'-o: to think under (privately), i.e. to surmise or conjecture -- think, suppose, deem.

ΕΙΝΑΙ verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ΟΥΚ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΙΜΙ verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ΕΓΩ personal pronoun - first person nominative singular

ego eg-o': I, me.

ΑΛΛ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ΙΔΟΥ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ΕΡΧΕΤΑΙ verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ΜΕΤ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ΕΜΕ personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

ΟΥ relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΟΥΚ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΙΜΙ verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ΑΞΙΟΣ adjective - nominative singular masculine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υποδημα noun - accusative singular neuter

hupodema hoop-od'-ay-mah: something bound under the feet, i.e. a shoe or sandal -- shoe.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδων noun - genitive plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

λυσαι verb - aorist active middle or passive deponent

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

Acts 13:26 .

.	Greek	Strong's	Origin
"Brethren,	ἄνδρες (andres)	435: a man	a prim. word
sons	υἱοὶ (uioi)	5207: a son	a prim. word
of Abraham's	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
family,	γένους (genous)	1085: family, offspring	from ginomai
and those	οἱ (oi)	3588: the	the def. art.
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you who fear	φοβούμενοι (phoboumenoi)	5399: to put to flight, to terrify, frighten	from phobos
God,	θεὸν (theon)	2316: God, a god	of uncertain origin

to us the message	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
salvation	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
has been sent.	ἐξαπεστάλη (exapestalē)	1821: to send forth or away	from ek and apostelló

KJV Lexicon

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

υιοι **noun - vocative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

γενους **noun - genitive singular neuter**

genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

φοβουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of,
i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,
god(-ly, -ward).

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**
logos **log'-os**: something said (including the thought); by implication, a topic (subject of
discourse), also reasoning (the mental faculty) or motive; by extension, a computation;
specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause,
communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching,
question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none
of these things move me, tidings, treatise, utterance, word, work.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

σωτηριας **noun - genitive singular feminine**
soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation,
save, saving.

ταυτης **demonstrative pronoun - genitive singular feminine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was
that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

απεσταλη **verb - second aorist passive indicative - third person singular**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission)
literally or figuratively -- put in, send (away, forth, out), set (at liberty).

Acts 13:27 .

.	Greek	Strong's	Origin
"For those	οἱ (oi)	3588: the	the def. art.
who live	κατοικοῦντες (katoikountes)	2730: to inhabit, to settle	from kata and oikeó
in Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and their rulers,	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archó
recognizing	ἀγνοήσαντες (agnoēsantes)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
neither Him nor	καὶ (kai)	2532: and, even, also	a prim. conjunction
the utterances	φωνάς (phōnas)	5456: a voice, sound	probably from phémi
of the prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi
which are read	ἀναγινωσκομένας (anaginōskomenas)	314: to know certainly, know again, read	from ana and ginóskó
every	πᾶν (pan)	3956: all, every	a prim. word
Sabbath,	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
fulfilled	ἐπλήρωσαν (eplērōsan)	4137: to make full, to complete	from plérés
[these] by condemning	κρίναντες (krinantes)	2919: to judge, decide	a prim. verb
[Him].			

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

κατοικουντες **verb - present active participle - nominative plural masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

[εν] **preposition**

en **en**: in, at, (up-)on, by, etc.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντες **noun - nominative plural masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

αγνοησαντες **verb - aorist active participle - nominative plural masculine**

agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
φωνας noun - accusative plural feminine
phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.
των definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προφητων noun - genitive plural masculine
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κατα preposition
kata kat-ah': (prepositionally) down (in place or time), in varied relations
παν adjective - accusative singular neuter
pas pas: apparently a primary word; all, any, every, the whole
σαββατον noun - accusative singular neuter
sabbaton sab'-bat-on: sabbath (day), week.
αναγιγνωσκομενας verb - present passive participle - accusative plural feminine
anaginosko an-ag-in-ocē'-ko: to know again, i.e. (by extension) to read -- read.
κριναντες verb - aorist active participle - nominative plural masculine
krino kree'-no: by implication, to try, condemn, punish
επληρωσαν verb - aorist active indicative - third person
pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

Acts 13:28 .

.	Greek	Strong's	Origin
"And though they found	εύρόντες (eurontes)	2147: to find	a prim. verb
no	μηδεμίαν (mēdemian)	3367: no one, nothing	from méde and heis

ground	αἰτίαν (aitian)	156: cause, reason	from aiteó
for [putting Him to] death, they asked	ἠτήσαντο (ētēsanto)	154: to ask, request	a prim. verb
Pilate	Πιλάτον (pilaton)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
that He be executed.	ἀναιρεθῆναι (anairethēnai)	337: to take up, take away, make an end	from ana and haireó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηδεμιαν adjective - accusative singular feminine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

αιτιαν noun - accusative singular feminine

aitia ahee-tee'-a: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

θανατου noun - genitive singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ευροντες verb - second aorist active participle - nominative plural masculine

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

ητησαντο verb - aorist middle indicative - third person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

πιλατον noun - accusative singular masculine

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

αναιρεθηναι verb - aorist passive middle or passive deponent

anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

αὐτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 13:29 .

.	Greek	Strong's	Origin
"When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they had carried	ἐτέλεσαν (etelesan)	5055: to bring to an end, complete, fulfill	from telos
out all	πάντα (panta)	3956: all, every	a prim. word
that was written	γεγραμμένα (gegrammena)	1125: to write	a prim. verb
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him, they took Him down	καθελόντες (kathelontes)	2507: to take down, pull down	from kata and haireó
from the cross	ξύλου (xulou)	3586: wood	a prim. word
and laid	ἔθηκαν (ethēkan)	5087: to place, lay, set	from a prim. root the-
Him in a tomb.	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé

KJV Lexicon

ὥς **adverb**
hos hoce: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ετελεσαν **verb - aorist active indicative - third person**

teleo **tel-eh'-o**: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γεγραμμενα **verb - perfect passive participle - accusative plural neuter**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

καθελοντες **verb - second aorist active participle - nominative plural masculine**

kathaireo **kath-ahee-reh'-o**: to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ξυλου **noun - genitive singular neuter**

xulon **xoo'-lon**: timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

εθηκαν **verb - aorist active indicative - third person**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μνημειον **noun - accusative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

Acts 13:30 .

.	Greek	Strong's	Origin
"But God	θεὸς (theos)	2316: God, a god	of uncertain origin
raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
Him from the dead;	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἤγειρεν **verb - aorist active indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρῶν **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

Acts 13:31 .

.	Greek	Strong's	Origin
and for many		4183: much, many	a prim. word
days	ἡμέρας (ēmeras)	2250: day	a prim. word
He appeared		3708: to see, perceive, attend to	a prim. verb
to those	τοῖς (tois)	3588: the	the def. art.
who came	συναναβᾶσιν (sunanabasin)	4872: to go up with	from sun and anabainó
up with Him from Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
to Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
the very ones who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
are now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
His witnesses	μάρτυρες (martures)	3144: a witness	a prim. word
to the people.	λαὸν (laon)	2992: the people	a prim. word

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ωφθη verb - aorist passive indicative - third person singular
optanomai op-tan'-om-ahē: appear, look, see, shew self.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

πλειους adjective - accusative plural feminine - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναναβασιν verb - second aorist active participle - dative plural masculine

sunanabaino soon-an-ab-ah'-ee-no: to ascend in company with -- come up with.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας noun - genitive singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

οιτινες relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εἰσιν **verb - present indicative - third person**
eisi **i-see'**: they are -- agree, are, be, dure, is, were.

μαρτυρες **noun - nominative plural masculine**
martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**
laos **lah-os'**: a people -- people.

Acts 13:32 .

.	Greek	Strong's	Origin
"And we preach to you the good news	εὐαγγελιζόμεθα (euangelizometha)	2097: to announce good news	from eu and aggelos
of the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
made	γενομένην (genomenēn)	1096: to come into being, to happen, to become	from a prim. root gen-
to the fathers,	πατέρας (pateras)	3962: a father	a prim. word

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και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις **personal pronoun - first person nominative plural**
hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

υμας **personal pronoun - second person accusative plural**
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ευαγγελιζομεθα **verb - present middle indicative - first person**
euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς **preposition**
pros pros: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερας **noun - accusative plural masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

επαγγελιαν **noun - accusative singular feminine**
epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

γενομενην **verb - second aorist middle deponent participle - accusative singular feminine**
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ταυτην **demonstrative pronoun - accusative singular feminine**
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΕΚΠΕΠΛΗΡΩΚΕΝ **verb - perfect active indicative - third person singular**
ekpleroo **ek-play-ro'-o**: to accomplish entirely -- fulfill.

τοῖς **definite article - dative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΤΕΚΝΟΙΣ **noun - dative plural neuter**
teknon **tek'-non**: a child (as produced) -- child, daughter, son.

αὐτῶν **personal pronoun - genitive plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἡμῖν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ἀναστήσας **verb - aorist active participle - nominative singular masculine**
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ἰησοῦν **noun - accusative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 13:33 .

.	Greek	Strong's	Origin
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
has fulfilled	ἐκπεπλήρωκεν (ekpeplērōken)	1603: to fill full, to fulfill	from ek and pléroó
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[promise] to our children	τέκνοις (teknois)	5043: a child (of either sex)	from tiktó
in that He raised	ἀναστήσας (anastēsas)	450: to raise up, to rise	from ana and histēmi
up Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

as it is also	καὶ (kai)	2532: and, even, also	a prim. conjunction
written	γέγραπται (gegraptai)	1125: to write	a prim. verb
in the second	δευτέρῳ (deuterō)	1208: second	cptv. adjective, perhaps from duo
Psalm,	ψαλμῷ (psalmō)	5568: a striking (of musical strings), a psalm	from psallō
YOU ARE MY SON;	υἱὸς (uios)	5207: a son	a prim. word
TODAY	σήμερον (sēmeron)	4594: today	adverb from hémera with a prefixed s- (from a prim. stem meaning this)
I HAVE BEGOTTEN YOU.'	γεγέννηκα (gegennēka)	1080: to beget, to bring forth	from genna (descent, birth)

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ὥς **adverb**

hos **hoke:** which how, i.e. in that manner (very variously used, as follows)

καὶ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐν **preposition**

en **en:** in, at, (up-)on, by, etc.

τῷ **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψαλμῷ **noun - dative singular masculine**

psalmos **psal-mos':** a set piece of music, i.e. a sacred ode (accompanied with the voice,

harp or other instrument; a psalm); collectively, the book of the Psalms -- psalm.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δευτερω adjective - dative singular masculine

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

γεγραπται verb - perfect passive indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

σημερον adverb

semeron say'-mer-on: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

γεννηκα verb - perfect active indicative - first person singular

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

Acts 13:34 .

.	Greek	Strong's	Origin
"[As for the fact] that He raised	ἀνέστησεν (anestēsen)	450: to raise up, to rise	from ana and histēmi
Him up from the	νεκρῶν	3498: dead	a prim. word, the same as nekus

dead,	(nekrōn)		(a dead body)
no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
to return	ὑποστρέφειν (upostrephein)	5290: to turn back, return	from hupo and strephó
to decay,	διαφθοράνα (diaphthoran)	1312: destruction, corruption	from diaphtheiró
He has spoken		3004: to say	a prim. verb
in this way:	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
I WILL GIVE	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
YOU THE HOLY	ὅσια (osia)	3741: righteous, pious, holy	a prim. word
[and] SURE	πιστά (pista)	4103: faithful, reliable	from peithó
[blessings] OF DAVID.'		1160b: David, king of Isr.	of Hebrew origin David

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανεστησεν verb - aorist active indicative - third person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

μηκετι adverb

meketi may-ket'-ee: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

μελλοντα verb - present active participle - accusative singular masculine

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

υποστρεφειν verb - present active infinitive

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

διαφθοραν noun - accusative singular feminine

diaphthora dee-af-thor-ah': decay -- corruption.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ειρηκεν verb - perfect active indicative - third person singular - attic

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δωσω verb - future active indicative - first person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οσια **adjective - accusative plural neuter**
hosios **hos'-ee-os**: holy, mercy, shalt be.

δαυιδ **proper noun**
Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστα **adjective - accusative plural neuter**
pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

Acts 13:35 .

.	Greek	Strong's	Origin
"Therefore	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
says	λέγει (legei)	3004: to say	a prim. verb
in another	ἐτέρῳ (eterō)	2087: other	of uncertain origin
[Psalm], 'YOU WILL NOT ALLOW	δώσεις (dōseis)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
YOUR HOLY ONE	ὅσιον (osion)	3741: righteous, pious, holy	a prim. word
TO UNDERGO		3708: to see, perceive, attend to	a prim. verb
DECAY.'	διαφθοράν (diaphthoran)	1312: destruction, corruption	from diaphtheiró

KJV Lexicon

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ετερω **adjective - dative singular masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δωσεις **verb - future active indicative - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οσιον **adjective - accusative singular masculine**

hosios **hos'-ee-os**: holy, mercy, shalt be.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ιδειν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

διαφθοραν **noun - accusative singular feminine**

diaphthora **dee-af-thor-ah'**: decay -- corruption.

Acts 13:36 .

■			
.	Greek	Strong's	Origin

"For David,		1160b: David, king of Isr.	of Hebrew origin David
after he had served	ὑπηρετήσας (upēretēsas)	5256: to serve as a rower, to minister to, serve	from hupéretés
the purpose	βουλῇ (boulē)	1012: counsel	from boulomai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in his own	ἰδίᾳ (idia)	2398: one's own, distinct	a prim. word
generation,	γενεᾷ (genea)	1074: race, family, generation	from ginomai
fell asleep,	ἐκοιμήθη (ekoimēthē)	2837:	to put to sleep, fall asleep
and was laid	προσετέθη (prosetethē)	4369: to put to, add	from pros and tithēmi
among	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
his fathers	πατέρας (pateras)	3962: a father	a prim. word
and underwent		3708: to see, perceive, attend to	a prim. verb
decay;	διαφθοράν (diaphthoran)	1312: destruction, corruption	from diaphtheiró

KJV Lexicon

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ιδια adjective - dative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

γενεα noun - dative singular feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

υπηρετησας verb - aorist active participle - nominative singular masculine

hupereteo hoop-ay-ret-eh'-o: to be a subordinate, i.e. (by implication) subserve -- minister (unto), serve.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

βουλη noun - dative singular feminine

boule boo-lay': volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

εκοιμηθη verb - aorist passive indicative - third person singular

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσθετη verb - aorist passive indicative - third person singular

prostithemi pros-tith'-ay-mee: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερας **noun - accusative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

διαφθοραν **noun - accusative singular feminine**

diaphthora **dee-af-thor-ah'**: decay -- corruption.

Acts 13:37 .

.	Greek	Strong's	Origin
but He whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
did not undergo		3708: to see, perceive, attend to	a prim. verb
decay.	διαφθοράν (diaphthoran)	1312: destruction, corruption	from diaphtheiró

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ὅς **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δέ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἡγείρεν **verb - aorist active indicative - third person singular**

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εἶδεν **verb - second aorist active indicative - third person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

διαφθοράν **noun - accusative singular feminine**

diaphthora dee-af-thor-ah': decay -- corruption.

Acts 13:38 .

.	Greek	Strong's	Origin
"Therefore	οὕτως (oun)	3767: therefore, then, (and) so	a prim. word
let it be known	γνωστὸν (gnōston)	1110: known	from ginóskō
to you, brethren,	ἄνδρες (andres)	435: a man	a prim. word
that through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Him forgiveness	ἄφεσις (aphesis)	859: dismissal, release, fig. pardon	from aphíēmi
of sins	ἁμαρτιῶν	266: a sin, failure	from hamartanó

(amartiōn)
is proclaimed καταγγέλλεται 2605: to proclaim from kata and aggeló
(katangelletai)
to you,

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γνωστον **adjective - nominative singular neuter**

gnostos **gnoce-tos'**: well-known -- acquaintance, (which may be) known, notable.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εστω **verb - present imperative - third person singular**

esto **es'-to**: be thou; also estosan

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τουτου **demonstrative pronoun - genitive singular masculine**

toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αφεσις **noun - nominative singular feminine**
aphesis **af'-es-is**: freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

αμαρτιων **noun - genitive plural feminine**
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

καταγγελλεται **verb - present passive indicative - third person singular**
kataggello **kat-ang-gel'-lo**: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

Acts 13:39 .

.	Greek	Strong's	Origin
and through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
Him everyone	πάντων (pantōn)	3956: all, every	a prim. word
who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
is freed	δικαιωθῆναι (dikaiōthēnai)	1344: to show to be righteous, declare righteous	from dikaios
from all things,	πᾶς (pas)	3956: all, every	a prim. word
from which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you could	ἠδυνήθητε (ēdunēthēte)	1410: to be able, to have power	a prim. verb
not be freed	δικαιοῦται (dikaioutai)	1344: to show to be righteous, declare righteous	from dikaios
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of Moses.	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

παντων **adjective - genitive plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ων **relative pronoun - genitive plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηδυνηθητε **verb - aorist passive deponent indicative - second person - attic**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομω **noun - dative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

μωυσεως **noun - genitive singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

δικαιωθηναι **verb - aorist passive middle or passive deponent**

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

εν preposition

en en: in, at, (up-)on, by, etc.

ΤΟΥΤΩ demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΔΙΚΑΙΟΥΤΑΙ verb - present passive indicative - third person singular

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

Acts 13:40 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
take heed,	βλέπετε (blepete)	991: to look (at)	a prim. verb
so	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
that the thing spoken		3004: to say	a prim. verb
of in the Prophets	προφῆταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
may not come	ἐπέλθῃ (epelthē)	1904: to come to or upon	from epi and erchomai
upon [you]:			

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βΛΕΠΕΤΕ **verb - present active imperative - second person**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἐπελθῇ **verb - second aorist active subjunctive - third person singular**

eperchomai **ep-er'-khom-ahee**: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

ἐφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὑμᾶς **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εἰρημενον **verb - perfect passive participle - accusative singular neuter - attic**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφetais **noun - dative plural masculine**
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Acts 13:41 .

.	Greek	Strong's	Origin
BEHOLD,		3708: to see, perceive, attend to	a prim. verb
YOU SCOFFERS,	καταφρονηταί (kataphronētai)	2707: a despiser	from kataphroneó
AND MARVEL,	θαυμάσατε (thaumasate)	2296: to marvel, wonder	from thauma
AND PERISH;	ἀφανίσθητε (aphanisthēte)	853: to make unseen, i.e. destroy	from aphanés
FOR I AM ACCOMPLISHING	ἐργάζομαι (ergazomai)	2038b: to work, labor	from ergon
A WORK	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
IN YOUR DAYS,	ἡμέραις (ēmerais)	2250: day	a prim. word
A WORK	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
WHICH	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
YOU WILL NEVER	οὐ (ou)	3756: not, no	a prim. word
BELIEVE,	πιστεύσητε (pisteusēte)	4100: to believe, entrust	from pistis
THOUGH	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

SOMEONE	τις (tis)	5100: a certain one, someone, a prim. enclitic indef. pronoun anyone	
SHOULD DESCRIBE	ἐκδιηγῆται (ekdiēgētai)	1555: to tell in detail	from ek and diégeomai
IT TO YOU."			

KJV Lexicon

ΙΔΕΤΕ **verb - second aorist active middle - second person**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

ΟΙ **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΑΤΑΦΡΟΝΗΤΑΙ **noun - nominative plural masculine**

kataphrontes **kat-af-ron-tace':** a contemner -- despiser.

ΚΑΙ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΘΑΥΜΑΣΑΤΕ **verb - aorist active middle - second person**

thaumazo **thou-mad'-zo:** to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

ΚΑΙ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΦΑΝΙΣΘΗΤΕ **verb - aorist passive imperative - second person**

aphanizo **af-an-id'-zo:** to render unapparent, i.e. (actively) consume (becloud), or (passively) disappear (be destroyed) -- corrupt, disfigure, perish, vanish away.

ΟΤΙ **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΡΓΟΝ **noun - accusative singular neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

εργαζομαι verb - present middle or passive deponent indicative - first person singular
ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

εν preposition
en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις noun - dative plural feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

υμων personal pronoun - second person genitive plural
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ο relative pronoun - accusative singular neuter
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ου particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πιστευσητε verb - aorist active subjunctive - second person
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εαν conditional
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine
tis tis: some or any person or object

εκδιηγηται verb - present middle or passive deponent subjunctive - third person singular
ekdiegeomai ek-dee-ayg-eh'-om-ahee: to narrate through wholly -- declare.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Acts 13:42 .

.	Greek	Strong's	Origin
As Paul and Barnabas were going	ἔξιόντων (exiontōn)	1826: to go forth	from ek and eimi (to go)
out, the people kept begging	παρεκάλουν (parekaloun)	3870: to call to or for, to exhort, to encourage	from para and kaleó
that these	ταῦτα (tauta)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
things	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
might be spoken	λαληθῆναι (lalēthēnai)	2980: to talk	from lalos (talkative)
to them the next	μεταξὺ (metaxu)	3342: between, after	from meta and xun (see sun)
Sabbath.	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

ἐξιόντων **verb - second aorist participle - genitive plural masculine**
exeimi **ex'-i-mee**: to issue, i.e. leave (a place), escape (to the shore) -- depart, get (to land), go out.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγης noun - genitive singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

παρεκαλουν verb - imperfect active indicative - third person

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη noun - nominative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεταξυ adverb

metaxu met-ax-oo': betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

σαββατον noun - accusative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

λαληθηναι verb - aorist passive middle or passive deponent

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

[ταυτα] **demonstrative pronoun - accusative plural neuter**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 13:43 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when [the meeting of] the synagogue	συναγωγῆς (sunagōgēs)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
had broken	λυθείσης (lutheisēs)	3089: to loose, to release, to dissolve	a prim. verb
up, many	πολλοὶ (polloi)	4183: much, many	a prim. word
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
and of the God-fearing	σεβομένων (sebomenōn)	4576: to worship	a prim. verb
proselytes	προσηλύτων (prosēlutōn)	4339: one who has arrived (at Judaism), a proselyte	from proserchomai
followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Barnabas,	Βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin

who,	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
speaking	προσλαλοῦντες (proslalountes)	4354: to speak to	from pros and laleó
to them, were urging	ἔπειθον (epeithon)	3982: to persuade, to have confidence	a prim. verb
them to continue	προσμένειν (prosmenein)	4357: to wait longer	from pros and menó
in the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

λυθεις **verb - aorist passive participle - genitive singular feminine**

luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγης **noun - genitive singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

ηκολουθησαν **verb - aorist active indicative - third person**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

πολλοι **adjective - nominative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σεβομενων **verb - present middle or passive deponent participle - genitive plural masculine**

sebomai **seb'-om-ahee**: to revere, i.e. adore -- devout, religious, worship.

προσηλυτων **noun - genitive plural masculine**

proselutos **pros-ay'-loo-tos**: an arriver from a foreign region, i.e. (specially), an acceder (convert) to Judaism (proselyte) -- proselyte.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω **noun - dative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαρναβα **noun - dative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

προσλαουντες **verb - present active participle - nominative plural masculine**

proslaleo **pros-lal-eh'-o**: to talk to, i.e. converse with -- speak to (with).

πειθον **verb - imperfect active indicative - third person**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely

(by inward certainty)

αυτους **personal pronoun - accusative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιμενειν **verb - present active infinitive**
epimeno ep-ee-men'-o: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριτι **noun - dative singular feminine**
charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 13:44 .

.	Greek	Strong's	Origin
The next	ἐρχομένῳ (erchomenō)	2064: to come, go	a prim. verb
Sabbath	σαββάτῳ (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
nearly	σχεδὸν (schedon)	4975: near, nearly	adverb from echó
the whole	πᾶσα (pasa)	3956: all, every	a prim. word
city	πόλις (polis)	4172: a city	a prim. word
assembled	συνήχθη (sunēchthē)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó

to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord.		2316: God, a god	of uncertain origin

KJV Lexicon

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ερχομενω **verb - present middle or passive deponent participle - dative singular neuter**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

σαββατω **noun - dative singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

σχεδον **adverb**

schedon **skhed-on'**: nigh, i.e. nearly -- almost.

πασα **adjective - nominative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολις **noun - nominative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

συνηχθη **verb - aorist passive indicative - third person singular**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

ακουσαι verb - aorist active middle or passive deponent	
akouo ak-oo'-o:	to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.
τον definite article - accusative singular masculine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
λογον noun - accusative singular masculine	
logos log'-os:	something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.
του definite article - genitive singular masculine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεου noun - genitive singular masculine	
theos theh'-os:	a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 13:45 .

.	Greek	Strong's	Origin
But when the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
saw		3708: to see, perceive, attend to	a prim. verb
the crowds,	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
they were filled		4092a: to fill full of	perhaps from a prim. root ple
with jealousy	ζήλου (zēlou)	2205b: zeal, jealousy	probably from zeó
and [began] contradicting	ἀντέλεγον (antelegon)	483: to speak against, hence to contradict, oppose	from anti and legó

the things spoken	λαλουμένοις (laloumenois)	2980: to talk	from lalos (talkative)
by Paul,	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and were blaspheming.	βλασφημοῦντες (blasphēmountes)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos

KJV Lexicon

ἰδόντες **verb - second aorist active participle - nominative plural masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαῖοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τοὺς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλούς **noun - accusative plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

επλησθησαν **verb - aorist passive indicative - third person**

pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

ζηλου **noun - genitive singular masculine**

zelos **dzay'-los**: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

αντελεγον verb - imperfect active indicative - third person

antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου noun - genitive singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

λεγομενοις verb - present passive participle - dative plural neuter

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αντιλεγοντες verb - present active participle - nominative plural masculine

antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βλασφημουντες verb - present active participle - nominative plural masculine

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

Acts 13:46 .

.	Greek	Strong's	Origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Barnabas	Βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin

spoke out boldly	παρρησιασάμενοι (parrēsiasamenoi)	3955: to speak freely or boldly	from parrésia
and said,	εἶπαν (eipan)	3004: to say	a prim. verb
"It was necessary	ἀναγκαῖον (anankaion)	316: necessary	from anagké
that the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
be spoken	λαληθῆναι (lalēthēnai)	2980: to talk	from lalos (talkative)
to you first;		4413: first, chief	contr. superl. of pro
since	ἐπειδὴ (epeidē)	1894: when now, seeing that	from epei and dé
you repudiate	ἀπωθεῖσθε (apōtheasthe)	683: to thrust away	from apo and ótheó (to thrust, push away)
it and judge	κρίνετε (krinete)	2919: to judge, decide	a prim. verb
yourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
unworthy	οὐκ (ouk)	3756: not, no	a prim. word
of eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
life,	ζωῆς (zōēs)	2222: life	from zaó
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
we are turning	στρεφόμεθα (strophometha)	4762: to turn, i.e. to change	a prim. verb

to the Gentiles.

ἔθνη
(ethnē)

1484: a race, a nation, pl. probably from a prim. root
the nations (as distinct from
Isr.)

KJV Lexicon

παρρησιασασαμενοι **verb - aorist middle deponent participle - nominative plural masculine**
parrhesiazomai **par-hray-see-ad'-zom-ahee**: to be frank in utterance, or confident in spirit and
demeanor -- be (wax) bold, (preach, speak) boldly.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

βαρναβας **noun - nominative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,
grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,
was(-t), were.

αναγκαιον **adjective - nominative singular neuter**

anagkaios an-ang-kah'-yos: necessary; by implication, close (of kin) -- near, necessary, necessity, needful.

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

λαληθηναι verb - aorist passive middle or passive deponent

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επειδη conjunction

epeide ep-i-day': since now, i.e. (of time) when, or (of cause) whereas -- after that, because, for (that, -asmuch as), seeing, since.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απωθεισθε verb - present middle or passive deponent indicative - second person

apotheomai ap-o-theh'-om-ahee: to push off, figuratively, to reject -- cast away, put away (from), thrust away (from).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αξίους adjective - accusative plural masculine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

κρίνετε verb - present active indicative - second person

krino kree'-no: by implication, to try, condemn, punish

εαυτούς reflexive pronoun - third person accusative plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἰωνίου adjective - genitive singular feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

ζωης noun - genitive singular feminine

zoe dzo-ay': life -- life(-time).

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

στρεφόμεθα verb - present passive indicative - first person

strepho stref'-o: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνή noun - accusative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

Acts 13:47 .

■			
.	Greek	Strong's	Origin

"For so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has commanded	ἐντέταλται (entetaltai)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
us, I HAVE PLACED	τέθεικά (tetheika)	5087: to place, lay, set	from a prim. root the-
YOU AS A LIGHT	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
FOR THE GENTILES,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
THAT YOU MAY BRING		1510: I exist, I am	a prol. form of a prim. and defective verb
SALVATION	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
TO THE END	ἐσχάτου (eschatou)	2078: last, extreme	of uncertain origin
OF THE EARTH."	γῆς (gēs)	1093: the earth, land	a prim. word

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐντέταλται **verb - perfect passive indicative - third person singular**

entellomai en-tel'-lom-ahee: to enjoin -- (give) charge, (give) command(-ments), injoin.

ἡμιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος **noun - nominative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τίθειμι **verb - perfect active indicative - first person singular**
tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φῶς **noun - accusative singular neuter**
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

ἔθνων **noun - genitive plural neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

τοῦ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εἶναι **verb - present infinitive**
einai **i'-nahee**: to exist -- am, was, come, is, lust after, please well, there is, to be, was.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σωτηρίαν **noun - accusative singular feminine**
soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

ἕως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

εσχατου **adjective - genitive singular neuter**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης **noun - genitive singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

Acts 13:48 .

.	Greek	Strong's	Origin
When the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
heard	Ἀκούοντα (akouonta)	191: to hear, listen	from a prim. word mean. hearing
this, they [began] rejoicing	ἔχαιρον (echairon)	5463: to rejoice, be glad	a prim. verb
and glorifying	ἐδόξαζον (edoxazon)	1392: to render or esteem glorious (in a wide application)	from doxa
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord;	θεοῦ (theou)	2962: lord, master	from kuros (authority)
and as many	οἱ (osoi)	3745: how much, how many	from hos,
as had been		1510: I exist, I am	a prol. form of a prim. and defective verb
appointed	τεταγμένοι (tetagmenoi)	5021: to draw up in order, arrange	from a prim. root tag-

to eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life	ζωήν (zōēn)	2222: life	from zaó
believed.	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis

KJV Lexicon

ακουοντα **verb - present active participle - nominative plural neuter**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - nominative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εχαιρεν **verb - imperfect active indicative - third person singular**

chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοξαζον **verb - imperfect active indicative - third person**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστευσαν **verb - aorist active indicative - third person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οσοι **correlative pronoun - nominative plural masculine**

hosos hos'-os: as (much, great, long, etc.) as

ησαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τεταγμενοι **verb - perfect passive participle - nominative plural masculine**

tasso tas'-so: to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot) -- addict, appoint, determine, ordain, set.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ζωην **noun - accusative singular feminine**

zoe dzo-ay': life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

Acts 13:49 .

.	Greek	Strong's	Origin
And the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
was being spread	διεφέρετο (diephereto)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
the whole	όλης (olēs)	3650: whole, complete	a prim. word
region.	χώρας (chōras)	5561: a space, place, land	a prim. word

KJV Lexicon

διεφερετο verb - imperfect passive indicative - third person singular

diaphero dee-af-er'-o: to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ολης adjective - genitive singular feminine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωρας noun - genitive singular feminine

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

Acts 13:50 .

.	Greek	Strong's	Origin
But the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
incited	παρώτρυναν (parōtrunan)	3951: to urge on, to stir up	from para and otrunó (to spur)
the devout	σεβομένας (sebomenas)	4576: to worship	a prim. verb
women	γυναῖκας (gunaikas)	1135: a woman	a prim. word
of prominence	εὐσχήμονας (euschēmonas)	2158: comely	from eu and schéma
and the leading men	πρώτους (prōtous)	4413: first, chief	contr. superl. of pro
of the city,	πόλεως (poleōs)	4172: a city	a prim. word

and instigated	ἐπήγειραν (epēgeiran)	1892: to rouse up, excite	from epi and egeiró
a persecution	διωγμὸν (diōgmon)	1375: persecution	from diókó
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Barnabas,	Βαρναβᾶν (barnaban)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and drove	ἐξέβαλον (exebalon)	1544b: to expel, to drive, cast or send out	from ek and balló
them out of their district.	ὁρίων (oriōn)	3725: a boundary	from horos (a boundary)

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

παρωτρυναν **verb - aorist active indicative - third person**

parotruno **par-ot-roo'-no**: to urge along, i.e. stimulate (to hostility) -- stir up.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σεβομενας **verb - present middle or passive deponent participle - accusative plural feminine**

sebomai **seb'-om-ah-ee**: to revere, i.e. adore -- devout, religious, worship.

γυναικας **noun - accusative plural feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας **definite article - accusative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευσχημονας **adjective - accusative plural masculine**
euschemon **yoo-skhay'-mone**: well-formed, i.e. (figuratively) decorous, noble (in rank) -- comely, honourable.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτους **adjective - accusative plural masculine**
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηγειραν **verb - aorist active indicative - third person**
epegeiro **ep-eg-i'-ro**: to rouse upon, i.e. (figuratively) to excite against -- raise, stir up.

διωγμον **noun - accusative singular masculine**
diogmos **dee-ogue-mos'**: persecution -- persecution.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαρναβαν **noun - accusative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεβαλον **verb - second aorist active indicative - third person**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οριων **noun - genitive plural neuter**

horion **hor'-ee-on**: a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 13:51 .

■			
.	Greek	Strong's	Origin

But they shook off	ἐκτιναξάμενοι (ektinaxamenoi)	1621: to shake off or out	from ek and tinassó (to swing)
the dust	κονιορτόν (koniorton)	2868: dust	from the same as koniaó and ornumi (to stir up)
of their feet	ποδῶν (podōn)	4228: a foot	a prim. word
[in protest] against	ἐπ' (ep)	1909: on, upon	a prim. preposition
them and went	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Iconium.	Ἰκόνιον (ikonion)	2430: Iconium, a city of Galatia	of uncertain origin

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκτιναξαμενοι **verb - aorist middle passive - nominative plural masculine**

ektinasso **ek-tin-as'-so:** to shake violently -- shake (off).

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κονιορτον **noun - accusative singular masculine**

koniortos **kon-ee-or-tos':** pulverulence (as blown about) -- dust.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδων **noun - genitive plural masculine**

pous pooce: a foot (figuratively or literally) -- foot(-stool).

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτοὺς personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἑλθὼν verb - second aorist active indicative - third person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ἰκόνιον noun - accusative singular neuter

Ikonion ee-kon'-ee-on: image-like; Iconium, a place in Asia Minor -- Iconium.

Acts 13:52 .

.	Greek	Strong's	Origin
And the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were continually filled	ἐπληροῦντο (eplērounto)	4137: to make full, to complete	from plérés
with joy	χαρᾶς (charas)	5479: joy, delight	from chairó
and with the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit.	πνεύματος (pneumatós)	4151: wind, spirit	from pneó

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

επληρουντο **verb - imperfect passive indicative - third person**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

χαρας **noun - genitive singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Acts 14:1 .

.	Greek	Strong's	Origin
In Iconium	Ἰκονίῳ (ikoniō)	2430: Iconium, a city of Galatia	of uncertain origin
they entered	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the synagogue	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
together,	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
and spoke	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
in such a manner	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that a large	πολὺ (polu)	4183: much, many	a prim. word
number of people	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
believed,	πιστεῦσαι (pisteusai)	4100: to believe, entrust	from pistis
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
of Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
and of Greeks.	Ἑλλήνων (ellēnōn)	1672: a Greek, usually a name for a Gentile	from Hellas

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΙΚΟΝΙΩ **noun - dative singular neuter**

Ikoniō **ee-kon'-ee-on**: image-like; Iconium, a place in Asia Minor -- Iconium.

ΚΑΤΑ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ΤΟ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΥΤΟ **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΙΣΕΛΘΕΙΝ **verb - second aorist active middle or passive deponent**

eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

ΑΥΤΟΥΣ **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΗΝ **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΣΥΝΑΓΩΓΗΝ **noun - accusative singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

ΤΩΝ **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΟΥΔΑΙΩΝ **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΛΑΛΗΣΑΙ **verb - aorist active middle or passive deponent**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ΟΥΤΩΣ **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ΩΣΤΕ conjunction

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ΠΙΣΤΕΥΣΑΙ verb - aorist active middle or passive deponent

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΙΟΥΔΑΙΩΝ adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ΤΕ particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΛΛΗΝΩΝ noun - genitive plural masculine

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

ΠΟΛΥ adjective - accusative singular neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ΠΛΗΘΟΣ noun - accusative singular neuter

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

Acts 14:2 .

.	Greek	Strong's	Origin
But the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
who disbelieved	ἀπειθήσαντες (apeithēsantes)	544: to disobey	from apeithés
stirred	ἐπήγειραν (epēgeiran)	1892: to rouse up, excite	from epi and egeiró

up the minds	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and embittered	ἐκάκωσαν (ekakōsan)	2559: to ill-treat	from kakos
them against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the brethren.	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απειθουντες **verb - present active participle - nominative plural masculine**

apeitheo **ap-i-theh'-o:** to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos:** Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

επηγειραν **verb - aorist active indicative - third person**

epegeiro **ep-eg-i'-ro:** to rouse upon, i.e. (figuratively) to excite against -- raise, stir up.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκακωσαν **verb - aorist active indicative - third person**

kakoo **kak-o'-o:** to injure; figuratively, to exasperate -- make evil affected, entreat evil, harm, hurt, vex.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχας **noun - accusative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφων **noun - genitive plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

Acts 14:3 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they spent	διέτριψαν (dietripsan)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
a long	ἱκανὸν (ikanon)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
time	χρόνον (chronon)	5550: time	a prim. word
[there] speaking boldly	παρρησιαζόμενοι (parrēsiazomenoi)	3955: to speak freely or boldly	from parrésia
[with reliance] upon the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
who was testifying	μαρτυροῦντι	3140: to bear witness, testify	from martus

	(marturounti)		
to the word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
of His grace,	χάριτος (charitos)	5485: grace, kindness	a prim. word
granting	διδόντι (didonti)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
that signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
and wonders	τέρατα (terata)	5059: a wonder, marvel	a prim. word
be done	γίνεσθαι (ginesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
by their hands.	χειρῶν (cheirōn)	5495: the hand	a prim. word

KJV Lexicon

ικανον **adjective - accusative singular masculine**

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

χρονον **noun - accusative singular masculine**

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

διετριψαν **verb - aorist active indicative - third person**

diatribo **dee-at-ree'-bo**: to wear through (time), i.e. remain -- abide, be, continue, tarry.

παρρησιαζομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

parrhesiazomai **par-hray-see-ad'-zom-ahee**: to be frank in utterance, or confident in spirit and demeanor -- be (wax) bold, (preach, speak) boldly.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρουντι **verb - present active participle - dative singular masculine**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω **noun - dative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριτος **noun - genitive singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

διδόντι verb - present active participle - dative singular masculine

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

σημεία noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τέρατα noun - accusative plural neuter

teras ter'-as: a prodigy or omen -- wonder.

γινεσθαι verb - present middle or passive deponent infinitive

ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρῶν noun - genitive plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 14:4 .

.	Greek	Strong's	Origin
But the people	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
of the city	πόλεως (poleōs)	4172: a city	a prim. word
were divided;	ἐσχίσθη (eschisthē)	4977: to cleave, split	from a prim. root schid-

and some	τὸ (to)	3588: the	the def. art.
sided		1510: I exist, I am	a prol. form of a prim. and defective verb
with the Jews,	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
and some	τῆς (tēs)	3588: the	the def. art.
with the apostles.	ἀποστόλοις (apostolois)	652: a messenger, one sent on a mission, an apostle	from apostelló

KJV Lexicon

εσχισθῇ **verb - aorist passive indicative - third person singular**

schizo skhid'-zo: to split or sever -- break, divide, open, rend, make a rent.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - nominative singular neuter**

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις **adjective - dative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοις **noun - dative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

Acts 14:5 .

■			
.	Greek	Strong's	Origin

And when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
an attempt	ὄρμη (ormē)	3730: a rapid motion forwards, onrush, assault	a prim. word
was made	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
by both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
with their rulers,	ἄρχουσιν (archousin)	758: ruler, chief	pres. part. of archó
to mistreat	ὕβρισαι (ubrisai)	5195: to run riot, to outrage, insult	from hubris
and to stone	λιθοβολῆσαι (lithobolēsai)	3036: to pelt with stones, to stone	from lithos and balló
them,			

KJV Lexicon

ὥς **adverb**

hos **hoce:** which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahce:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ορμη **noun - nominative singular feminine**

horme **hor-may'**: a violent impulse, i.e. onset -- assault.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιουδαιων **adjective - genitive plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχουσιν **noun - dative plural masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υβρισαι **verb - aorist active middle or passive deponent**

hubrizo **hoo-brid'-zo**: to exercise violence, i.e. abuse -- use despitefully, reproach, entreat shamefully (spitefully).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λιθοβολησαι **verb - aorist active middle or passive deponent**

lithoboleo **lith-ob-ol-eh'-o**: to throw stones, i.e. lapidate -- stone, cast stones.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

Acts 14:6 .

.	Greek	Strong's	Origin
they became aware	συνιδόντες (sunidontes)	4894: to see together, hence to comprehend	from sun and eidon
of it and fled	κατέφυγον (katephugon)	2703: to flee for refuge	from kata and pheugó
to the cities	πόλεις (poleis)	4172: a city	a prim. word
of Lycaonia,	Λυκαονίας (lukaonias)	3071: Lycaonia, a region in Asia Minor	perhaps from lukos
Lystra	Λύστραν (lustran)	3082: Lystra, a city of Lycaonia	of uncertain origin
and Derbe,	Δέρβην (derbēn)	1191: Derbe, a city of Lycaonia	of foreign origin
and the surrounding region;	περίχωρον (perichōron)	4066: neighboring	from peri and chóra

KJV Lexicon

συνιδόντες **verb - second aorist active participle - nominative plural masculine**

suneido **soon-i'-do**: to consider, know, be privy, be ware of.

κατεφυγον **verb - second aorist active indicative - third person**

katapheugo **kat-af-yoo'-go**: to flee down (away) -- flee.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεις **noun - accusative plural feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυκαονιας **noun - genitive singular feminine**
Lukaonia **loo-kah-on-ee'-ah**: Lycaonia, a region of Asia Minor -- Lycaonia.

λυστραν **noun - accusative singular feminine**
Lustra **loos'-trah**: Lystra, a place in Asia Minor -- Lystra.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δερβην **noun - accusative singular feminine**
Derbe **der-bay'**: Derbe, a place in Asia Minor -- Derbe.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιχωρον **adjective - accusative singular feminine**
perichoros **per-ikh'-o-ros**: around the region, i.e. circumjacent -- country (round) about, region (that lieth) round about.

Acts 14:7 .

■			
.	Greek	Strong's	Origin
and there	κακει̃ (kakei)	2546: and there	from kai and ekei
they continued to preach the gospel.	εὐαγγελιζόμενοι (euangelizomenoi)	2097: to announce good news	from eu and aggelos

KJV Lexicon

κακει **adverb - contracted form**

kakei kak-i': likewise in that place -- and there, there (thither) also.

ησαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ευαγγελιζομενοι **verb - present middle passive - nominative plural masculine**

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Acts 14:8

.	Greek	Strong's	Origin
At Lystra	Λύστροις (lustrois)	3082: Lystra, a city of Lycaonia	of uncertain origin
a man	ἀνὴρ (anēr)	435: a man	a prim. word
was sitting	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hēmai (to sit)
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had no strength	ἀδύνατος (adunatos)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos
in his feet,	ποσὶν (posin)	4228: a foot	a prim. word
lame	χωλὸς (chōlos)	5560: lame, halt, maimed	a prim. word
from his mother's	μητρὸς (mētros)	3384: mother	a prim. word
womb,	κοιλίας (koilias)	2836: belly	from koilos (hollow)
who		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

had never	οὐδέποτε (oudepote)	3763: never	from oude and pote
walked.	περιεπάτησεν (periepatēsen)	4043: to walk	from peri and pateó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

εν preposition

en en: in, at, (up-)on, by, etc.

λυστροις noun - dative plural neuter

Lustra loos'-trah: Lystra, a place in Asia Minor -- Lystra.

αδυνατος adjective - nominative singular masculine

adunatos ad-oo'-nat-os: unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποσιν noun - dative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

εκαθητο verb - imperfect middle or passive deponent indicative - third person singular

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

χωλος adjective - nominative singular masculine

cholos kho-los': halt, i.e. limping -- cripple, halt, lame.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

κοιλίας noun - genitive singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

μητρος noun - genitive singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπαρχων verb - present active participle - nominative singular masculine

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουδεποτε adverb

oudepote oo-dep'-ot-eh: not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

περιπεπατηκει verb - pluperfect active indicative - third person singular

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

Acts 14:9 .

.	Greek	Strong's	Origin
This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
was listening	ἤκουεν (ēkouen)	191: to hear, listen	from a prim. word mean. hearing
to Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
as he spoke,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
who,	ὅς	3739: usually rel. who, which,	a prim. pronoun

	(os)	that, also demonstrative this, that	
when he had fixed his gaze	ἀτενίσας (atenisas)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
on him and had seen		3708: to see, perceive, attend to	a prim. verb
that he had	ἔχει (echei)	2192: to have, hold	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
to be made well,	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἤκουσεν **verb - aorist active indicative - third person singular**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

λαλουντος **verb - present active participle - genitive singular masculine**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ατενισας **verb - aorist active participle - nominative singular masculine**

atenizo at-en-id'-zo: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδὼν verb - second aorist active participle - nominative singular masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πίστιν noun - accusative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ἔχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωθῆναι verb - aorist passive middle or passive deponent

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Acts 14:10 .

.	Greek	Strong's	Origin
said		3004: to say	a prim. verb
with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
"Stand	ἀνάστηθι (anastēthi)	450: to raise up, to rise	from ana and histēmi

upright	ὀρθός (orthos)	3717: straight, upright	a prim. word
on your feet."	πόδας (podas)	4228: a foot	a prim. word
And he leaped	ἤλατο (ēlato)	242: to leap	from a prim. root hal-
up and [began] to walk.	περιεπάτει (periepatei)	4043: to walk	from peri and pateó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μεγαλη **adjective - dative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνη **noun - dative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αναστηθι **verb - second aorist active middle - second person singular**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**
pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ορθως **adverb**
orthos **or-thoce'**: in a straight manner, i.e. (figuratively) correctly (also morally) -- plain, right(-ly).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλλετο **verb - imperfect middle or passive deponent indicative - third person singular**
hallomai **hal'-lom-ahee**: to jump; figuratively, to gush -- leap, spring up.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιεπατει **verb - imperfect active indicative - third person singular**
peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

Acts 14:11 .

.	Greek	Strong's	Origin
When the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
had done,	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word

they raised	ἐπῆραν (epēran)	1869: to lift up	from epi and airó
their voice,	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
saying	λέγοντες (legontes)	3004: to say	a prim. verb
in the Lycaonian language,	Λυκαονιστὶ (lukaonisti)	3072: in Lycaonian (speech)	adverb from Lukaonia
"The gods	θεοὶ (theoi)	2316: God, a god	of uncertain origin
have become like	ὁμοιωθέντες (omoiōthentes)	3666: to make like	from homoios
men	ἄνθρωποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
and have come down	κατέβησαν (katebēsan)	2597: to go down	from kata and the same as basis
to us."			

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οχλοι **noun - nominative plural masculine**

ochlos **okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

επηραν **verb - aorist active indicative - third person**

epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λυκαονιστι **adverb**

Lukaonisti **loo-kah-on-is-tee'**: Lycaonistically, i.e. in the language of the Lycaonians -- in the speech of Lycaonia.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοι **noun - nominative plural masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ομοιωθεντες **verb - aorist passive participle - nominative plural masculine**

homoioo **hom-oy-o'-o**: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

ανθρωποις **noun - dative plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

κατεβησαν **verb - second aorist active indicative - third person**
katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

ημας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

Acts 14:12 .

.	Greek	Strong's	Origin
And they [began] calling	ἐκάλουν (ekaloun)	2564: to call	a prim. word
Barnabas,	Βαρναβᾶν (barnaban)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
Zeus,	Δία (dia)	2203: Zeus, the greatest of the pagan Gk. gods	of uncertain origin
and Paul,	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
Hermes,	Ἑρμῆν (ermēn)	2060: Hermes, the name of a Gr. god and a Christian at Rome	of uncertain origin
because	ἐπειδὴ (epeidē)	1894: when now, seeing that	from epei and dé
he was the chief	ἡγούμενος (ēgoumenos)	2233: to lead, suppose	from agó
speaker.	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

εκαλουν **verb - imperfect active indicative - third person**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was) (called).

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

βαρναβαν **noun - accusative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

δια **noun - accusative singular masculine**

Zeus **dzyooce**: in the oblique cases there is used instead of it a (probably cognate) name Dis deece, which is otherwise obsolete Zeus or Dis (among the Latins, Jupiter or Jove), the supreme deity of the Greeks -- Jupiter.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ερμην **noun - accusative singular masculine**

Hermes **her-mace'**: Hermes, the name of the messenger of the Greek deities; also of a Christian -- Hermes, Mercury.

επειδη **conjunction**

epeide **ep-i-day'**: since now, i.e. (of time) when, or (of cause) whereas -- after that, because, for (that, -asmuch as), seeing, since.

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγουμενος **verb - present middle or passive deponent participle - nominative singular masculine**

hegeomai **hayg-eh'-om-ahee:** to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογου **noun - genitive singular masculine**

logos **log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Acts 14:13 .

.	Greek	Strong's	Origin
The priest	ἱερεὺς (iereus)	2409: a priest	from hieros
of Zeus,	Διὸς (dios)	2203: Zeus, the greatest of the pagan Gk. gods	of uncertain origin
whose [temple] was just outside	πρὸ (pro)	4253: before	a prim. preposition
the city,	πόλεως (poleōs)	4172: a city	a prim. word
brought	ἐνέγκας (enenkas)	5342: to bear, carry, bring forth	a prim. word
oxen	ταύρους (taurous)	5022: a bull	a prim. word
and garlands	στέμματα (stemmata)	4725: a wreath	from the same as stephanos

to the gates,	πυλῶνας (pulōnas)	4440: a porch, gateway	from pulé
and wanted	ἤθελεν (ēthelen)	2309: to will, wish	a prim. verb
to offer sacrifice	θύειν (thuein)	2380: to offer, sacrifice	a prim. verb
with the crowds.	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιερευσ noun - nominative singular masculine

hiereus hee-er-yooce': a priest -- (high) priest.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διος noun - genitive singular masculine

Zeus dzyooce: in the oblique cases there is used instead of it a (probably cognate) name Dis deece, which is otherwise obsolete Zeus or Dis (among the Latins, Jupiter or Jove), the supreme deity of the Greeks -- Jupiter.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οντος verb - present participle - genitive singular masculine

on oan: being -- be, come, have.

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or

ever. In the comparative, it retains the same significations.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ταυρους **noun - accusative plural masculine**

tauros **tow'-ros**: a bullock -- bull, ox.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στεμματα **noun - accusative plural neuter**

stemma **stem'-mah**: a wreath for show -- garland.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυλωνας **noun - accusative plural masculine**

pulon **poo-lone'**: a gate-way, door-way of a building or city; by implication, a portal or vestibule -- gate, porch.

ενεγκας **verb - aorist active participle - nominative singular masculine**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοις **noun - dative plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class

of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ηθελεν verb - imperfect active indicative - third person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

θυειν verb - present active infinitive

thuo thoo'-o: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

Acts 14:14 .

.	Greek	Strong's	Origin
But when the apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
Barnabas	Βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
heard	Ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
of it, they tore	διαρρήξαντες (diarrēxantes)	1284: to tear asunder	from dia and rhégnumi
their robes	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and rushed		1601a: to leap out	from ek and pédaó (to leap, spring)
out into the crowd,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
crying	κράζοντες (krazontes)	2896: to scream, cry out	from a prim. root krag-
out			

KJV Lexicon

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοι **noun - nominative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

βαρναβας **noun - nominative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

διαρρηξαντες **verb - aorist active participle - nominative plural masculine**

diarrhesso **dee-ar-hrayce'-so**: to tear asunder -- break, rend.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - accusative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εισεπηδησαν **verb - aorist active indicative - third person**

eispedao **ice-pay-dah'-o**: to rush in -- run (spring) in.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον noun - accusative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

κραζοντες verb - present active participle - nominative plural masculine

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

Acts 14:15 .

.	Greek	Strong's	Origin
and saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Men,	ἄνδρες (andres)	435: a man	a prim. word
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you doing	ποιεῖτε (poieite)	4160: to make, do	a prim. word
these things?		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
We are also	καὶ (kai)	2532: and, even, also	a prim. conjunction
men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
of the same nature	ὁμοιοπαθεῖς (omoiopatheis)	3663: of like feelings or affections	from homoios and paschó
as you, and preach the gospel	εὐαγγελιζόμενοι (euangelizomenoi)	2097: to announce good news	from eu and aggelos
to you that you should turn	ἐπιστρέφειν (epistrephein)	1994: to turn, to return	from epi and strephó

from these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
vain things	ματαίων (mataiōn)	3152: vain, useless	from the same as matén
to a living	ζῶντα (zōnta)	2198: to live	from prim. roots zé- and zó-
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
WHO	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
MADE	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
THE HEAVEN	οὐρανὸν (ouranon)	3772: heaven	a prim. word
AND THE EARTH	γῆν (gēn)	1093: the earth, land	a prim. word
AND THE SEA	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
AND ALL	πάντα (panta)	3956: all, every	a prim. word
THAT IS IN THEM.			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγοντες **verb - present active participle - nominative plural masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ανδρες noun - vocative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ποιειτε verb - present active indicative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ομοιοπαθεις adjective - nominative plural masculine

homoioopathes hom-oy-op-ath-ace': similarly affected -- of (subject to) like passions.

εσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ανθρωποι noun - nominative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ευαγγελιζομενοι verb - present middle passive - nominative plural masculine

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τουτων demonstrative pronoun - genitive plural masculine

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these

(things), they, this sort, those.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ματαιων adjective - genitive plural masculine

mataios mat'-ah-yos: empty, i.e. (literally) profitless, or (specially), an idol -- vain, vanity.

επιστρεφειν verb - present active infinitive

epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωντα verb - present active participle - accusative singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποίησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν **noun - accusative singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 14:16 .

.	Greek	Strong's	Origin
"In the generations	γενεαῖς (geneais)	1074: race, family, generation	from ginomai
gone	παρωχημέναις (parōchēmenais)	3944: to have passed by	from para and oichomai (to depart)

by He permitted	εἶασεν (eiasen)	1439: to let alone, leave	a prim. verb, see also ea
all	πάντα (panta)	3956: all, every	a prim. word
the nations	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
their own ways;	ὁδοῖς (odois)	3598: a way, road	a prim. word

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ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρωχημεναις **verb - perfect middle or passive deponent participle - dative plural feminine**

paroichomai **par-oy'-khom-ahee**: to escape along, i.e. be gone -- past.

γενεαις **noun - dative plural feminine**

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ειασεν **verb - aorist active indicative - third person singular**

eao **eh-ah'-o**: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη noun - accusative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

πορευεσθαι verb - present middle or passive deponent infinitive

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδοις noun - dative plural feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 14:17 .

.	Greek	Strong's	Origin
and yet	καίτοι (kaitoi)	2543: and yet	from kai and toi
He did not leave	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Himself		848:	see heautou
without witness,	ἀμάρτυρον (amarturon)	267: without witness	from alpha (as a neg. prefix) and martus
in that He did good		19a: to do good	contr. form of agathoergeó
and gave	δίδους (didous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you rains	ύετους (uetous)	5205: rain	from huó (to rain)

from heaven	οὐρανόθεν (ouranothen)	3771: from heaven	from ouranos
and fruitful	καρποφόρους (karpophorous)	2593: fruitful	from karpos and pheró
seasons,	καιρούς (kairous)	2540: time, season	a prim. word
satisfying	ἐμπιπλῶν (empiplōn)	1705a: to fill up, by impl. to satisfy	from en and pimplēmi
your hearts	καρδίας (kardias)	2588: heart	a prim. word
with food	τροφῆς (trophēs)	5160: nourishment, food	from trephó
and gladness."	εὐφροσύνης (euphrosunēs)	2167: gladness	from a comp. of eu and phrén

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καίτοιγε **conjunction**

kaitoige **kah'-ee-toyg-eh**: and yet indeed, i.e. although really -- nevertheless, though.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αμαρτυρον **adjective - accusative singular masculine**

amarturos **am-ar'-too-ros**: unattested -- without witness.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

αφηκεν **verb - aorist active indicative - third person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αγαθοποιων **verb - present active participle - nominative singular masculine**
agathopoieo **ag-ath-op-oy-eh'-o**: to be a well-doer (as a favor or a duty) -- (when) do good (well).

ουρανοθεν **adverb**
ouranohen **oo-ran-oth'-en**: from the sky -- from heaven.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

υετους **noun - accusative plural masculine**
huetos **hoo-et-os'**: rain, especially a shower -- rain.

διδους **verb - present active participle - nominative singular masculine**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καιρους **noun - accusative plural masculine**
kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

καρποφορους **adjective - accusative plural masculine**
karpophoros **kar-pof-or'-os**: fruitbearing (figuratively) -- fruitful.

εμπιπλων **verb - present active participle - nominative singular masculine**
empiplemi **em-pip'-lay-mee or**: to fill in (up), i.e. (by implication) to satisfy -- fill.

τροφης **noun - genitive singular feminine**
trophe **trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευφροσυνης **noun - genitive singular feminine**
euphrosune **yoo-fros-oo'-nay**: joyfulness -- gladness, joy.

τας **definite article - accusative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας **noun - accusative plural feminine**
kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Acts 14:18 .

.	Greek	Strong's	Origin
[Even] saying	λέγοντες (legontes)	3004: to say	a prim. verb
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
with difficulty	μόλις (molis)	3433: with difficulty	from molos (toil)
they restrained	κατέπαυσαν (katepausan)	2664: to cause to cease, to rest	from kata and pauó
the crowds	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
from offering sacrifice	θύειν (thuein)	2380: to offer, sacrifice	a prim. verb
to them.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μολις **adverb**

molis mol'-is: with difficulty -- hardly, scarce(-ly), + with much work.

κατεπαυσαν verb - aorist active indicative - third person

katapauo kat-ap-ow'-o: to settle down, i.e. (literally) to colonize, or (figuratively) to (cause to) desist -- cease, (give) rest(-rain).

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλους noun - accusative plural masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

θυειν verb - present active infinitive

thuo thoo'-o: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 14:19 .

.	Greek	Strong's	Origin
But Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
came	Ἐπῆλθαν (epēlthan)	1904: to come to or upon	from epi and erchomai
from Antioch	Ἀντιοχείας (antiocheias)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
and Iconium,	Ἰκονίου (ikoniou)	2430: Iconium, a city of Galatia	of uncertain origin
and having won over	πεῖσαντες (peisantes)	3982: to persuade, to have confidence	a prim. verb

the crowds,	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
they stoned	λιθάσαντες (lithasantes)	3034: to throw stones, to stone	from lithos
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and dragged	ἔσυρον (esuron)	4951: to draw, drag	a prim. word
him out of the city,	πόλεως (poleōs)	4172: a city	a prim. word
supposing	νομίζοντες (nomizontes)	3543: to practice, consider	from nomos
him to be dead.	τεθνηκέναι (tethnēkenai)	2348: to die	from a prim. root than-

KJV Lexicon

επελθον **verb - second aorist active indicative - third person**

eperchomai **ep-er'-khom-ahēe**: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αντιοχειας **noun - genitive singular feminine**

Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ικονιου **noun - genitive singular neuter**

Ikoniōn **ee-kon'-ee-on**: image-like; Iconium, a place in Asia Minor -- Iconium.

Ἰουδαῖοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πείσαντες **verb - aorist active participle - nominative plural masculine**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

τοὺς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὄχλους **noun - accusative plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λίθασαντες **verb - aorist active participle - nominative plural masculine**

lithazo **lith-ad'-zo**: to lapidate -- stone.

τὸν **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παῦλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ἔσυρον **verb - imperfect active indicative - third person**

suro **soo'-ro**: to trail -- drag, draw, hale.

ἐξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

νομισαντες **verb - aorist active participle - nominative plural masculine**
nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τεθναναι **verb - second perfect active middle or passive deponent**
thnesko **thnay'-sko**: to die -- be dead, die.

Acts 14:20 .

.	Greek	Strong's	Origin
But while the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
stood around	κυκλωσάντων (kuklōsantōn)	2944: to encircle	from the same as kukló
him, he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the city.	πόλιν (polin)	4172: a city	a prim. word
The next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
he went away	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
with Barnabas	Βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
to Derbe.	Δέρβην (derbēn)	1191: Derbe, a city of Lycaonia	of foreign origin

KJV Lexicon

κυκλωσαντων **verb - aorist active participle - genitive plural masculine**

kukloo **koo-klo'-o**: to encircle, i.e. surround -- compass (about), come (stand) round about.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

ἐξηλθεν **verb - second aorist active indicative - third person singular**
exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

συν **preposition**
sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαρναβα **noun - dative singular masculine**
Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δερβην **noun - accusative singular feminine**
Derbe **der-bay'**: Derbe, a place in Asia Minor -- Derbe.

Acts 14:21 .

.	Greek	Strong's	Origin
After they had preached the gospel	εὐαγγελισάμενοι (euangelisamenoi)	2097: to announce good news	from eu and aggelos
to that city	πόλιν (polin)	4172: a city	a prim. word
and had made	μαθητεύσαντες (mathēteusantes)	3100: to be a disciple, to make a disciple	from mathétēs
many	ἱκανοὺς (ikanous)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
disciples,		3100: to be a disciple, to make a disciple	from mathétēs
they returned	ὑπέστρεψαν (upestrep-san)	5290: to turn back, return	from hupo and strephó
to Lystra	Λύστραν (lustran)	3082: Lystra, a city of Lycaonia	of uncertain origin
and to Iconium	Ἰκόνιον	2430: Iconium, a city of	of uncertain origin

	(ikonion)	Galatia	
and to Antioch,	Ἀντιόχειαν	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
	(antiocheian)		

KJV Lexicon

ευαγγελισαμενοι **verb - aorist middle passive - nominative plural masculine**

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

εκεινην **demonstrative pronoun - accusative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαθητευσαντες **verb - aorist active participle - nominative plural masculine**

matheteuo **math-ayt-yoo'-o**: intransitively, to become a pupil; transitively, to disciple, i.e. enrol as scholar -- be disciple, instruct, teach.

ικανους **adjective - accusative plural masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

υπεστρεψαν **verb - aorist active indicative - third person**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Λυστραν noun - accusative singular feminine

Lustra loos'-trah: Lystra, a place in Asia Minor -- Lystra.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ικονιον noun - accusative singular neuter

Ikoniom ee-kon'-ee-on: image-like; Iconium, a place in Asia Minor -- Iconium.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αντιοχειαν noun - accusative singular feminine

Antiocheia an-tee-okh'-i-ah: Antiochia, a place in Syria -- Antioch.

Acts 14:22 .

.	Greek	Strong's	Origin
strengthening	ἐπιστηρίζοντες (epistērizontes)	1991: to make stronger	from epi and stérizó
the souls	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin
of the disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
encouraging	παρακαλοῦντες (parakalountes)	3870: to call to or for, to exhort, to encourage	from para and kaleó
them to continue	ἐμμένειν (emmenein)	1696: to abide in, fig. to be true to, to persevere	from en and menó
in the faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó
and [saying], "Through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

many	πολλῶν (pollōn)	4183: much, many	a prim. word
tribulations	θλίψεων (thlipseōn)	2347: tribulation	from thlibó
we must	δεῖ (dei)	1163: it is necessary	a form of deó
enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ἐπιστηρίζοντες **verb - present active participle - nominative plural masculine**

episterizo **ep-ee-stay-rid'-zo**: to support further, i.e. reestablish -- confirm, strengthen.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχας **noun - accusative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

παρακαλουντες **verb - present active participle - nominative plural masculine**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

εμμενειν verb - present active infinitive

emmeno em-men'-o: to stay in the same place, i.e. (figuratively) persevere -- continue.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει noun - dative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

πολλων adjective - genitive plural feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

θλιψεων noun - genitive plural feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

δει verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

εισελθειν verb - second aorist active middle or passive deponent

eiserchomai ice-er'-khom-ah-ee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν noun - accusative singular feminine basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεου noun - genitive singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 14:23 .

.	Greek	Strong's	Origin
When they had appointed	χειροτονήσαντες (cheirotoneōsantes)	5500: to vote by stretching out the hand, to appoint	from cheir and teinō (to stretch)
elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)
for them in every	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
church,	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleō
having prayed	προσευξάμενοι (proseuxamenoi)	4336: to pray	from pros and euchomai
with fasting,	νηστειῶν (nēsteiōn)	3521: fasting, a fast	from nēsteuō
they commended	παρέθεντο (parethento)	3908: to place beside, to set before	from para and tithēmi
them to the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
in whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they had believed.	πεπιστεύκεισαν (pepisteukeisan)	4100: to believe, entrust	from pistis

KJV Lexicon

χειροτονησαντες **verb - aorist active participle - nominative plural masculine**

cheirotoneo **khi-rot-on-eh'-o**: to be a hand-reacher or voter (by raising the hand), i.e. (generally) to select or appoint -- choose, ordain.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πρεσβυτερους **adjective - accusative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

εκκλησιαν **noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

προσευξαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

νηστειων **noun - genitive plural feminine**

nesteia **nace-ti'-ah**: abstinence (from lack of food, or voluntary and religious); specially, the fast of the Day of Atonement -- fast(-ing).

παρεθεντο **verb - second aorist middle indicative - third person**

paratithemi **par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ov relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΠΙΣΤΙΣΤΕΥΚΕΙΣΘΑΝ verb - pluperfect active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

Acts 14:24 .

.	Greek	Strong's	Origin
They passed through	διελθόντες (dielthontes)	1330: to go through, go about, to spread	from dia and erchomai
Pisidia	Πισιδίαν (pisidian)	4099: Pisidia, a region of Asia Minor	of uncertain origin
and came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
into Pamphylia.	Παμφυλίαν (pamphulian)	3828: Pamphylia, a province of Asia Minor	from a comp. of pas and phulé

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διελθοντες **verb - second aorist active participle - nominative plural masculine**
dierchomai **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πισιδιαν **noun - accusative singular feminine**
Pisidia **pis-id-ee'-ah**: Pisidia, a region of Asia Minor -- Pisidia.

ηλθον **verb - second aorist active indicative - third person**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παμφυλιαν **noun - accusative singular feminine**
Pamphulia **pam-fool-ee'-ah**: every-tribal, i.e. heterogeneous;; Pamphylia, a region of Asia Minor -- Pamphylia.

Acts 14:25 .

.	Greek	Strong's	Origin
When they had spoken	λαλήσαντες (lalēsantes)	2980: to talk	from lalos (talkative)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
in Perga,	Πέργη (pergē)	4011: Perga, a city of Pamphylia	probably from the same as Pergamos
they went down	κατέβησαν (katebēsan)	2597: to go down	from kata and the same as basis
to Attalia.	Αττάλειαν (attaleian)	825: Attalia, a city of Pamphylia	from Attalos (Attalus, a king of Pergamum)

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαλησαντες **verb - aorist active participle - nominative plural masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

περγη **noun - dative singular feminine**

Perge **perg'-ay**: a tower; Perga, a place in Asia Minor -- Perga.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

κατεβησαν **verb - second aorist active indicative - third person**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ατταλειαν **noun - accusative singular feminine**

Attaleia **at-tal'-i-ah**: Attaleia, a place in Pamphylia -- Attalia.

Acts 14:26 .

.	Greek	Strong's	Origin
From there	κακεῖθεν (kakeithen)	2547: and from there	from kai and ekeithen
they sailed	ἀπέπλευσαν (apepleusan)	636: to sail away	from apo and pleó

to Antioch,	Ἀντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
from which	ὅθεν (othen)	3606: from where, for which reason	from hos,
they had been		1510: I exist, I am	a prol. form of a prim. and defective verb
commended	παραδεδομένοι (paradedomenoi)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
for the work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
that they had accomplished.	ἐπλήρωσαν (eplērōsan)	4137: to make full, to complete	from plérés

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κακειθεν **adverb - contracted form**

kakeithen kak-i'-then: likewise from that place (or time) -- and afterward (from) (thence), thence also.

απεπλευσαν **verb - aorist active indicative - third person**

apopleo ap-op-leh'-o: to set sail -- sail away.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αντιοχειαν **noun - accusative singular feminine**

Antiocheia an-tee-okh'-i-ah: Antiochia, a place in Syria -- Antioch.

οθεν **adverb**

hothen hoth'-en: from which place or source or cause (adverb or conjunction) -- from

thence, (from) whence, where(-by, -fore, -upon).

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

παράδομενοι **verb - perfect passive participle - nominative plural masculine**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριτι **noun - dative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργον **noun - accusative singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επληρωσαν **verb - aorist active indicative - third person**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

Acts 14:27 .

.	Greek	Strong's	Origin
When they had arrived	παραγενόμενοι (paragenomenoi)	3854: to be beside, to arrive	from para and ginomai
and gathered	συναγαγόντες (sunagagontes)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
together,		4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
they [began] to report	ἀνήγγελλον (anēngellon)	312: to bring back word, announce	from ana and aggelló
all things	ὅσα (osa)	3745: how much, how many	from hos,
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
had done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
with them and how	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He had opened	ἤνοιξεν (ēnoixen)	455: to open	from ana and oigó (to open)
a door	θύραν (thuran)	2374: a door	a prim. word
of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
to the Gentiles.	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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παραγενομενοι **verb - second aorist middle deponent participle - nominative plural masculine**
paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναγαγοντες **verb - second aorist active participle - nominative plural masculine**
sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιαν **noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

ανηγγελαν **verb - aorist active indicative - third person**

anaggello **an-ang-el'-lo**: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἠνοιξεν verb - aorist active indicative - third person singular

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

τοῖς definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐθνέσιν noun - dative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

θύραν noun - accusative singular feminine

thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

πίστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Acts 14:28 .

.	Greek	Strong's	Origin
And they spent	διέτριβον (dietribon)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
a long	οὐκ (ouk)	3756: not, no	a prim. word
time	χρόνον (chronon)	5550: time	a prim. word
with the disciples.	μαθηταῖς (mathētais)	3101: a disciple	from manthanó

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διετρίβον **verb - imperfect active indicative - third person**

diatribo **dee-at-ree'-bo**: to wear through (time), i.e. remain -- abide, be, continue, tarry.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐκεῖ **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

χρονον **noun - accusative singular masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ὀλιγον **adjective - accusative singular masculine**

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταῖς **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

Acts 15:1 .

.	Greek	Strong's	Origin
Some men	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
came down	κατελθόντες (katelthontes)	2718: to come down	from kata and erchomai
from Judea		2453: Jewish, a Jew, Judea	from Ioudas

and [began] teaching	ἐδίδασκον (edidaskon)	1321: to teach	a redupl. caus. form of daó (to learn)
the brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
"Unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you are circumcised	περιτμηθήτε (peritmēthēte)	4059: to cut around, circumcise	from peri and the same as tomos
according to the custom	ἔθει (ethei)	1485: custom, a usage (prescribed by habit or law)	from ethó
of Moses,	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
be saved."	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

κατελθοντες verb - second aorist active participle - nominative plural masculine

katerchomai kat-er'-khom-ahee: to come (or go) down -- come (down), depart, descend, go down, land.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

εδιδασκον **verb - imperfect active indicative - third person**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

περιτεμνησθε **verb - present passive subjunctive - second person**

peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθει **noun - dative singular neuter**

ethos **eth'-os**: a usage (prescribed by habit or law) -- custom, manner, be wont.

μωυσεως **noun - genitive singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε **verb - present middle or passive deponent indicative - second person**

dunamai **doo'-nam-ah-ee**: to be able or possible -- be able, can (do, + -not), could, may,

might, be possible, be of power.

σωθῆναι **verb - aorist passive middle or passive deponent**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Acts 15:2 .

.	Greek	Strong's	Origin
And when Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Barnabas	Βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
had	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
great	οὐκ (ouk)	3756: not, no	a prim. word
dissension	στάσεως (staseōs)	4714b: a standing, by impl. an insurrection, fig. strife	from histémi
and debate	ζητήσεως (zētēseōs)	2214: a search, questioning	from zéteó
with them, [the brethren] determined	ἔταξαν (etaxan)	5021: to draw up in order, arrange	from a prim. root tag-
that Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Barnabas	Βαρναβᾶν (barnaban)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and some	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
others	ἄλλους (allous)	243: other, another	a prim. word
of them should go	ἀναβαίνειν (anabainein)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem	Ἱερουσαλὴμ	2419: Jerusalem, the capital of united Isr. and Judah, also	of Hebrew origin Yerushalaim

	(ierousalēm)	a future heavenly city	
to the apostles	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
and elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
issue.	ζητήματος (zētēmatos)	2213: an inquiry	from zéteó

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γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

στάσεως **noun - genitive singular feminine**

stasis **stas'-is**: a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy -- dissension, insurrection, standing, uproar.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζητήσεως **noun - genitive singular feminine**

zetesis **dzay'-tay-sis**: a searching (properly, the act), i.e. a dispute or its theme -- question.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ολιγης adjective - genitive singular feminine

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω noun - dative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαρναβα noun - dative singular masculine

Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εταξαν verb - aorist active indicative - third person

tasso tas'-so: to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot) -- addit, appoint, determine, ordain, set.

αναβαινειν verb - present active infinitive

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαρναβαν noun - accusative singular masculine

Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινας indefinite pronoun - accusative plural masculine

tis tis: some or any person or object

αλλους adjective - accusative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

εξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολους noun - accusative plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρεσβυτερους adjective - accusative plural masculine

presbuteros pres-boo'-ter-os: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various

applications, of place, cause or time

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζητηματος noun - genitive singular neuter

zetema dzay'-tay-mah: a search (properly concretely), i.e. (in words) a debate -- question.

τουτου demonstrative pronoun - genitive singular neuter

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

Acts 15:3 .

.	Greek	Strong's	Origin
Therefore,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
being sent on their way	προπεμφθέντες (propemphthentes)	4311: to send before, send forth	from pro and pempó
by the church,	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
they were passing through	διήρχοντο (diērchonto)	1330: to go through, go about, to spread	from dia and erchomai
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
Phoenicia	Φοινίκην (phoinikēn)	5403: Phoenicia, a region N. of Galilee	probably from phoinix
and Samaria,	Σαμάρειαν (samareian)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
describing in detail	εκδιηγούμενοι (ekdiēgoumenoi)	1555: to tell in detail	from ek and diégeomai
the conversion	ἐπιστροφὴν (epistrophēn)	1995: a turning about, conversion	from epistrephó
of the Gentiles,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and were bringing	ἐποίουν	4160: to make, do	a prim. word

	(epoioun)		
great	μεγάλην (megalēn)	3173: great	a prim. word
joy	χαράν (charan)	5479: joy, delight	from chairó
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
the brethren.	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προπεμφθεντες verb - aorist passive participle - nominative plural masculine

propempe **prop-em'-po**: to send forward, i.e. escort or aid in travel -- accompany, bring (forward) on journey (way), conduct forth.

υπο preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιας noun - genitive singular feminine

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

διηρχοντο **verb - imperfect middle or passive deponent indicative - third person**
dierchomai **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοινικην **noun - accusative singular feminine**
Phoinike **foy-nee'-kay**: palm-country; Phoenice (or Phoenicia), a region of Palestine -- Phenice, Phenicia.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαμαρειαν **noun - accusative singular feminine**
Samareia **sam-ar'-i-ah**: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

εκδιηγουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
ekdiegeomai **ek-dee-ayg-eh'-om-ahee**: to narrate through wholly -- declare.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιστροphen **noun - accusative singular feminine**
epistrophe **ep-is-trof-ay'**: reversion, i.e. morally, revolution -- conversion.

των **definite article - genitive plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων **noun - genitive plural neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποιοουν **verb - imperfect active indicative - third person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

χαραν **noun - accusative singular feminine**
chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful,

-fully, -fulness, -ous).

μεγαλην **adjective - accusative singular feminine**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

πασιν **adjective - dative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοις **noun - dative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

Acts 15:4 .

.	Greek	Strong's	Origin
When they arrived	παραγενόμενοι (paragenomenoi)	3854: to be beside, to arrive	from para and ginomai
at Jerusalem,		2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
they were received	παρεδέχθησαν (paredechthēsan)	3858: to receive, admit	from para and dechomai
by the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
and the apostles	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló
and the elders,	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
and they reported	ἀνήγγειλαν (anēngeilan)	312: to bring back word, announce	from ana and aggelló
all	ὅσα (osa)	3745: how much, how many	from hos,
that God	θεός (theos)	2316: God, a god	of uncertain origin
had done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word

with them.

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παράγενομενοι **verb - second aorist middle deponent participle - nominative plural masculine**
paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

απεδεχθησαν **verb - aorist passive indicative - third person**

apodechomai **ap-od-ekh'-om-ahee**: to take fully, i.e. welcome (persons), approve (things) -- accept, receive (gladly).

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιας **noun - genitive singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων noun - genitive plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτερων adjective - genitive plural masculine

presbuteros pres-boo'-ter-os: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

ανηγγελαν verb - aorist active indicative - third person

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εποιησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Acts 15:5 .

.	Greek	Strong's	Origin
But some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the sect	αἱρέσεως (aireseōs)	139: choice, opinion	from haireó
of the Pharisees	Φαρισαίων (pharisaiōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
who had believed	πεπιστευκότες (pepisteukotes)	4100: to believe, entrust	from pistis
stood	ἔξανέστησαν (exanestēsan)	1817: to raise up, to rise	from ek and anistémi
up, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"It is necessary	δεῖ (dei)	1163: it is necessary	a form of deó
to circumcise	περιτέμνειν (peritemnein)	4059: to cut around, circumcise	from peri and the same as tomos
them and to direct	παραγγέλλειν (parangellein)	3853: to transmit a message, to order	from para and aggeló
them to observe	τηρεῖν (tērein)	5083: to watch over, to guard	from a prim. word téros (a guard)
the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of Moses."	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

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ἐξάνεστησαν **verb - second aorist active indicative - third person**

exanistemi **ex-an-is'-tay-mee**: objectively, to produce, i.e. (figuratively) beget; subjectively, to arise, i.e. (figuratively) object -- raise (rise) up.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἵρεσεως **noun - genitive singular feminine**

hairesis **hah'-ee-res-is**: a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαίων **noun - genitive plural masculine**

Pharisaioi **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

πιστευούτες **verb - perfect active participle - nominative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δει **verb - present impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behaved, be meet, must (needs), (be) need(-ful),

ought, should.

περιτεμνειν verb - present active infinitive

peritemno per-ee-tem'-no: to cut around, i.e. (specially) to circumcise -- circumcise.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παραγγελλειν verb - present active infinitive

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in charge, (give) command(-ment), declare.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τηρειν verb - present active infinitive

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

μωυσεως noun - genitive singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

Acts 15:6 .

.	Greek	Strong's	Origin
The apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
and the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
came together	Συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
to look		3708: to see, perceive, attend	a prim. verb

		to	
into this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
matter.	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

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συνηχθησαν **verb - aorist passive indicative - third person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοι **noun - nominative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεροι **adjective - nominative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

ιδειν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογου noun - genitive singular masculine

logos log'-os': something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too': of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

Acts 15:7 .

.	Greek	Strong's	Origin
After there had been	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
much	Πολλῆς (pollēs)	4183: much, many	a prim. word
debate,	ζητήσεως (zētēseōs)	2214: a search, questioning	from zéteó
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
stood	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and said		3004: to say	a prim. verb
to them, "Brethren,	ἄνδρες (andres)	435: a man	a prim. word
you know	ἐπίστασθε (epistasthe)	1987: to know, to understand	from ephistémi

that in the early	ἀρχαίων (archaiōn)	744: original, ancient	from arché
days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin
made a choice	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, that by my mouth	στόματος (stomatos)	4750: the mouth	a prim. word
the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
would hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the gospel	εὐαγγελίου (euangelion)	2098: good news	from the same as euaggelizó
and believe.	πιστεῦσαι (pisteusai)	4100: to believe, entrust	from pistis

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πολλῆς **adjective - genitive singular feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συζητησεως noun - genitive singular feminine
suzetesis sood-zay'-tay-sis: mutual questioning, i.e. discussion -- disputation(-ting), reasoning.

γενομενης verb - second aorist middle deponent participle - genitive singular feminine
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αναστας verb - second aorist active participle - nominative singular masculine
anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

πετρος noun - nominative singular masculine
Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ειπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανδρες noun - vocative plural masculine
aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι noun - vocative plural masculine
adephos ad-el-fos': a brother near or remote -- brother.

υμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

επιστασθε verb - present middle or passive deponent indicative - second person
epistamai ep-is'-tam-ahee: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αφ preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ημερων noun - genitive plural feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)

time, while, years.

αρχαίων **adjective - genitive plural feminine**

archaios **ar-khah'-yos**: original or primeval -- (them of) old (time).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

εξελεξατο **verb - aorist middle indicative - third person singular**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοματος **noun - genitive singular neuter**

stoma **stom'-a**: edge, face, mouth.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ακουσαι **verb - aorist active middle or passive deponent**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - accusative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιου noun - genitive singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστευσαι verb - aorist active middle or passive deponent

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

Acts 15:8 .

.	Greek	Strong's	Origin
"And God,	θεὸς (theos)	2316: God, a god	of uncertain origin
who knows the heart,	καρδιογνώστης (kardiognōstēs)	2589: knower of hearts	from kardia and gnōstēs
testified	ἐμαρτύρησεν (emarturēsen)	3140: to bear witness, testify	from martus
to them giving	δοὺς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós

as He also

καὶ
(kai)

2532: and, even, also

a prim. conjunction

did to us;

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιογνωστης **noun - nominative singular masculine**

kardiognostes kar-dee-og-noce'-tace: a heart-knower -- which knowest the hearts.

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εμαρτυρησεν **verb - aorist active indicative - third person singular**

martureo mar-too-reh'-o: to be a witness, i.e. testify

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δους **verb - second aorist active participle - nominative singular masculine**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - accusative singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - accusative singular neuter**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

καθως **adverb**
kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και **conjunction**
kai **ka-hee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

Acts 15:9 .

.	Greek	Strong's	Origin
and He made	διέκρινεν (diekrinen)	1252: to distinguish, to judge	from dia and krinó
no	οὐθὲν (outhen)	3762: no one, none	from oude and heis
distinction		1252: to distinguish, to judge	from dia and krinó
between	μεταξὺ (metaxu)	3342: between, after	from meta and xun (see sun)
us and them, cleansing	καθαρίσας (katharisas)	2511: to cleanse	from katharos
their hearts	καρδίας (kardias)	2588: heart	a prim. word
by faith.	πίστει (pistei)	4102: faith, faithfulness	from peithó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

διεκρινεν verb - aorist active indicative - third person singular

diakrino dee-ak-ree'-no: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

μεταξυ adverb

metaxu met-ax-oo': betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει noun - dative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

καθαρισας verb - aorist active participle - nominative singular masculine

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

ho ho:	τας definite article - accusative plural feminine the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
kardia kar-dee'-ah:	καρδιας noun - accusative plural feminine the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).
autos ow-tos':	αυτων personal pronoun - genitive plural masculine the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 15:10 .

.	Greek	Strong's	Origin
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you put	πειράζετε (peirazete)	3985: to make proof of, to attempt, test, tempt	from peira
God	θεὸν (theon)	2316: God, a god	of uncertain origin
to the test		3985: to make proof of, to attempt, test, tempt	from peira
by placing	ἐπιθεῖναι (epitheinai)	2007: to lay upon, to place upon	from epi and tithémi
upon the neck	τράχηλον (trachēlon)	5137: the neck	probably from trachus
of the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
a yoke	ζυγὸν (zugon)	2218: a yoke	from zeugnumi (to yoke)
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this,	a prim. pronoun

		that	
neither	οὔτε (oute)	3777: and not, neither	from ou, and te
our fathers	πατέρες (pateres)	3962: a father	a prim. word
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
we have been able	ἰσχύσαμεν (ischusamen)	2480: to be strong, have power	from ischus
to bear?	βαστάσαι (bastasai)	941: to take up, carry	of uncertain origin

KJV Lexicon

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οὖν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τί **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

πειράζετε **verb - present active indicative - second person**

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ἐπιθεῖναι verb - second aorist active middle or passive deponent

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

ζυγόν noun - accusative singular masculine

zugos dzoo-gos': a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales) -- pair of balances, yoke.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τόν definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τραχήλον noun - accusative singular masculine

trachelos trakh'-ay-los: the throat (neck), i.e. (figuratively) life -- neck.

τῶν definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητῶν noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ὅς relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρες noun - nominative plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

οὐτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ἡμεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ἰσχυσάμεν **verb - aorist active indicative - first person**
ischuo **is-khoo'-o**: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

βαστάσαι **verb - aorist active middle or passive deponent**
bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) -
- bear, carry, take up.

Acts 15:11 .

.	Greek	Strong's	Origin
"But we believe	πιστεύομεν (pisteuomen)	4100: to believe, entrust	from pistis
that we are saved	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
in the same	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
way	τρόπον (tropon)	5158: a way, manner, fashion	from the same as tropé
as they also	κακεῖνοι (kakeinoi)	2548: and that one	from kai and ekeinos
are."			

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αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριτος **noun - genitive singular feminine**

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - genitive singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

πιστευομεν **verb - present active indicative - first person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

σωθηναι **verb - aorist passive middle or passive deponent**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

καθ **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ον **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τροπον **noun - accusative singular masculine**
tropos trop'-os: (even) as, conversation, (+ like) manner, (+ by any) means, way.

κακεῖνοι **demonstrative pronoun - nominative plural masculine - comparative or contracted**
kakeinos kak-i'-nos: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

Acts 15:12 .

.	Greek	Strong's	Origin
All	πάν (pan)	3956: all, every	a prim. word
the people	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
kept silent,	ἤσυχσεν (esigēsen)	4601: to keep silent, to keep secret	from sigé
and they were listening	ἤκουον (ēkouon)	191: to hear, listen	from a prim. word mean. hearing
to Barnabas	Βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
as they were relating	ἐξηγουμένων (exēgoumenōn)	1834: to show the way	from ek and hēgeomai
what	ὅσα (osa)	3745: how much, how many	from hos,
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sēmainó
and wonders	τέρατα (terata)	5059: a wonder, marvel	a prim. word
God	θεός (theos)	2316: God, a god	of uncertain origin
had done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word

through	δι' (di)	1223: through, on account of, because of	a prim. preposition
them among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Gentiles.	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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εσιγησεν **verb - aorist active indicative - third person singular**

sigao **see-gah'-o**: to keep silent (transitively or intransitively) -- keep close (secret, silence), hold peace.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παν **adjective - nominative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - nominative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκουον **verb - imperfect active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

βαρναβα **noun - genitive singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εξηγουμενων **verb - present middle or passive deponent participle - genitive plural masculine**

exegeomai **ex-ayg-eh'-om-ahee**: to consider out (aloud), i.e. rehearse, unfold -- declare, tell.

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

σημεια **noun - accusative plural neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τερατα **noun - accusative plural neuter**

teras **ter'-as**: a prodigy or omen -- wonder.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν **noun - dative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Acts 15:13 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
they had stopped speaking,	σιγῆσαι (sigēsai)	4601: to keep silent, to keep secret	from sigé
James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Brethren,	ἄνδρες (andres)	435: a man	a prim. word
listen	ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing
to me.			

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μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιγῆσαι **verb - aorist active middle or passive deponent**

sigao see-gah'-o: to keep silent (transitively or intransitively) -- keep close (secret, silence), hold peace.

αυτους personal pronoun - accusative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απεκριθη verb - aorist middle deponent indicative - third person singular
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιακωβος noun - nominative singular masculine
iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

λεγων verb - present active participle - nominative singular masculine
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ανδρες noun - vocative plural masculine
aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι noun - vocative plural masculine
adelphos ad-el-fos': a brother near or remote -- brother.

ακουσατε verb - aorist active middle - second person
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

Acts 15:14 .

.	Greek	Strong's	Origin
"Simeon	Συμεών (sumeōn)	4826: Symeon, Simeon, the name of several Isr., also a tribe of Isr.	of Semitic origin, cf. Shimon
has related	ἐξηγήσατο (exēgēsato)	1834: to show the way	from ek and hēgeomai
how	καθώς (kathōs)	2531a: according as, just as	from kata and hós
God	θεὸς (theos)	2316: God, a god	of uncertain origin
first		4413: first, chief	contr. superl. of pro

concerned Himself about	ἐπεσκέψατο (epeskepsato)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
taking	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
from among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
a people	λαὸν (laon)	2992: the people	a prim. word
for His name.	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word

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συμεων **proper noun**

Sumeon **soom-eh-one'**: Symeon (i.e. Shimon), the name of five Israelites -- Simeon, Simon.

εξηγησατο **verb - aorist middle deponent indicative - third person singular**

exegeomai **ex-ayg-eh'-om-ahee**: to consider out (aloud), i.e. rehearse, unfold -- declare, tell.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ΕΠΕΣΚΕΨΑΤΟ **verb - aorist middle deponent indicative - third person singular**

episkeptomai **ep-ee-skep'-tom-ahee**: to inspect, i.e. (by implication) to select; by extension, to go to see, relieve -- look out, visit.

ΛΑΒΕΙΝ **verb - second aorist active middle or passive deponent**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ἐξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΕΘΝΩΝ **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ΛΑΟΝ **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τῷ **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὀνόματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 15:15 .

■			
.	Greek	Strong's	Origin
"With this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the words	λόγοι (logoi)	3056: a word (as embodying an idea), a statement, a speech	from legó

of the Prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
agree,	συμφωνοῦσιν (sumphōnousin)	4856: to call out with, to be in harmony, generally to agree	from sumphónos
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τούτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

συμφωνοῦσιν verb - present active indicative - third person

sumphoneo soom-fo-neh'-o: to be harmonious, i.e. (figuratively) to accord (be suitable, concur) or stipulate (by compact) -- agree (together, with).

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογοὶ noun - nominative plural masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητων noun - genitive plural masculine
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

καθως adverb
kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται verb - perfect passive indicative - third person singular
grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

Acts 15:16 .

.	Greek	Strong's	Origin
AFTER	μετὰ (meta)	3326: with, among, after	a prim. preposition
THESE THINGS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I will return,	ἀναστρέψω (anastrepsō)	390: to overturn, turn back	from ana and strephó
AND I WILL REBUILD	ἀνοικοδομήσω (anoikodomēsō)	456: to build again	from ana and oikodomeó
THE TABERNACLE	σκηνὴν (skēnēn)	4633: a tent	a prim. word
OF DAVID		1160b: David, king of Isr.	of Hebrew origin David
WHICH HAS FALLEN,	πεπτωκυῖαν (peptōkuian)	4098: to fall	from a redupl. of the prim. root pet
AND I WILL REBUILD	ἀνοικοδομήσω (anoikodomēsō)	456: to build again	from ana and oikodomeó
ITS RUINS,		2690: to overturn	from kata and strephó
AND I WILL RESTORE	ἀνορθώσω (anorthōsō)	461: to set upright, set straight again	from ana and orthoó (to set straight, set up)
IT,			

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

αναστρεψω **verb - future active indicative - first person singular**

anastrepho **an-as-tref'-o**: to overturn; also to return; by implication, to busy oneself, i.e. remain, live -- abide, behave self, have conversation, live, overthrow, pass, return, be used.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανοικοδομησω **verb - future active indicative - first person singular**

anoikodomeo **an-oy-kod-om-eh'-o**: to rebuild -- build again.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκηνην **noun - accusative singular feminine**

skene **skay-nay'**: a tent or cloth hut -- habitation, tabernacle.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτειτωκυιαν **verb - perfect active participle - accusative singular feminine**

pipto **pip'-to, :** to fall -- fail, fall (down), light on.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατεσκαμμενα **verb - perfect passive participle - accusative plural neuter**

kataskapto **kat-as-kap'-to**: to undermine, i.e. (by implication) destroy -- dig down, ruin.

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανοικοδομησω **verb - future active indicative - first person singular**

anoikodomeo **an-oy-kod-om-eh'-o**: to rebuild -- build again.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανορθωσω **verb - future active indicative - first person singular**

anorthoo **an-orth-o'-o**: to straighten up -- lift (set) up, make straight.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 15:17 .

.	Greek	Strong's	Origin
SO	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
THAT THE REST	κατάλοιποι (kataloipoi)	2645: remaining	from kata and loipos
OF MANKIND	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
MAY SEEK	ἐκζητήσωσιν (ekzētēsōsin)	1567a: to seek out, demand, inquire	from ek and zétéō
THE LORD,	κύριον (kurion)	2962: lord, master	from kuros (authority)
AND ALL	πάντα (panta)	3956: all, every	a prim. word
THE GENTILES	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

WHO	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
ARE CALLED	ἐπικέκληται (epikeklētai)	1941: to call upon	from epi and kaleó
BY MY NAME, '	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

KJV Lexicon

ὅπως **adverb**

hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

ἐκζητησωσιν **verb - aorist active subjunctive - third person**

ekzeteo **ek-zay-teh'-o**: to search out, i.e. (figuratively) investigate, crave, demand, (by Hebraism) worship -- en-(re-)quire, seek after (carefully, diligently).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταλοιποι **adjective - nominative plural masculine**

kataloipos **kat-al'-oy-pos**: left down (behind), i.e. remaining (plural the rest) -- residue.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη noun - nominative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ους relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επικεκληται verb - perfect passive indicative - third person singular

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

επ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιῶν verb - present active passive - nominative singular masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ταῦτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

πάντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

Acts 15:18 .

■			
.	Greek	Strong's	Origin
SAYS		3004: to say	a prim. verb
THE LORD,		2962: lord, master	from kuros (authority)
WHO MAKES		4160: to make, do	a prim. word
THESE THINGS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
KNOWN	γνωστὰ (gnōsta)	1110: known	from ginóskó
FROM LONG AGO.	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

γνωστα **adjective - nominative plural neuter**

gnostos **gnoce-tos'**: well-known -- acquaintance, (which may be) known, notable.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αιωνος **noun - genitive singular masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

τω **definite article - dative singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - nominative plural neuter**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα **noun - nominative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 15:19 .

.	Greek	Strong's	Origin
"Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,

it is my judgment	κρίνω (krinō)	2919: to judge, decide	a prim. verb
that we do not trouble	παρενοχλεῖν (parenochlein)	3926: to annoy	from para and enochleó
those	τοῖς (tois)	3588: the	the def. art.
who are turning	ἐπιστρέφουσιν (epistrephousin)	1994: to turn, to return	from epi and strephó
to God	θεόν (theon)	2316: God, a god	of uncertain origin
from among	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
the Gentiles,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

KJV Lexicon

διο conjunction

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

κρινω verb - present active indicative - first person singular

krino kree'-no': by implication, to try, condemn, punish

μη particle - nominative

me may': any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παρενοχλειν verb - present active infinitive

parenochleo par-en-okh-leh'-o': to harass further, i.e. annoy -- trouble.

τοις definite article - dative plural masculine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

επιστρεφουσιν verb - present active participle - dative plural masculine

epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 15:20 .

.	Greek	Strong's	Origin
but that we write	ἐπιστεῖλαι (episteilai)	1989: to send a message (by letter)	from epi and stelló
to them that they abstain		568: to hold back, keep off, to be away, be distant	from apo and echó
from things contaminated	ἀλισγημάτων (alispēmatōn)	234: pollution	from alispēó (to pollute)
by idols	εἰδώλων (eidōlōn)	1497: an image (i.e. for worship), by impl. a false god	from eidos

and from fornication	πορνείας (porneias)	4202: fornication	from porneuó
and from what is strangled	πνικτοῦ (pniktou)	4156: strangled	from pnigó
and from blood.	αἵματος (aimatos)	129: blood	of uncertain origin

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ΕΠΙΣΤΕΙΛΑΙ **verb - aorist active middle or passive deponent**

epistello ep-ee-stel'-lo: to enjoin (by writing), i.e. (genitive case) to communicate by letter (for any purpose) -- write (a letter, unto).

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΠΕΧΕΣΘΑΙ **verb - present middle middle or passive deponent**

apechomai ap-ekh'-om-ahee: to hold oneself off, i.e. refrain -- abstain.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των **definite article - genitive plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλισγηματων **noun - genitive plural neuter**

alisgema al-is'-ghem-ah: (ceremonially) defilement -- pollution.

των **definite article - genitive plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειδωλων noun - genitive plural neuter

eidolon i'-do-lon: an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορνειας noun - genitive singular feminine

porneia por-ni'-ah: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνικτου adjective - genitive singular neuter

pniktos pnik-tos': throttled, i.e. (neuter concretely) an animal choked to death (not bled) -- strangled.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιματος noun - genitive singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

Acts 15:21 .

■			
.	Greek	Strong's	Origin

"For Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
from ancient	ἀρχαίων (archaiōn)	744: original, ancient	from arché
generations	γενεῶν (geneōn)	1074: race, family, generation	from ginomai
has	ἔχει (echei)	2192: to have, hold	a prim. verb
in every	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
city	πόλιν (polin)	4172: a city	a prim. word
those	τοὺς (tous)	3588: the	the def. art.
who preach	κηρύσσοντας (kērussontas)	2784: to be a herald, proclaim	of uncertain origin
him, since he is read	ἀναγινωσκόμενος (anaginōskomenos)	314: to know certainly, know again, read	from ana and ginóskó
in the synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
every	πάν (pan)	3956: all, every	a prim. word
Sabbath."	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

μωυσης **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

γενεῶν noun - genitive plural feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ἀρχαίων adjective - genitive plural feminine

archaios ar-khah'-yos: original or primeval -- (them of) old (time).

κατά preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

πόλιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

τοὺς definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κηρυσσοντας verb - present active participle - accusative plural masculine

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

αὐτὸν personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἔχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ἐν preposition

en en: in, at, (up-)on, by, etc.

ταῖς definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαῖς noun - dative plural feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

κατά preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

παν adjective - accusative singular neuter
pas pas: apparently a primary word; all, any, every, the whole

σαββατον noun - accusative singular neuter
sabbaton sab'-bat-on: sabbath (day), week.

αναγινωσκομενος verb - present passive participle - nominative singular masculine
anaginosko an-ag-in-ocē'-ko: to know again, i.e. (by extension) to read -- read.

Acts 15:22 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
it seemed good	ἔδοξεν (edoxen)	1380: to have an opinion, to seem	from dokos (opinion)
to the apostles	ἀποστόλοις (apostolois)	652: a messenger, one sent on a mission, an apostle	from apostelló
and the elders,	πρεσβυτέροις (presbuterois)	4245: elder	a cptv. of presbus (an old man)
with the whole	ὅλη (olē)	3650: whole, complete	a prim. word
church,	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
to choose	ἐκλεξαμένους (eklexamenous)	1586: to select	from ek and legó (in the sense of pick up)
men	ἄνδρας (andras)	435: a man	a prim. word
from among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
them to send	πέμψαι (pempesai)	3992: to send	a prim. word
to Antioch	Αντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
with Paul	Παύλῳ	3972: (Sergius) Paulus (a Rom. proconsul), also Paul	of Latin origin

	(paulō)	(an apostle)	
and Barnabas--	Βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
Judas	Ἰούδαν (ioudan)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
called	καλούμενον (kaloumenon)	2564: to call	a prim. word
Barsabbas,	Βαρσαββᾶν (barsabban)	923: "son of Sabba," Barsabbas, the surname of two Isr. Christian	of Aramaic origin
and Silas,	Σίλαν (silan)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
leading	ἡγουμένους (ēgoumenous)	2233: to lead, suppose	from agó
men	ἄνδρας (andras)	435: a man	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the brethren,	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

εδοξεν **verb - aorist active indicative - third person singular**

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

τοῖς **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοις noun - dative plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεροις adjective - dative plural masculine

presbuteros pres-boo'-ter-os: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ολη adjective - dative singular feminine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησια noun - dative singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

εκλεξαμενους verb - aorist middle passive - accusative plural masculine

eklegomai ek-leg'-om-ahee: to select -- make choice, choose (out), chosen.

ανδρας noun - accusative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

εξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

πεμψαι verb - aorist active middle or passive deponent

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αντιοχειαν noun - accusative singular feminine

Antiocheia an-tee-okh'-i-ah: Antiochia, a place in Syria -- Antioch.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

παυλω noun - dative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαρναβα noun - dative singular masculine

Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

ιουδαν noun - accusative singular masculine

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικαλουμενον verb - present passive participle - accusative singular masculine

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

βαρσαβαν noun - accusative singular masculine

Barsabas bar-sab'-as': son of Sabas (or Tsaba); Bar-sabas, the name of two Israelites -- Barsabas.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιλαν noun - accusative singular masculine

Silas see'-las: Silas, a Christian -- Silas.

ανδρας **noun - accusative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ηγουμενους **verb - present middle or passive deponent participle - accusative plural masculine**
hegeomai **hayg-eh'-om-ahee**: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοις **noun - dative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

Acts 15:23 .

.	Greek	Strong's	Origin
and they sent this letter	γράφαντες (grapsantes)	1125: to write	a prim. verb
by them, "The apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
and the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
who are elders,	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
to the brethren	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in Antioch	Ἀντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
and Syria	Συρίαν (surian)	4947: Syria, a region N. and E. of Pal.	of uncertain origin, perhaps related to Tsor
and Cilicia	Κιλικίαν (kilikian)	2791: Cilicia, a province of Asia Minor	of uncertain origin
who	Οἱ (oi)	3588: the	the def. art.

are from the Gentiles,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
greetings.	χαίρειν (chairein)	5463: to rejoice, be glad	a prim. verb

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γραφαντες **verb - aorist active participle - nominative plural masculine**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

χειρος **noun - genitive singular feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ταδε **demonstrative pronoun - accusative plural neuter**

hode hod'-eh: the same, i.e. this or that one (plural these or those); often used as a personal pronoun -- he, she, such, these, thus.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοι **noun - nominative plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεροι **adjective - nominative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιοχειαν **noun - accusative singular feminine**

Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συριαν **noun - accusative singular feminine**

Suria **soo-ree'-ah**: Syria (i.e. Tsyria or Tyre), a region of Asia -- Syria.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κιλικιαν **noun - accusative singular feminine**

Kilikia **kil-ik-ee'-ah**: Cilicia, a region of Asia Minor -- Cilicia.

αδελφοις **noun - dative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἐθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

χαίρειν verb - present active middle or passive deponent

chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

Acts 15:24 .

.	Greek	Strong's	Origin
"Since	Ἐπειδὴ (epeidē)	1894: when now, seeing that	from epei and dé
we have heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
that some	τινὲς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of our number		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
to whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we gave	διεστείλαμεθα (diesteilametha)	1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
no	οὐ (ou)	3756: not, no	a prim. word
instruction		1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
have disturbed	ἐτάραξαν (etaraxan)	5015: to stir up, to trouble	from a prim. root tarach-
you with [their]	λόγοις	3056: a word (as embodying	from legó

words,	(logois)	an idea), a statement, a speech	
unsettling	ἀνασκευάζοντες (anaskeuazontes)	384: to pack up baggage, dismantle	from ana and skeuazó (to prepare, make ready)
your souls,	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin

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επειδη **conjunction**

epeide ep-i-day': since now, i.e. (of time) when, or (of cause) whereas -- after that, because, for (that, -asmuch as), seeing, since.

ηκουσαμεν **verb - aorist active indicative - first person**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τινες **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

εξελθοντες **verb - second aorist active participle - nominative plural masculine**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εταραξαν **verb - aorist active indicative - third person**

tarasso tar-as'-so: to stir or agitate (roil water) -- trouble.

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

λογois noun - dative plural masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ανασκευαζοντες verb - present active participle - nominative plural masculine

anaskeuazo an-ask-yoo-ad'-zo: to pack up (baggage), i.e. (by implication, and figuratively) to upset -- subvert.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχας noun - accusative plural feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

περιτεμεσθαι verb - present passive middle or passive deponent

peritemno per-ee-tem'-no: to cut around, i.e. (specially) to circumcise -- circumcise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τηρειν verb - present active infinitive

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

οις relative pronoun - dative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ou particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

διεστείλαμεθα verb - aorist middle indicative - first person

diastellomai dee-as-tel'-lom-ahēe: to set (oneself) apart (figuratively, distinguish), i.e. (by implication) to enjoin -- charge, that which was (give) commanded(-ment).

Acts 15:25 .

.	Greek	Strong's	Origin
it seemed good	ἔδοξεν (edoxen)	1380: to have an opinion, to seem	from dokos (opinion)
to us, having become	γενομένοις (genomenois)	1096: to come into being, to happen, to become	from a prim. root gen-
of one mind,	ὁμοθυμαδὸν (omothumadon)	3661: with one mind	from the same as homou and thumos
to select	ἐκλεξαμένοις (eklexamenois)	1586: to select	from ek and legó (in the sense of pick up)
men	ἄνδρας (andras)	435: a man	a prim. word
to send	πέμψαι (pempesai)	3992: to send	a prim. word
to you with our beloved	ἀγαπητοῖς (agapētois)	27: beloved	from agapaó
Barnabas	Βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and Paul,	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

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εδοξεν **verb - aorist active indicative - third person singular**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

γενομενοις **verb - second aorist middle deponent participle - dative plural masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ομοθυμαδον **adverb**

homothumadon **hom-oth-oo-mad-on'**: unanimously -- with one accord (mind).

εκλεξαμενους **verb - aorist middle passive - accusative plural masculine**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

ανδρας **noun - accusative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

πεμψαι **verb - aorist active middle or passive deponent**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητοις **adjective - dative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

βαρναβα **noun - dative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παυλω **noun - dative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 15:26 .

.	Greek	Strong's	Origin
men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
who have risked	παραδεδωκόσιν (paradedōkosin)	3860: to hand over, to give or deliver over, to betray	from para and didómi
their lives	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin
for the name	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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ανθρωποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

παραδεδωκοσιν **verb - perfect active participle - dative plural masculine**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχας **noun - accusative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματος **noun - genitive singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Acts 15:27 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
we have sent	ἀπεστάλκαμεν (apestalkamen)	649: to send, send away	from apo and stelló
Judas	Ἰούδαν (ioudan)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
and Silas,	Σιλᾶν (silan)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
who themselves	αὐτοὺς (autous)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
report	ἀπαγγέλλοντας (apangellontas)	518: to report, announce	from apo and aggeló
the same things	αὐτά (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
by word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
[of mouth].			

KJV Lexicon

ἀπεσταλκαμεν **verb - perfect active indicative - first person**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission)
literally or figuratively -- put in, send (away, forth, out), set (at liberty).

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ιουδαν **noun - accusative singular masculine**

loudas **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιλαν **noun - accusative singular masculine**

Silas **see'-las**: Silas, a Christian -- Silas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

λογου **noun - genitive singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

απαγγελλοντας **verb - present active participle - accusative plural masculine**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτα **personal pronoun - accusative plural neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 15:28 .

■			
.	Greek	Strong's	Origin

"For it seemed good	ἔδοξεν (edoxen)	1380: to have an opinion, to seem	from dokos (opinion)
to the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and to us to lay	ἐπιτίθεσθαι (epitithesthai)	2007: to lay upon, to place upon	from epi and tithémi
upon you no	μηδέν (mēden)	3367: no one, nothing	from méde and heis
greater		4183: much, many	a prim. word
burden	βάρος (baros)	922: weight	from barus
than	πλήν (plēn)	4133: yet, except	adverb from the cptv. form of polus
these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
essentials:	ἐπ'ἀνάγκης (epanankes)	1876: necessary, of necessity	from epi and anagké

KJV Lexicon

εδοξεν **verb - aorist active indicative - third person singular**

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αγιω **adjective - dative singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνευματι **noun - dative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημιν **personal pronoun - first person dative plural**

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

μηδεν **adjective - accusative singular neuter**

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

πλεον **adjective - accusative singular neuter - comparative or contracted**

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

επιτιθεσθαι **verb - present middle middle or passive deponent**

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

βαρος **noun - accusative singular neuter**

baros bar'-os: weight; in the New Testament only, figuratively, a load, abundance, authority -- burden(-some), weight.

πλην **adverb**

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

των **definite article - genitive plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαναγκες **adverb**

epanagkes ep-an'-ang-kes: (adverbially) on necessity, i.e. necessarily -- necessary.

τουτων **demonstrative pronoun - genitive plural neuter**

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

Acts 15:29 .

.	Greek	Strong's	Origin
that you abstain		568: to hold back, keep off, to be away, be distant	from apo and echó
from things sacrificed to idols	εἰδωλοθύτων (eidōlothutōn)	1494: sacrificed to idols	from eidólon and thuó
and from blood	αἵματος (aimatos)	129: blood	of uncertain origin
and from things strangled	πνικτῶν (pniktōn)	4156: strangled	from pnigó
and from fornication;	πορνείας (porneias)	4202: fornication	from porneuó
if you keep	διατηροῦντες (diatērountes)	1301: to keep carefully	from dia and téreó
yourselves	ἑαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
free		1301: to keep carefully	from dia and téreó
from such		3779: in this way, thus	adverb from houtos,
things,	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you will do	πράξετε (praxete)	4238: to do, practice	a prim. verb
well.	εὖ (eu)	2095: well	adverb from eus (good)
Farewell."	ἔρρωσθε (errōsthe)	4517: to strengthen, be strong	probably from rhóomai (to move with speed)

KJV Lexicon

απεχεσθαι **verb - present middle middle or passive deponent**
apechomai **ap-ekh'-om-ahee**: to hold oneself off, i.e. refrain -- abstain.

ειδωλοθυτων **adjective - genitive plural neuter**
eidolothuton **i-do-loth'-oo-ton**: an image-sacrifice, i.e. part of an idolatrous offering -- (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αιματος **noun - genitive singular neuter**
haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πνικτου **adjective - genitive singular neuter**
pniktos **pnik-tos'**: throttled, i.e. (neuter concretely) an animal choked to death (not bled) -- strangled.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορνειας **noun - genitive singular feminine**
porneia **por-ni'-ah**: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

εκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ων **relative pronoun - genitive plural neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

διατηρουντες **verb - present active participle - nominative plural masculine**
diatereo **dee-at-ay-reh'-o**: to watch thoroughly, i.e. (positively and transitively) to observe strictly, or (negatively and reflexively) to avoid wholly -- keep.

εαυτους **reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ευ **adverb**

eu **yoo**: (adverbially) well -- good, well (done).

πραξετε **verb - future active indicative - second person**

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

ερρωσθε **verb - perfect passive imperative - second person**

rhonnumi **hrone'-noo-mee**: to strengthen, i.e. (impersonal passive) have health (as a parting exclamation, good-bye) -- farewell.

Acts 15:30 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when they were sent away,	ἀπολυθέντες (apoluthentes)	630: to set free, release	from apo and luó
they went down	κατήλθον (katēlthon)	2718: to come down	from kata and erchomai
to Antioch;	Ἀντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
and having gathered	συναγαγόντες (sunagagontes)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
the congregation	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
together,		4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
they delivered	ἐπέδωκαν (epedōkan)	1929: to give over, give way	from epi and didómi
the letter.	ἐπιστολήν (epistolēn)	1992: an epistle, a letter	from epistelló

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

απολυθεντες **verb - aorist passive participle - nominative plural masculine**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αντιοχειαν **noun - accusative singular feminine**

Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναγαγοντες **verb - second aorist active participle - nominative plural masculine**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - accusative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company,

multitude.

επεδωκαν **verb - aorist active indicative - third person**

epididomi **ep-ee-did'-o-mee**: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιστολην **noun - accusative singular feminine**

epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

Acts 15:31 .

.	Greek	Strong's	Origin
When they had read	ἀναγνόντες (anagnontes)	314: to know certainly, know again, read	from ana and ginóskó
it, they rejoiced	ἐχάρησαν (echarēsan)	5463: to rejoice, be glad	a prim. verb
because	ἐπὶ (epi)	1909: on, upon	a prim. preposition
of its encouragement.	παράκλησει (paraklēsei)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó

KJV Lexicon

αναγνοντες **verb - second aorist active participle - nominative plural masculine**

anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εχαρησαν **verb - second aorist passive deponent indicative - third person**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρακλησει noun - dative singular feminine

paraklesis par-ak'-lay-sis: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty

Acts 15:32 .

.	Greek	Strong's	Origin
Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
and Silas,	Σιλᾶς (silas)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
being		1510: I exist, I am	a prol. form of a prim. and defective verb
prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
themselves,	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
encouraged	παρεκάλεσαν (parekalesan)	3870: to call to or for, to exhort, to encourage	from para and kaleó
and strengthened	ἐπεστήριξαν (epestērixan)	1991: to make stronger	from epi and stērizó
the brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
with a lengthy	πόλλου (pollou)	4183: much, many	a prim. word

message.

λόγου
(logou)

3056: a word (as embodying
an idea), a statement, a
speech

KJV Lexicon

ιουδας **noun - nominative singular masculine**

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιλας **noun - nominative singular masculine**

Silas see'-las: Silas, a Christian -- Silas.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτοι **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

προφηται **noun - nominative plural masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

οντες **verb - present participle - nominative plural masculine**

on oan: being -- be, come, have.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

λογου **noun - genitive singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation;

specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

πολλου **adjective - genitive singular masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

παρακαλεσαν **verb - aorist active indicative - third person**

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστηριξαν **verb - aorist active indicative - third person**

episterizo ep-ee-stay-rid'-zo: to support further, i.e. reestablish -- confirm, strengthen.

Acts 15:33 .

.	Greek	Strong's	Origin
After they had spent	ποιήσαντες (poiēsantes)	4160: to make, do	a prim. word
time	χρόνον (chronon)	5550: time	a prim. word
[there], they were sent away	ἀπελύθησαν (apeluthēsan)	630: to set free, release	from apo and luó
from the brethren	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
to those	τοῶν	3588: the	the def. art.

(tōn)
 who had sent ἀποστείλαντας 649: to send, send away from apo and stelló
 (aposteilantas)
 them out.

KJV Lexicon

ποίησαντες **verb - aorist active participle - nominative plural masculine**
 poieo **po-y-eh'-o**: to make or do (in a very wide application, more or less direct)

δε **conjunction**
 de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χρονον **noun - accusative singular masculine**
 chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

απελυθησαν **verb - aorist passive indicative - third person**
 apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

μετ **preposition**
 meta **met-ah'**: denoting accompaniment; amid (local or causal);

ειρηνης **noun - genitive singular feminine**
 eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

απο **preposition**
 apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των **definite article - genitive plural masculine**
 ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφων **noun - genitive plural masculine**
 adelphos **ad-el-fos'**: a brother near or remote -- brother.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολους **noun - accusative plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

Acts 15:34 .

This verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
[But it seemed good		1380: to have an opinion, to seem	from dokos (opinion)
to Silas		4609: Silas, a fellow missionary of Paul	of Aramaic origin
to remain		1961: to stay on	from epi and menó
there].		847: there, here	adverb from autos

KJV Lexicon

Acts 15:35 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Barnabas	Βαρναβᾶς	921: Barnabas, an Isr.	probably of Aramaic origin

	(barnabas)	companion of Paul	
stayed	διέτριβον (dietribon)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
in Antioch,	Ἀντιοχεία (antiocheia)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
teaching	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
and preaching	εὐαγγελιζόμενοι (euangelizomenoi)	2097: to announce good news	from eu and aggelos
with many	πολλῶν (pollōn)	4183: much, many	a prim. word
others	ἐτέρων (eterōn)	2087: other	of uncertain origin
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαρναβας **noun - nominative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

διετριβον verb - imperfect active indicative - third person

diatribo **dee-at-ree'-bo**: to wear through (time), i.e. remain -- abide, be, continue, tarry.

εν preposition

en **en**: in, at, (up-)on, by, etc.

αντιοχεια noun - dative singular feminine

Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

διδασκοντες verb - present active participle - nominative plural masculine

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευαγγελιζομενοι verb - present middle passive - nominative plural masculine

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετερων adjective - genitive plural masculine

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

πολων adjective - genitive plural masculine

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 15:36 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
some	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
days	ἡμέρας (ēmeras)	2250: day	a prim. word
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said		3004: to say	a prim. verb
to Barnabas,	Βαρναβᾶν (barnaban)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
"Let us return	ἐπιστρέψαντες (epistrepsantes)	1994: to turn, to return	from epi and strephó
and visit	ἐπισκεψώμεθα (episkepsōmetha)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
the brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in every	πᾶσαν (pasan)	3956: all, every	a prim. word
city	πόλιν (polin)	4172: a city	a prim. word
in which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

we proclaimed	κατηγγείλαμεν (katēngailamen)	2605: to proclaim	from kata and aggeló
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
[and see] how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
they are."			

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινας **indefinite pronoun - accusative plural feminine**

tis **tis**: some or any person or object

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

βαρναβαν **noun - accusative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

ἐπιστρεψαντες **verb - aorist active participle - nominative plural masculine**
epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again,
convert, (re-)turn (about, again).

δη **particle**
de **day**: a particle of emphasis or explicitness; now, then, etc. -- also, and, doubtless, now,
therefore.

ἐπισκεψωμεθα **verb - aorist middle deponent subjunctive - first person**
episkeptomai **ep-ee-skep'-tom-ahee**: to inspect, i.e. (by implication) to select; by extension,
to go to see, relieve -- look out, visit.

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

πασαν **adjective - accusative singular feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

πολιν **noun - accusative singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

αις **relative pronoun - dative plural feminine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --
one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

κατηγγειλαμεν **verb - aorist active indicative - first person**
kataggello **kat-ang-gel'-lo**: to proclaim, promulgate -- declare, preach, shew, speak of,
teach.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**
logos **log'-os**: something said (including the thought); by implication, a topic (subject of
discourse), also reasoning (the mental faculty) or motive; by extension, a computation;

specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

πως adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

εχουσιν verb - present active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Acts 15:37 .

.	Greek	Strong's	Origin
Barnabas	Βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
wanted	ἐβούλετο (ebouleto)	1014: to will	a prim. verb
to take	συμπαράλαβεῖν (sumparalabein)	4838: to take along with	from sun and paralambanó
John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
called	καλούμενον (kaloumenon)	2564: to call	a prim. word
Mark,	Μάρκον (markon)	3138: Mark, a Christian	of Latin origin
along		4838: to take along with	from sun and paralambanó
with them also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

βαρναβας **noun - nominative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εβουλευσατο **verb - aorist middle deponent indicative - third person singular**

bouleuo **bool-yoo'-o**: to advise, i.e. (reflexively) deliberate, or (by implication) resolve -- consult, take counsel, determine, be minded, purpose.

συμπαρалаβειν **verb - second aorist active middle or passive deponent**

sumparalambano **soom-par-al-am-ban'-o**: to take along in company -- take with.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννην **noun - accusative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενον **verb - present passive participle - accusative singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

μαρκον **noun - accusative singular masculine**

Markos **mar'-kos**: Marcus, a Christian -- Marcus, Mark.

Acts 15:38 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
kept insisting	ἠξίου	515: to deem worthy	from axios

	(ēxiou)		
that they should not take him along	συμπαράλαμβάνειν (sumparalambanein)	4838: to take along with	from sun and paralambanó
who had deserted	ἀποστάντα (apostanta)	868: to lead away, to depart from	from apo and histémi
them in Pamphylia	Παμφυλίας (pamphulias)	3828: Pamphylia, a province of Asia Minor	from a comp. of pas and phulé
and had not gone	συνελθόντα (sunelthonta)	4905: to come together, by ext. to accompany	from sun and erchomai
with them to the work.	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηξιου **verb - imperfect active indicative - third person singular**

axioo ax-ee-o'-o: to deem entitled or fit -- desire, think good, count (think) worthy.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποσταντα **verb - second aorist active participle - accusative singular masculine**

aphistemi af-is'-tay-mee: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

παμφυλιας **noun - genitive singular feminine**

Pamphulia **pam-fool-ee'-ah**: every-tribal, i.e. heterogeneous;; Pamphylia, a region of Asia Minor -- Pamphylia.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συνελθοντα **verb - second aorist active participle - accusative singular masculine**

sunerchomai **soon-er'-khom-ah-ee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugal)

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργον **noun - accusative singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συμπαλαβειν **verb - second aorist active middle or passive deponent**

sumparalambano **soom-par-al-am-ban'-o**: to take along in company -- take with.

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

Acts 15:39 .

.	Greek	Strong's	Origin
And there occurred	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
such a sharp disagreement	παροξυσμός (paroxusmos)	3948: stimulation, provocation	from paroxunó
that they separated	ἀποχωρισθῆναι (apochōristhēnai)	673: to separate, part asunder	from apo and chōrizó
from one another,	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
and Barnabas	Βαρναβᾶν (barnaban)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
took	παραλαβόντα (paralabonta)	3880: to receive from	from para and lambanó
Mark	Μάρκον (markon)	3138: Mark, a Christian	of Latin origin
with him and sailed away	ἐκπλεῦσαι (ekpleusai)	1602: to sail away	from ek and pleó
to Cyprus.	Κύπρον (kupron)	2954: Cyprus, an island at the east end of the Mediterranean Sea	of uncertain origin

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

παροξυσμος **noun - nominative singular masculine**

paroxusmos **par-ox-oos-mos'**: incitement (to good), or dispute (in anger) -- contention, provoke unto.

ωστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

αποχωρισθηναι **verb - aorist passive middle or passive deponent**

apochorizo **ap-okh-o-rid'-zo**: to rend apart; reflexively, to separate -- depart (asunder).

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αλληλων **reciprocal pronoun - genitive plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

βαρναβαν **noun - accusative singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

παραλαβοντα **verb - second aorist active participle - accusative singular masculine**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρκον **noun - accusative singular masculine**

Markos **mar'-kos**: Marcus, a Christian -- Marcus, Mark.

εκπλευσαι **verb - aorist active middle or passive deponent**

ekpleo **ek-pleh'-o**: to depart by ship -- sail (away, thence).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κυπρον **noun - accusative singular feminine**

Kupros koo'-pros: Cyprus, an island in the Mediterranean -- Cyprus.

Acts 15:40 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
chose	ἐπιλεξάμενος (epilexamenos)	1951: to call or name, to choose	from epi and legó
Silas	Σιλᾶν (silan)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
and left,	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
being committed	παραδοθεὶς (paradotheis)	3860: to hand over, to give or deliver over, to betray	from para and didómi
by the brethren	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιλεγμενος **verb - aorist middle passive - nominative singular masculine**
epilegomai **ep-ee-leg'-om-ahee**: to surname, select -- call, choose.

σιλαν **noun - accusative singular masculine**
Silas **see'-las**: Silas, a Christian -- Silas.

εξηλθεν **verb - second aorist active indicative - third person singular**
exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

παραδοθεις **verb - aorist passive participle - nominative singular masculine**
paradidomi **par-ad-id'-o-mee**: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριτι **noun - dative singular feminine**
charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υπο **preposition**
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφων **noun - genitive plural masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

Acts 15:41 .

■			
.	Greek	Strong's	Origin

And he was traveling through	διήρχετο (diērcheto)	1330: to go through, go about, to spread	from dia and erchomai
Syria	Συρίαν (surian)	4947: Syria, a region N. and E. of Pal.	of uncertain origin, perhaps related to Tsor
and Cilicia,	Κιλικίαν (kilikian)	2791: Cilicia, a province of Asia Minor	of uncertain origin
strengthening	ἐπιστηρίζων (epistērizōn)	1991: to make stronger	from epi and stérizó
the churches.	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó

KJV Lexicon

διήρχετο **verb - imperfect middle or passive deponent indicative - third person singular**
dierchomai dee-er'-khom-ahēe: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συρίαν **noun - accusative singular feminine**

Suria soo-ree'-ah: Syria (i.e. Tsyria or Tyre), a region of Asia -- Syria.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κιλικίαν **noun - accusative singular feminine**

Kilikia kil-ik-ee'-ah: Cilicia, a region of Asia Minor -- Cilicia.

ἐπιστηρίζων **verb - present active participle - nominative singular masculine**

episterizo ep-ee-stay-rid'-zo: to support further, i.e. reestablish -- confirm, strengthen.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησίας **noun - accusative plural feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

Acts 16:1 .

.	Greek	Strong's	Origin
Paul came	Κατήντησεν (katēntēsen)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to Derbe	Δέρβην (derbēn)	1191: Derbe, a city of Lycaonia	of foreign origin
and to Lystra.	Λύστραν (lustran)	3082: Lystra, a city of Lycaonia	of uncertain origin
And a disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
was there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
named	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
Timothy,	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
the son	υἱός (uios)	5207: a son	a prim. word
of a Jewish	Ἰουδαίας (ioudaias)	2453: Jewish, a Jew, Judea	from Ioudas
woman	γυναῖκος (gunaikos)	1135: a woman	a prim. word
who was a believer,	πιστῆς (pistēs)	4103: faithful, reliable	from peithó
but his father	πατρός	3962: a father	a prim. word

	(patros)		
was a Greek,	Ἕλληνας	1672: a Greek, usually a	from Hellas
	(ellēnos)	name for a Gentile	

KJV Lexicon

κατηντησεν **verb - aorist active indicative - third person singular**
katantao kat-an-tah'-o: to meet against, i.e. arrive at -- attain, come.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δερβην **noun - accusative singular feminine**
Derbe der-bay': Derbe, a place in Asia Minor -- Derbe.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λυστραν **noun - accusative singular feminine**
Lustra loos'-trah: Lystra, a place in Asia Minor -- Lystra.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου **verb - second aorist active middle - second person singular**
idou id-oo': used as imperative lo!; -- behold, lo, see.

μαθητης **noun - nominative singular masculine**
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

τις **indefinite pronoun - nominative singular masculine**
tis tis: some or any person or object

ην **verb - imperfect indicative - third person singular**
en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εκει ek-i' : there; by extension, thither -- there, thither(-ward), (to) yonder (place).
ονοματι noun - dative singular neuter onoma on'-om-ah : a name (authority, character) -- called, (+ sur-)name(-d).
τιμοθεος noun - nominative singular masculine Timotheos tee-moth'-eh-os : dear to God; Timotheus, a Christian -- Timotheus, Timothy.
υιος noun - nominative singular masculine huios hwee-os' : a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.
γυναικος noun - genitive singular feminine gune goo-nay' : a woman; specially, a wife -- wife, woman.
τινος indefinite pronoun - genitive singular feminine tis tis : some or any person or object
ιουδαιας adjective - genitive singular feminine Ioudaios ee-oo-dah'-yos : Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.
πιστης adjective - genitive singular feminine pistos pis-tos' : objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.
πατρος noun - genitive singular masculine pater pat-ayr' : a father (literally or figuratively, near or more remote) -- father, parent.
δε conjunction de deh : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
ελληνος noun - genitive singular masculine Hellen hel'-lane : a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

Acts 16:2 .

.	Greek	Strong's	Origin
and he was well spoken	ἐμαρτυρεῖτο (emartureito)	3140: to bear witness, testify	from martus
of by the brethren	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
who were in Lystra	Λύστροις (lustrois)	3082: Lystra, a city of Lycaonia	of uncertain origin

and Iconium.

Ἰκονίῳ
(ikoniō)

2430: Iconium, a city of
Galatia

of uncertain origin

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εμαρτυρειτο **verb - imperfect passive indicative - third person singular**
martureo mar-too-reh'-o: to be a witness, i.e. testify

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en en: in, at, (up-)on, by, etc.

λυστροις **noun - dative plural neuter**

Lustra loos'-trah: Lystra, a place in Asia Minor -- Lystra.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ικονιω **noun - dative singular neuter**

Ikonion ee-kon'-ee-on: image-like; Iconium, a place in Asia Minor -- Iconium.

αδελφων **noun - genitive plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

Acts 16:3 .

■			
.	Greek	Strong's	Origin

Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
wanted	ἠθέλησεν (ēthelēsen)	2309: to will, wish	a prim. verb
this man		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to go	ἐξελθεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
with him; and he took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
him and circumcised	περιέτεμεν (perietemen)	4059: to cut around, circumcise	from peri and the same as tomos
him because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
who were in those	ἐκεῖνοις (ekeinois)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
parts,	τόποις (topois)	5117: a place	a prim. word
for they all	ᾧπαντες (apantes)	537a: all, the whole	from alpha (as a cop. prefix) and pas
knew		3609a: to have seen or perceived, hence to know	perf. of eidon
that his father	πατὴρ (patēr)	3962: a father	a prim. word
was a Greek.	Ἕλληνα (ellēn)	1672: a Greek, usually a name for a Gentile	from Hellas

KJV Lexicon

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

ἠθελῆσεν **verb - aorist active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξελθειν **verb - second aorist active middle or passive deponent**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

περιετεμεν **verb - second aorist active indicative - third person singular**

peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιους **adjective - accusative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οντας **verb - present participle - accusative plural masculine**

on oan: being -- be, come, have.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοτοις **noun - dative plural masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

εκεινοις **demonstrative pronoun - dative plural masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ηδειςαν **verb - pluperfect active indicative - third person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

απαντες **adjective - nominative plural masculine**

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ελλην noun - nominative singular masculine

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

υπηρχεν verb - imperfect active indicative - third person singular

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

Acts 16:4 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
while	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they were passing through	διεπορεύοντο (dieporeuonto)	1279: to pass across, journey through	from dia and poreuomai
the cities,	πόλεις (poleis)	4172: a city	a prim. word
they were delivering	παρεδίδουσιν (paredidosan)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
the decrees	δόγματα (dogmata)	1378: an opinion, (a public) decree	from dokeō
which had been decided	κεκριμένα (kekrimena)	2919: to judge, decide	a prim. verb
upon by the apostles	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō
and elders	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
who	τὰς (tas)	3588: the	the def. art.
were in Jerusalem,	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
for them to observe.	φυλάσσειν (phulassein)	5442: to guard, watch	from a root phulak-

KJV Lexicon

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διεπορευοντο **verb - imperfect middle or passive deponent indicative - third person**

diaporeuomai **dee-ap-or-yoo'-om-ahee**: to travel through -- go through, journey in, pass by.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεις **noun - accusative plural feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

παρεδιδουν **verb - imperfect active indicative - third person**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φυλασσειν **verb - present active infinitive**

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δογματα **noun - accusative plural neuter**

dogma **dog'-mah**: a law (civil, ceremonial or ecclesiastical) -- decree, ordinance.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεκριμενα **verb - perfect passive participle - accusative plural neuter**

krino **kree'-no**: by implication, to try, condemn, punish

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων noun - genitive plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτερων adjective - genitive plural masculine

presbuteros pres-boo'-ter-os: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 16:5 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the churches	ἐκκλησίαι (ekklēsiai)	1577: an assembly, a (religious) congregation	from ek and kaleó

were being strengthened	ἐστερεοῦντο (estereounto)	4732: to make firm, strengthen	from stereos
in the faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó
and were increasing	ἐπερίσσευον (eperisseuon)	4052: to be over and above, to abound	from perissos
in number	ἀριθμῷ (arithmō)	706: a number	from a prim. root ari-
daily.	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin

KJV Lexicon

αι **definite article - nominative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐκκλησiai **noun - nominative plural feminine**

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

εστερεουντο **verb - imperfect passive indicative - third person**

stereo ster-eh-o'-o: to solidify, i.e. confirm -- establish, receive strength, make strong.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of

religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επερισσευον verb - imperfect active indicative - third person

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αριθμω noun - dative singular masculine

arithmos ar-ith-mos': a number (as reckoned up) -- number.

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Acts 16:6 .

.	Greek	Strong's	Origin
They passed through	διήλθον (diēlthon)	1330: to go through, go about, to spread	from dia and erchomai
the Phrygian	Φρυγίαν (phrugian)	5435: Phrygia, a region of Asia Minor	probably of foreign origin
and Galatian	Γαλατικὴν (galatikēn)	1054: belonging to Galatia	from Galatia
region,	χώραν (chōran)	5561: a space, place, land	a prim. word
having been forbidden	κωλυθέντες (kōluthentes)	2967: to hinder	probably from the same as kolazó
by the Holy	ἀγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

to speak	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
in Asia;	Ἀσία (asia)	773: Asia, a Roman province	of uncertain origin

KJV Lexicon

διελθοντες **verb - second aorist active participle - nominative plural masculine**

dierchomai **dee-er'-khom-ahēe**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φρυγιαν **noun - accusative singular feminine**

Phrygia **froog-ee'-ah**: Phrygia, a region of Asia Minor -- Phrygia.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλατικην **adjective - accusative singular feminine**

Galatikos **gal-at-ee-kos'**: Galatic or relating to Galatia -- of Galatia.

χωραν **noun - accusative singular feminine**

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

κωλυθεντες **verb - aorist passive participle - nominative plural masculine**

koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιου adjective - genitive singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

λαλῆσαι verb - aorist active middle or passive deponent

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασια noun - dative singular feminine

Asia as-ee'-ah: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

Acts 16:7 .

■			
.	Greek	Strong's	Origin

and after they came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
to Mysia,	Μυσίαν (musian)	3465: Mysia, a province of Asia Minor	of uncertain origin
they were trying	ἐπείραζον (epeirazon)	3985: to make proof of, to attempt, test, tempt	from peira
to go	πορευθῆναι (poreuthēnai)	4198: to go	from poros (a ford, passage)
into Bithynia,	Βιθυνίαν (bithunian)	978: Bithynia, a province in Asia Minor	of uncertain origin
and the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
did not permit	εἶασεν (eiasen)	1439: to let alone, leave	a prim. verb, see also ea
them;			

KJV Lexicon

ἐλθοντες **verb - second aorist active participle - nominative plural masculine**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μυσίαν **noun - accusative singular feminine**

Musia **moo-see'-ah**: Mysia, a region of Asia Minor -- Mysia.

πειραζον **verb - imperfect active indicative - third person**
peirazo **pi-rad'-zo**: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιθυνιαν **noun - accusative singular feminine**
Bithunia **bee-thoo-nee'-ah**: Bithynia, a region of Asia -- Bithynia.

πορευεσθαι **verb - present middle or passive deponent infinitive**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειδεν **verb - aorist active indicative - third person singular**
eao **eh-ah'-o**: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

Acts 16:8 .

.	Greek	Strong's	Origin
and passing	παρελθόντες (parelthontes)	3928: to pass by, to come to	from para and erchomai

by Mysia,	Μυσίαν (musian)	3465: Mysia, a province of Asia Minor	of uncertain origin
they came down	κατέβησαν (katebēsan)	2597: to go down	from kata and the same as basis
to Troas.	Τρωάδα (trōada)	5174: Troas, a city near the Hellespont (i.e. Dardanelles)	from Tróias (Trojan)

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παρελθοντες **verb - second aorist active participle - nominative plural masculine**

parerchomai **par-er'-khom-ahēe**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μυσίαν **noun - accusative singular feminine**

Musia **moo-see'-ah**: Mysia, a region of Asia Minor -- Mysia.

κατεβησαν **verb - second aorist active indicative - third person**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τρωαδα **noun - accusative singular feminine**

Troas **tro-as'**: the Troad (or plain of Troy), i.e. Troas, a place in Asia Minor -- Troas.

Acts 16:9 .

.	Greek	Strong's	Origin
A vision	ὄραμα	3705: that which is seen	from horaó

	(orama)		
appeared		3708: to see, perceive, attend to	a prim. verb
to Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
in the night:	νυκτὸς (nuktos)	3571: night, by night	a prim. word
a man	ἄνθρωπος (anēr)	435: a man	a prim. word
of Macedonia	Μακεδών (makedōn)	3110: a Macedonian, an inhab. of Macedonia	of uncertain origin
was standing	ἑστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and appealing	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
to him, and saying,	λέγων (legōn)	3004: to say	a prim. verb
"Come over	διαβάς (diabas)	1224: to step across	from dia and the same as basis
to Macedonia	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón
and help	βοήθησον (boēthēson)	997: to come to the aid of	from boé and theó (to run)
us."			

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

οραμα **noun - nominative singular neuter**

horama **hor'-am-ah**: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

ωφθη **verb - aorist passive indicative - third person singular**

optanomai **op-tan'-om-ah**: appear, look, see, shew self.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω **noun - dative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μακεδων **noun - nominative singular masculine**

Makedon **mak-ed'-ohn**: a Macedon (Macedonian), i.e. inhabitant of Macedonia -- of Macedonia, Macedonian.

εστως **verb - perfect active participle - nominative singular masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

παρακαλων **verb - present active participle - nominative singular masculine**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διαβας verb - second aorist active participle - nominative singular masculine

diabaino dee-ab-ah'-ee-no: to cross -- come over, pass (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μακεδονιαν noun - accusative singular feminine

Makedonia mak-ed-on-ee'-ah: Macedonia, a region of Greece -- Macedonia.

βοηθησον verb - aorist active middle - second person singular

boetheo bo-ay-theh'-o: to aid or relieve -- help, succor.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

Acts 16:10 .

.	Greek	Strong's	Origin
When	ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
he had seen		3708: to see, perceive, attend to	a prim. verb
the vision,	ὄραμα (orama)	3705: that which is seen	from horaó
immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
we sought	ἐζητήσαμεν (ezētēsamen)	2212: to seek	of uncertain origin
to go	ἐξελθεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
into Macedonia,	Μακεδονίαν	3109: Macedonia, a region of	from Makedón

	(makedonian)	Greece	
concluding	συμβιβάζοντες (sumbibazontes)	4822: to join together, hence to consider, by ext. to teach	from sun and the caus. form of the same as basis
that God	θεός (theos)	2316: God, a god	of uncertain origin
had called	προσκέκληται (proskelētai)	4341: to call to	from pros and kaleó
us to preach the gospel	εὐαγγελίσασθαι (euangelisasthai)	2097: to announce good news	from eu and aggelos
to them.			

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οραμα **noun - accusative singular neuter**

horama **hor'-am-ah**: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

ειδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

εζητησαμεν **verb - aorist active indicative - first person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

εξελθειν **verb - second aorist active middle or passive deponent**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονιαν **noun - accusative singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

συμβιβαζοντες **verb - present active participle - nominative plural masculine**

sumbibazo **soom-bib-ad'-zo**: to drive together, i.e. unite (in association or affection), (mentally) to infer, show, teach -- compact, assuredly gather, intrust, knit together, prove.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προσκεκληται **verb - perfect middle or passive deponent indicative - third person singular**

proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ευαγγελισασθαι **verb - aorist middle middle or passive deponent**

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Acts 16:11 .

.	Greek	Strong's	Origin
So		3767: therefore, then, (and) so	a prim. word
putting out to sea	ἀναχθέντες (anachthentes)	321: to lead up, bring up	from ana and agó
from Troas,	Τρωάδος (trōados)	5174: Troas, a city near the Hellespont (i.e. Dardanelles)	from Tróias (Trojan)
we ran a straight course	εὐθυδρομήσαμεν (euthudromēsamen)	2113: to run a straight course	from euthus and dromos
to Samothrace,	Σαμοθράκην (samothrakēn)	4543: "Samos of Thrace," Samothrace, an island in the Aegean	from Samos and Thraké (Thrace)
and on the day following		1897a: to come upon, come after	from epi and the same as exeimi
to Neapolis;		3496: Neapolis, a city of Macedonia	see neos, and polis

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ἀναχθέντες **verb - aorist passive participle - nominative plural masculine**

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρωαδος **noun - genitive singular feminine**

Troas **tro-as'**: the Troad (or plain of Troy), i.e. Troas, a place in Asia Minor -- Troas.

ευθυδρομησαμεν **verb - aorist active indicative - first person**
euthudromeo **yoo-thoo-drom-eh'-o**: to lay a straight course, i.e. sail direct -- (come) with a straight course.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σαμοθρακην **noun - accusative singular feminine**
Samothraike **sam-oth-rak'-ay**: Samo-thrace (Samos of Thrace), an island in the Mediterranean -- Samothracia.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**
te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

επιουση **verb - present participle - dative singular feminine**
epiousa **ep-ee-oo'-sah**: the ensuing day or night -- following, next.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

νεαπολιν **noun - accusative singular feminine**
Neapolis **neh-ap'-ol-is**: new town; Neapolis, a place in Macedonia -- Neapolis.

Acts 16:12 .

.	Greek	Strong's	Origin
and from there	κα̋κεῖθεν (kakeithen)	2547: and from there	from kai and ekeithen
to Philippi,	Φιλίππους (philippous)	5375: Philippi, a city of Macedonia	from Philippos
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
is a leading	πρώτης (prōtē)	4413: first, chief	contr. superl. of pro
city	πόλις (polis)	4172: a city	a prim. word

of the district	μερίδος (meridos)	3310: a part, portion	fem. noun from meros
of Macedonia,	Μακεδονίας (makedonias)	3109: Macedonia, a region of Greece	from Makedón
a [Roman] colony;	κολωνία (kolōnia)	2862: a colony (a city settlement of soldiers disbanded from the Roman army)	of Latin origin
and we were staying	διατρίβοντες (diatribontes)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
city	πόλει (polei)	4172: a city	a prim. word
for some	τινάς (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

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ΕΚΕΙΘΕΝ **adverb**

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

ΤΕ **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ΕΙΣ **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΦΙΛΙΠΠΟΥΣ **noun - accusative singular masculine**

Philippoi fil'-ip-poy: Philippi, a place in Macedonia -- Philippi.

ΗΤΙΣ **relative pronoun - nominative singular feminine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

πρωτη adjective - nominative singular feminine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεριδος noun - genitive singular feminine

meris mer-ece': a portion, i.e. province, share or (abstractly) participation -- part (-akers).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονιας noun - genitive singular feminine

Makedonia mak-ed-on-ee'-ah: Macedonia, a region of Greece -- Macedonia.

πολις noun - nominative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

κολωνεια noun - nominative singular feminine

kolonia kol-o-nee'-ah: a Roman colony for veterans -- colony.

ημεν verb - imperfect indicative - first person

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν preposition

en en: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολει noun - dative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

διατριβοντες **verb - present active participle - nominative plural masculine**
diatribo **dee-at-ree'-bo**: to wear through (time), i.e. remain -- abide, be, continue, tarry.

ημερας **noun - accusative plural feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τινας **indefinite pronoun - accusative plural feminine**
tis **tis**: some or any person or object

Acts 16:13 .

.	Greek	Strong's	Origin
And on the Sabbath	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
day	ἡμέρα (ēmera)	2250: day	a prim. word
we went	ἐξήλθομεν (exēlthomen)	1831: to go or come out of	from ek and erchomai
outside	ἔξω (exō)	1854: outside, without	from ek
the gate	πύλης (pulēs)	4439: a gate	a prim. word
to a riverside,	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
we were supposing	ἐνομίζομεν (enomizomen)	3543: to practice, consider	from nomos
that there would be a place of prayer;	προσευχὴν (proseuchēn)	4335: prayer	from proseuchomai
and we sat down	καθίσαντες (kathisantes)	2523: to make to sit down, to sit down	another form of kathezomai
and began speaking	ἐλαλοῦμεν (elaloumen)	2980: to talk	from lalos (talkative)
to the women	γυναῖξιν (gunaixin)	1135: a woman	a prim. word

who had assembled. **συνελθούσας** 4905: to come together, by from sun and erchomai
(sunelthousais) ext. to accompany

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τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ημερα **noun - dative singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

των **definite article - genitive plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατων **noun - genitive plural neuter**

sabbaton sab'-bat-on: sabbath (day), week.

εξηλθομεν **verb - second aorist active indicative - first person**

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εξω **adverb**

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

παρα **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ποταμον **noun - accusative singular masculine**
potamos **pot-am-os'**: a current, brook or freshet (as drinkable), i.e. running water -- flood, river, stream, water.

ου **adverb**
hou **hoo'**: at which place, i.e. where -- where(-in), whither(-soever).

ενομιζετο **verb - imperfect passive indicative - third person singular**
nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

προσευχη **noun - nominative singular feminine**
proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

ειναι **verb - present infinitive**
einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθισαντες **verb - aorist active participle - nominative plural masculine**
kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

ελαλουμεν **verb - imperfect active indicative - first person**
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ταις **definite article - dative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνελθουσας **verb - second aorist active participle - dative plural feminine**
sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugal)

γυναιξιν **noun - dative plural feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

Acts 16:14 .

.	Greek	Strong's	Origin
A woman	γυνή (gunē)	1135: a woman	a prim. word
named	ὄνοματι	3686: a name, authority,	a prim. word

	(onomati)	cause	
Lydia,	Λυδία (ludia)	3070: Lydia, a Christian woman	of foreign origin, fem. of Ludios (of Lydia, a region in Asia Minor)
from the city	πόλεως (poleōs)	4172: a city	a prim. word
of Thyatira,	Θυατείρων (thuateirōn)	2363: Thyatira, a city of Lydia	of uncertain origin
a seller of purple fabrics,	πορφυρόπωλις (porphuropōlis)	4211: a seller of purple fabrics	from porphura and póleó
a worshiper	σεβομένη (sebomenē)	4576: to worship	a prim. verb
of God,	θεόν (theon)	2316: God, a god	of uncertain origin
was listening;	ἤκουεν (ēkouen)	191: to hear, listen	from a prim. word mean. hearing
and the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
opened	διήνοιξεν (diēnoixen)	1272: to open up completely	from dia and anoigó
her heart	καρδίαν (kardian)	2588: heart	a prim. word
to respond	προσέχειν (prosechein)	4337: to hold to, turn to, attend to	from pros and echó
to the things spoken	λαλουμένοις (laloumenois)	2980: to talk	from lalos (talkative)
by Paul.	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τις indefinite pronoun - nominative singular feminine

tis **tis**: some or any person or object

γυνή noun - nominative singular feminine

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ονοματι noun - dative singular neuter

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

λυδια noun - nominative singular feminine

Ludia **loo-dee'-ah**: Lydia, a Christian woman: -Lydia.

πορφυροπωλις noun - nominative singular feminine

porphuropolis **por-foo-rop'-o-lis**: a female trader in purple cloth -- seller of purple.

πολεως noun - genitive singular feminine

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

θυατειρων noun - genitive plural neuter

Thuateira **thoo-at'-i-rah**: Thyatira, a place in Asia Minor -- Thyatira.

σεβομενη verb - present middle or passive deponent participle - nominative singular feminine

sebomai **seb'-om-ah-ee**: to revere, i.e. adore -- devout, religious, worship.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ηκουεν verb - imperfect active indicative - third person singular

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ης relative pronoun - genitive singular feminine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος noun - nominative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

διηνοιξεν **verb - aorist active indicative - third person singular**

dianoigo **dee-an-oy'-go**: to open thoroughly, literally (as a first-born) or figuratively (to expound) -- open.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιαν **noun - accusative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

προσσεχειν **verb - present active infinitive**

prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλουμενοις **verb - present passive participle - dative plural neuter**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 16:15 .

.	Greek	Strong's	Origin
And when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
she and her household	οἶκος (oikos)	3624: a house, a dwelling	a prim. word

had been baptized,	ἐβαπτίσθη (ebaptisthē)	907: to dip, sink	from baptó
she urged	παρεκάλεσεν (parekalesen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
us, saying,	λέγουσα (legousa)	3004: to say	a prim. verb
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you have judged	κεκρίκατε (kekrikate)	2919: to judge, decide	a prim. verb
me to be faithful	πιστήν (pistēn)	4103: faithful, reliable	from peithó
to the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
come	εἰσελθόντες (eiselthontes)	1525: to go in (to), enter	from eis and erchomai
into my house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
and stay."	μένετε (menete)	3306: to stay, abide, remain	a prim. verb
And she prevailed	παρεβιάσατο (parebiasato)	3849: to force against (nature)	from para and biazó
upon us.			

KJV Lexicon

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εβαπτισθη verb - aorist passive indicative - third person singular

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικος noun - nominative singular masculine

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αυτης personal pronoun - genitive singular feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παρεκαλεσεν verb - aorist active indicative - third person singular

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

λεγουσα verb - present active participle - nominative singular feminine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

κεκρικατε verb - perfect active indicative - second person

krino **kree'-no**: by implication, to try, condemn, punish

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

πιστην adjective - accusative singular feminine

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εἶναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

εἰσελθόντες **verb - second aorist active participle - nominative plural masculine**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οἶκον **noun - accusative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

μείναι **verb - aorist active middle - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεβιάσατο **verb - aorist middle deponent indicative - third person singular**

parabiazomai **par-ab-ee-ad'-zom-ahee**: to force contrary to (nature), i.e. compel (by entreaty) -- constrain.

ἡμᾶς **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

Acts 16:16 .

.	Greek	Strong's	Origin
It happened	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-

that as we were going	πορευομένων (poreuomenōn)	4198: to go	from poros (a ford, passage)
to the place of prayer,	προσευχὴν (proseuchēn)	4335: prayer	from proseuchomai
a slave-girl	παιδίσκην (paidiskēn)	3814: a young girl, maidservant	dim. of pais
having	ἔχουσιν (echousan)	2192: to have, hold	a prim. verb
a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of divination	πύθωνα (pythōna)	4436: Python, a mythical serpent slain by Apollo, divination	from Puthó (Pytho, an area of Greece)
met	ὑπαντῆσαι (upantēsai)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
us, who	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
was bringing	παρεῖχεν (pareichen)	3930: to furnish, to present	from para and echó
her masters	κυρίοις (kuriois)	2962: lord, master	from kuros (authority)
much	πολλήν (pollēn)	4183: much, many	a prim. word
profit	ἐργασίαν (ergasian)	2039: work (noun)	from ergon
by fortune-telling.	μαντευομένη (manteuomenē)	3132: to divine	from mantis (a seer)

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ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πορευομενων **verb - present middle or passive deponent participle - genitive plural masculine**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

προσευχην noun - accusative singular feminine

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

παιδισκην noun - accusative singular feminine

paidiske **pahee-dis'-kay**: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

τινα indefinite pronoun - accusative singular feminine

tis **tis**: some or any person or object

εχουσαν verb - present active participle - accusative singular feminine

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πνευμα noun - accusative singular neuter

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

πυθωνος noun - genitive singular masculine

Puthon **poo'-thone**: a Python, i.e. (by analogy, with the supposed diviner there) inspiration (soothsaying) -- divination.

απαντησαι verb - aorist active middle or passive deponent

apantao **ap-an-tah'-o**: to meet away, i.e. encounter -- meet.

ημιν personal pronoun - first person dative plural

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ητις relative pronoun - nominative singular feminine

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εργασιαν noun - accusative singular feminine

ergasia **er-gas-ee'-ah**: occupation; by implication, profit, pains -- craft, diligence, gain,

work.

πολλην adjective - accusative singular feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

παρειχεν verb - imperfect active indicative - third person singular

parecho par-ekh'-o: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριοις noun - dative plural masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μαντευομενη verb - present middle or passive deponent participle - nominative singular feminine

manteuomai mant-yoo'-om-ahee: to divine, i.e. utter spells (under pretense of foretelling) -- by soothsaying.

Acts 16:17 .

.	Greek	Strong's	Origin
Following after	κατακολουθοῦσα (katakolouthousa)	2628: to follow after	from kata and akoloutheó
Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and us, she kept crying	ἔκραζεν (ekrazen)	2896: to scream, cry out	from a prim. root krag-
out, saying,	λέγουσα (legousa)	3004: to say	a prim. verb
"These	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)

are bond-servants	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of the Most High	ὑψίστου (upsistou)	5310: highest, most high	superl. akin to hupsi- (on high)
God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
are proclaiming	καταγγέλλουσιν (katangellousin)	2605: to proclaim	from kata and aggeló
to you the way	ὁδὸν (odon)	3598: a way, road	a prim. word
of salvation."	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér

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αυτη **demonstrative pronoun - nominative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

κατακολουθησασα **verb - aorist active participle - nominative singular feminine**

katakouloutheo kat-ak-ol-oo-theh'-o: to accompany closely -- follow (after).

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω **noun - dative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

εκραζεν **verb - imperfect active indicative - third person singular**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

λεγουσα **verb - present active participle - nominative singular feminine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

δουλοι **noun - nominative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υψιστου **adjective - genitive singular masculine**

hupsistos **hoop'-sis-tos**: highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

καταγγελλουσιν **verb - present active indicative - third person**

kataggello **kat-ang-gel'-lo**: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

ἡμιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ὁδον **noun - accusative singular feminine**
hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

σωτηρίας **noun - genitive singular feminine**
soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

Acts 16:18 .

.	Greek	Strong's	Origin
She continued doing	ἐποίει (epoiei)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
for many	πολλὰς (pollas)	4183: much, many	a prim. word
days.	ἡμέρας (ēmeras)	2250: day	a prim. word
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was greatly annoyed,	διαπονηθεὶς (diaponētheis)	1278: to toil through, to be worn out or annoyed	from dia and poneomai (to work hard)
and turned	ἐπιστρέψας (epistrepsas)	1994: to turn, to return	from epi and strephó
and said		3004: to say	a prim. verb
to the spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
"I command	παράγγελλω (parangellō)	3853: to transmit a message, to order	from para and agelló
you in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word

of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
to come	ἐξελεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
out of her!" And it came	ἐξηλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out at that very	αὐτῆς (autēs)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
moment.	ὥρα (ōra)	5610: a time or period, an hour	a prim. word

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ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΠΟΙΕΙ verb - imperfect active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΠΟΛΛΑΣ adjective - accusative plural feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ΗΜΕΡΑΣ noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)

time, while, years.

διαπονηθεις verb - aorist middle deponent participle - nominative singular masculine
diaponeo dee-ap-on-eh'-o: to toil through, i.e. (passively) be worried -- be grieved.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine
Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστρεψας verb - aorist active participle - nominative singular masculine
epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

τω definite article - dative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι noun - dative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ειπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

παραγγελλω verb - present active indicative - first person singular
paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

εν preposition
en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter
onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ιησου noun - genitive singular masculine Iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
χριστου noun - genitive singular masculine Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
εξελθειν verb - second aorist active middle or passive deponent exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.
απ preposition apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
αυτης personal pronoun - genitive singular feminine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εξηλθεν verb - second aorist active indicative - third person singular exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.
αυτη personal pronoun - dative singular feminine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
τη definite article - dative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ωρα noun - dative singular feminine hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

Acts 16:19 .

.	Greek	Strong's	Origin
But when her masters	κύριοι (kurioi)	2962: lord, master	from kuros (authority)
saw		3708: to see, perceive, attend to	a prim. verb

that their hope	ἐλπίς (elpis)	1680: expectation, hope	from the same as elpizó
of profit	ἐργασίας (ergasias)	2039: work (noun)	from ergon
was gone,	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
they seized	ἐπιλαβόμενοι (epilabomenoi)	1949: to lay hold of	from epi and lambanó
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Silas	Σιλᾶν (silan)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
and dragged	εἴλκυσαν (eilkusan)	1670: to drag	a prim. verb
them into the market place	ἀγορὰν (agoran)	58: an assembly, place of assembly	from ageiró (to bring together)
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the authorities,	ἄρχοντας (archontas)	758: ruler, chief	pres. part. of archó

KJV Lexicon

ἰδόντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οἱ **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριοι noun - nominative plural masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εξηλθεν verb - second aorist active indicative - third person singular

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελπις noun - nominative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργασιας noun - genitive singular feminine

ergasia er-gas-ee'-ah: occupation; by implication, profit, pains -- craft, diligence, gain, work.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιλαβομενοι verb - second aorist middle deponent participle - nominative plural masculine

epilambanomai ep-ee-lam-ban'-om-ahee: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σίλαν **noun - accusative singular masculine**

Silas **see'-las**: Silas, a Christian -- Silas.

εἰλκυσαν **verb - aorist active indicative - third person**

helkuo **hel-koo'-o**: to drag -- draw.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγορὰν **noun - accusative singular feminine**

agora **ag-or-ah'**: the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τούς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀρχοντας **noun - accusative plural masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

Acts 16:20 .

.	Greek	Strong's	Origin
and when they had brought	προσαγαγόντες (prosagagontes)	4317: to bring or lead to	from pros and agó
them to the chief magistrates,	στρατηγοῖς (stratēgois)	4755: a general, governor	from the same as strateuó and from agó
they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
are throwing	ἐκταράσσουσιν (ektarassousin)	1613: to throw into great trouble	from ek and tarassó
our city	πόλιν (polin)	4172: a city	a prim. word
into confusion,		1613: to throw into great trouble	from ek and tarassó
being	ὑπάρχοντες (uparchontes)	5225: to begin, to be ready or at hand, to be	from hupo and archó
Jews,	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσαγαγοντες verb - second aorist active participle - nominative plural masculine

prosago pros-ag'-o: to lead towards, i.e. (transitively) to conduct near (summon, present), or (intransitively) to approach -- bring, draw near.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατηγοις noun - dative plural masculine

strategos strat-ay-gos': a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

οὗτοι demonstrative pronoun - nominative plural masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄνθρωποι noun - nominative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ἐκταράσσουσιν verb - present active indicative - third person

ektarasso ek-tar-as'-so: to disturb wholly -- exceedingly trouble.

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

τὴν definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολὶν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

Ἰουδαῖοι adjective - nominative plural masculine

loudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

υπαρχοντες verb - present active participle - nominative plural masculine

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

Acts 16:21 .

.	Greek	Strong's	Origin
and are proclaiming	καταγγέλλουσιν (katangellousin)	2605: to proclaim	from kata and aggeló
customs	ἔθῃ (ethē)	1485: custom, a usage (prescribed by habit or law)	from ethó
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it is not lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi

for us to accept	παράδεχθαι (paradechesthai)	3858: to receive, admit	from para and dechomai
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
to observe,	ποιεῖν (poiein)	4160: to make, do	a prim. word
being		1510: I exist, I am	a prol. form of a prim. and defective verb
Romans."	Ῥωμαίοις (rōmaiois)	4514: Roman	from Rhómé

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταγγελλουσιν **verb - present active indicative - third person**

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

εθῆ **noun - accusative plural neuter**

ethos eth'-os: a usage (prescribed by habit or law) -- custom, manner, be wont.

α **relative pronoun - accusative plural neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐξεστὶν **verb - present impersonal active indicative - third person singular**

exesti ex'-es-tee: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

ἡμῖν **personal pronoun - first person dative plural**

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

παράδεσθαι **verb - present middle or passive deponent infinitive**
paradechomai **par-ad-ekh'-om-ahee**: to accept near, i.e. admit or (by implication) delight in -
- receive.

οὐδε **adverb**
oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ποιεῖν **verb - present active infinitive**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ῥωμαίοις **adjective - dative plural masculine**
Rhomaiois **hro-mah'-yos**: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.

οὖσιν **verb - present participle - dative plural masculine**
on oan: being -- be, come, have.

Acts 16:22 .

.	Greek	Strong's	Origin
The crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
rose up together	συνεπέστη (sunepestē)	4911: to place over, rise together	from sun and ephistēmi
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
them, and the chief magistrates	στρατηγοὶ (stratēgoi)	4755: a general, governor	from the same as strateuó and from agó
tore	περιῤῥήξαντες (perirēxantes)	4048: to tear off all around	from peri and rhégnumi
their robes	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
off		4048: to tear off all around	from peri and rhégnumi
them and proceeded to order	ἐκέλευον (ekeleuon)	2753: to command	from kelomai (to urge on)
[them] to be beaten with rods.	ῥαβδίζειν (rabdizein)	4463: to beat with a rod	from rhabdos

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεπείστη verb - second aorist active indicative - third person singular

sunephistemi **soon-ef-is'-tay-mee**: to stand up together, i.e. to resist (or assault) jointly -- rise up together.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλος noun - nominative singular masculine

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

κατ preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατηγοι noun - nominative plural masculine

strategos **strat-ay-gos'**: a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

περιρρηξαντες verb - aorist active participle - nominative plural masculine

perirrhegnumi **per-ir-hrayg'-noo-mee**: to tear all around, i.e. completely away -- rend off.

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τα	definite article - accusative plural neuter
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ἱματία	noun - accusative plural neuter
himation him-at'-ee-on:	a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.
εκελευον	verb - imperfect active indicative - third person
keleuo kel-yoo'-o:	hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).
ραβδιζειν	verb - present active infinitive
rhabdizo hrab-did'-zo:	to strike with a stick, i.e. bastinado -- beat (with rods).

Acts 16:23 .

.	Greek	Strong's	Origin
When they had struck	ἐπιθέντες (epithentes)	2007: to lay upon, to place upon	from epi and tithémi
them with many blows,	πολλάς (pollas)	4183: much, many	a prim. word
they threw	πληγὰς (plēgas)	4127: a blow, wound	from pléssó
them into prison,	ἔβαλον (ebalon)	906: to throw, cast	a prim. word
commanding	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó
the jailer	παραγγείλαντες (parangeilantes)	3853: to transmit a message, to order	from para and aggeló
to guard	δεσμοφύλακι (desmophulaki)	1200: a prison keeper	from desmos and phulax
them securely;	τηρεῖν (tērein)	5083: to watch over, to guard	from a prim. word téros (a guard)
	ἀσφαλῶς (asphalōs)	806: safely	adverb from asphalés

KJV Lexicon

πολλας **adjective - accusative plural feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

επιθεντες **verb - second aorist active participle - nominative plural masculine**

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πληγας **noun - accusative plural feminine**

plege play-gay': a stroke; by implication, a wound; figuratively, a calamity -- plague, stripe, wound(-ed).

εβαλον **verb - second aorist active indicative - third person**

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φυλακην **noun - accusative singular feminine**

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

παραγγελαντες **verb - aorist active participle - nominative plural masculine**

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμοφυλακι **noun - dative singular masculine**

desmophulax des-mof-oo'-lax: a jailer (as guarding the prisoners) -- jailor, keeper of the

prison.

ασφαλως **adverb**

asphalos **as-fal-oce'**: securely -- assuredly, safely.

τηρειν **verb - present active infinitive**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 16:24 .

.	Greek	Strong's	Origin
and he, having received	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
such	τοιαύτην (toiautēn)	5108: such as this, such	from toios (such, such-like) and houtos,
a command,	παραγγελίαν (parangelian)	3852: an instruction, a command	from paraggelló
threw	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
them into the inner	ἐσωτέραν (esōteran)	2082: inner	cptv. of esó
prison	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó
and fastened	ἡσφαλίσατο (ēsphalisato)	805: to make firm, secure	from asphalés
their feet	πόδας (podas)	4228: a foot	a prim. word
in the stocks.	ξύλον (xulon)	3586: wood	a prim. word

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παργγελιαν **noun - accusative singular feminine**

paraggelia **par-ang-gel-ee'-ah**: a mandate -- charge, command.

τοιαυτην **demonstrative pronoun - accusative singular feminine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

ειληφως **verb - perfect active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

εβαλεν **verb - second aorist active indicative - third person singular**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσωτεραν **adjective - accusative singular feminine**

esoteris **es-o'-ter-os**: interior -- inner, within.

φυλακην **noun - accusative singular feminine**

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine pous pooce: a foot (figuratively or literally) -- foot(-stool).
αυτων personal pronoun - genitive plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ησφαλισατο verb - aorist middle deponent indicative - third person singular asphalizo as-fal-id'-zo: to render secure -- make fast (sure).
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
το definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ξυλον noun - accusative singular neuter xulon xoo'-lon: timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

Acts 16:25 .

.	Greek	Strong's	Origin
But about	Κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
midnight	μεσονύκτιον (mesonuktion)	3317: at midnight	from mesonuktios (at midnight); from mesos and nux
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Silas	Σιλᾶς (silas)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
were praying	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai
and singing hymns of praise	ὕμνον (umnoun)	5214: to sing to, to laud	from humnos
to God,	θεόν (theon)	2316: God, a god	of uncertain origin

and the prisoners	δέσμιοι (desmioi)	1198: binding, bound	from deó
were listening	ἐπηκροῶντο (epēkroōnto)	1874: to listen attentively	from epi and the same as akroatérion
to them;			

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κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεσονυκτιον **noun - accusative singular neuter**

mesonuktion **mes-on-ook'-tee-on**: midnight (especially as a watch) -- midnight.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιλας **noun - nominative singular masculine**

Silas **see'-las**: Silas, a Christian -- Silas.

προσευχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

υμνουν **verb - imperfect active indicative - third person**

humneo **hoom-neh'-o**: to hymn, i.e. sing a religious ode; by implication, to celebrate (God) in song -- sing a hymn (praise unto).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επηκροωντο verb - imperfect middle or passive deponent indicative - third person

epakroaomai ep-ak-ro-ah'-om-ahee: to listen (intently) to -- hear.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμιοι noun - nominative plural masculine

desmios des'-mee-os: a captive (as bound) -- in bonds, prisoner.

Acts 16:26 .

.	Greek	Strong's	Origin
and suddenly	ἄφνω (aphnō)	869: suddenly	a prim. word
there came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
a great	μέγας (megas)	3173: great	a prim. word
earthquake,	σεισμός (seismos)	4578: a commotion, shaking	from seió
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that the foundations	θεμέλια (themelia)	2310b: of or for a foundation	from tithémi
of the prison house	δεσμωτηρίου (desmōtēriou)	1201: a prison	from desmos and -térion (suff. denoting place)

were shaken;	σαλευθῆναι (saleuthēnai)	4531: to agitate, shake, by ext. to cast down	from salos
and immediately	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
all	πᾶσαι (pasai)	3956: all, every	a prim. word
the doors	θύραι (thurai)	2374: a door	a prim. word
were opened	ἠνεώχθησαν (ēneōchthēsan)	455: to open	from ana and oigó (to open)
and everyone's	πάντων (pantōn)	3956: all, every	a prim. word
chains	δεσμά (desma)	1199: a band, bond	from deó
were unfastened.	ἀνέθη (anethē)	447: to send up, produce, send back	from ana and hiēmi (to send)

KJV Lexicon

αφνω **adverb**

aphno **af'-no**: unawares, i.e. unexpectedly -- suddenly.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σεισμος **noun - nominative singular masculine**

seismos **sice-mos'**: a commotion, i.e. (of the air) a gale, (of the ground) an earthquake -- earthquake, tempest.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

μεγας **adjective - nominative singular masculine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear)

exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ωστε conjunction

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

σαλευθηναι verb - aorist passive middle or passive deponent

saleuo sal-yoo'-o: to waver, i.e. agitate, rock, topple or (by implication) destroy;
figuratively, to disturb, incite -- move, shake (together), which can(-not) be shaken, stir
up.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

θεμελια noun - accusative plural neuter

themelios them-el'-ee-os: something put down, i.e. a substruction (of a building, etc.), --
foundation.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

δεσμωτηριου noun - genitive singular neuter

desmoterion des-mo-tay'-ree-on: a place of bondage, i.e. a dungeon -- prison.

ανεωχθησαν verb - aorist passive indicative - third person

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the
latter participle.

παραχρημα adverb

parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately,
presently, straightway, soon.

αι definite article - nominative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

θυραι noun - nominative plural feminine

thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) --
door, gate.

πασαι adjective - nominative plural feminine

pas pas: apparently a primary word; all, any, every, the whole

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

παντων **adjective - genitive plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

τα **definite article - nominative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμα **noun - nominative plural neuter**

desmon des-mon': a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

ανεθη **verb - aorist passive indicative - third person singular**

aniemi an-ee'-ay-mee: to let up, i.e. (literally) slacken or (figuratively) desert, desist from -- forbear, leave, loose.

Acts 16:27 .

.	Greek	Strong's	Origin
When the jailer	δεσμοφύλαξ (desmophulax)	1200: a prison keeper	from desmos and phulax
awoke	ἐξυπνος (exupnos)	1853: roused out of sleep	from ek and hupnos
and saw		3708: to see, perceive, attend to	a prim. verb
the prison	φυλακῆς (phulakēs)	5438: a guarding, guard, watch	from phulassó
doors	θύρας (thuras)	2374: a door	a prim. word
opened,	ἀνεωγμένας (aneōgmenas)	455: to open	from ana and oigó (to open)
he drew	σπασάμενος (spasamenos)	4685: to draw (a sword)	a prim. verb
his sword	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
and was about	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
to kill	ἀναιρεῖν	337: to take up, take away,	from ana and haireó

	(anairein)	make an end	
himself,	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
supposing	νομίζων (nomizōn)	3543: to practice, consider	from nomos
that the prisoners	δεσμίους (desmious)	1198: binding, bound	from deó
had escaped.	ἐκπεφευγέναι (ekpepheugenai)	1628: to flee away	from ek and pheugó

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εξυπνος **adjective - nominative singular masculine**

exupnos **ex'-oop-nos**: awake -- out of sleep.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενομενος **verb - second aorist middle deponent participle - nominative singular masculine**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμοφυλαξ **noun - nominative singular masculine**

desmophulax **des-mof-oo'-lax**: a jailer (as guarding the prisoners) -- jailor, keeper of the prison.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ανεωγμενας **verb - perfect passive participle - accusative plural feminine**

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρας noun - accusative plural feminine

thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακης noun - genitive singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

σπασαμενος verb - aorist middle passive - nominative singular masculine

spao spah'-o: to draw -- draw (out).

μαχαιραν noun - accusative singular feminine

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

εμελλεν verb - imperfect active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

εαυτον reflexive pronoun - third person accusative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

αναιρειν verb - present active infinitive

anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

νομιζων verb - present active participle - nominative singular masculine

nomizo nom-id'-zo: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

εκπεφυγεναι verb - second perfect active middle or passive deponent

ekpheugo ek-fyoo'-go: to flee out -- escape, flee.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμους noun - accusative plural masculine

desmios des'-mee-os: a captive (as bound) -- in bonds, prisoner.

Acts 16:28 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
cried	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné
out with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Do	πράξις (praxēs)	4238: to do, practice	a prim. verb
not harm	κακόν (kakon)	2556: bad, evil	a prim. word
yourself,	σεαυτῷ (seautō)	4572: of (to, for) yourself	refl. pronoun from su and autos
for we are all	ἅπαντες (apantes)	537a: all, the whole	from alpha (as a cop. prefix) and pas
here!"	ἐνθάδε (enthade)	1759a: prop. within, i.e. (of place) here, to here	adverb from a prol. form of en

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ἐφώνησεν **verb - aorist active indicative - third person singular**

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φωνη **noun - dative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μηδεν **adjective - accusative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

πραξης **verb - aorist active subjunctive - second person singular**

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

σεαυτω **reflexive pronoun - second person dative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

κακον **adjective - accusative singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

απαντες **adjective - nominative plural masculine**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ενθαδε **adverb**

enthade **en-thad'-eh**: within, i.e. (of place) here, hither -- (t-)here, hither.

Acts 16:29 .

.	Greek	Strong's	Origin
And he called	αἰτήσας (aitēsas)	154: to ask, request	a prim. verb
for lights	φῶτα (phōta)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and rushed	εἰσεπήδησεν (eisepeḗdesen)	1530: to rush in	from eis and pédaó (to leap, spring)
in, and trembling with fear	ἐντρομος (entromos)	1790: terrified	from en and tromos
he fell down before	προσέπεσεν (prosepesen)	4363: to fall upon, fall prostrate before	from pros and piptó
Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Silas,	Σιλᾶ (sila)	4609: Silas, a fellow missionary of Paul	of Aramaic origin

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αἰτησας **verb - aorist active participle - nominative singular masculine**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φωτα **noun - accusative plural neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εισεπηδησεν **verb - aorist active indicative - third person singular**

eispedao **ice-pay-dah'-o**: to rush in -- run (spring) in.

και conjunction			
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words			
εντρομος adjective - nominative singular masculine			
entromos en'-trom-os: terrified -- quake, trembled.			
γενομενος verb - second aorist middle deponent participle - nominative singular masculine			
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)			
προσεπεσεν verb - second aorist active indicative - third person singular			
prospipto pros-pip'-to: to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm) -- beat upon, fall (down) at (before).			
τω definite article - dative singular masculine			
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
παυλω noun - dative singular masculine			
Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.			
και conjunction			
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words			
τω definite article - dative singular masculine			
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
σιλα noun - dative singular masculine			
Silas see'-las: Silas, a Christian -- Silas.			

Acts 16:30 .

.	Greek	Strong's	Origin
and after he brought	προαγαγών (proagagōn)	4254: to lead forth, to go before	from pro and agó
them out, he said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Sirs,	κύριοι (kurioi)	2962: lord, master	from kuros (authority)
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

must	δεῖ (dei)	1163: it is necessary	a form of δεό
I do	ποιεῖν (poiein)	4160: to make, do	a prim. word
to be saved?"	σωθῶ (sōthō)	4982: to save	from sós (safe, well)

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προαγαγων verb - second aorist active participle - nominative singular masculine

proago pro-ag'-o: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

εφη verb - imperfect indicative - third person singular

phemi fay-mee': to show or make known one's thoughts, i.e. speak or say -- affirm, say.

κυριοι noun - vocative plural masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

δει verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

ποιεῖν verb - present active infinitive

poieo **poi-eh'-o:** to make or do (in a very wide application, more or less direct)

ἵνα conjunction

hina **hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

σωθῶ verb - aorist passive subjunctive - first person singular

sozo **sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Acts 16:31 .

.	Greek	Strong's	Origin
They said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Believe	πίστευσον (pisteuson)	4100: to believe, entrust	from pistis
in the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and you will be saved,	σωθήσῃ (sōthēsē)	4982: to save	from sós (safe, well)
you and your household."	οἶκος (oikos)	3624: a house, a dwelling	a prim. word

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οἱ definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πιστευσον verb - aorist active middle - second person singular

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον noun - accusative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησουν noun - accusative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον noun - accusative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωθηση verb - future passive indicative - second person singular

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

συ personal pronoun - second person nominative singular

su **soo**: the person pronoun of the second person singular thou -- thou.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικος noun - nominative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Acts 16:32 .

.	Greek	Strong's	Origin
And they spoke	ἐλάλησαν (elalēsan)	2980: to talk	from lalos (talkative)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord	θεοῦ (theou)	2962: lord, master	from kuros (authority)
to him together	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with all	πᾶσιν (pasin)	3956: all, every	a prim. word
who	τὸν (ton)	3588: the	the def. art.
were in his house.	οἰκία (oikia)	3614: a house, dwelling	from oikos

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαλησαν verb - aorist active indicative - third person

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασιν adjective - dative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - dative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 16:33 .

.	Greek	Strong's	Origin
And he took	παραλαβών (paralabōn)	3880: to receive from	from para and lambanó
them that [very] hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
of the night	νυκτός (nuktos)	3571: night, by night	a prim. word
and washed	ἔλουσεν (elousen)	3068: to bathe, to wash	a prim. verb
their wounds,	πληγών (plēgōn)	4127: a blow, wound	from pléssó
and immediately	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
he was baptized,	ἐβαπτίσθη (ebaptisthē)	907: to dip, sink	from baptó
he and all		537a: all, the whole	from alpha (as a cop. prefix) and pas
his [household].			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραλαβων **verb - second aorist active participle - nominative singular masculine**
paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or

intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εκεινη **demonstrative pronoun - dative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα **noun - dative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

ελουσεν **verb - aorist active indicative - third person singular**

louo **loo'-o**: to bathe (the whole person; cleanse garments exclusively) -- wash.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληγων **noun - genitive plural feminine**

plege **play-gay'**: a stroke; by implication, a wound; figuratively, a calamity -- plague, stripe, wound(-ed).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβαπτισθη **verb - aorist passive indicative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

αυτος ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
και kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
οι ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αυτου ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
παντες pas : apparently a primary word; all, any, every, the whole
παραχρημα par-akh-ray'-mah : at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

Acts 16:34 .

.	Greek	Strong's	Origin
And he brought	ἀναγαγών (anagagōn)	321: to lead up, bring up	from ana and agó
them into his house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
and set	παρέθηκεν (parethēken)	3908: to place beside, to set before	from para and tithēmi
food	τράπεζαν (trapezan)	5132: a table, dining table	from modified forms of tessares and pezos
before		3908: to place beside, to set before	from para and tithēmi
them, and rejoiced greatly,	ἡγαλλιάσατο (ēgalliasato)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)
having believed	πεπιστευκῶς (pepisteukōs)	4100: to believe, entrust	from pistis

in God	θεῶ (theō)	2316: God, a god	of uncertain origin
with his whole household.	πανοικεῖ (panoikei)	3832: with all the household	from pas and oikos

KJV Lexicon

αναγαγων **verb - second aorist active participle - nominative singular masculine**

anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον **noun - accusative singular masculine**

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παρεθηκεν **verb - aorist active indicative - third person singular**

paratithemi par-at-ith'-ay-mee: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

τραπεζαν **noun - accusative singular feminine**

trapeza trap'-ed-zah: a table or stool (as being four-legged), usually for food (figuratively,

a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγαλλιατο verb - imperfect middle or passive deponent indicative - third person singular

agalliao ag-al-lee-ah'-o: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

πανοικι adverb

panoiki pan-oy-kee': with the whole family -- with all his house.

πιστευκως verb - perfect active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 16:35 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when day	ἡμέρας (ēmeras)	2250: day	a prim. word
came,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
the chief magistrates	στρατηγοὶ (stratēgoi)	4755: a general, governor	from the same as strateuó and from agó
sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
their policemen,	ράβδούχους (rabdouchous)	4465: a rod holder, i.e. (a Roman) lictor (one holding the rod of office)	from rhabdos and echó

saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Release	ἀπόλυσον (apoluson)	630: to set free, release	from apo and luó
those	ἐκείνους (ekeinous)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
men."	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

ἡμέρας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἀποστείλαν **verb - aorist active indicative - third person**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατηγοί **noun - nominative plural masculine**

strategos **strat-ay-gos'**: a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

τούς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ραβδούχους **noun - accusative plural masculine**

rhabdouchos **hrab-doo'-khos**: a rod-(the Latin fasces) holder, i.e. a Roman lictor (constable or executioner) -- serjeant.

λεγοντες **verb - present active participle - nominative plural masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

απολυσον **verb - aorist active middle - second person singular**
apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπους **noun - accusative plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εκεινους **demonstrative pronoun - accusative plural masculine**
ekemos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

Acts 16:36 .

.	Greek	Strong's	Origin
And the jailer	δεσμοφύλαξ (desmophulax)	1200: a prison keeper	from desmos and phulax
reported	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
to Paul,	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
[saying], "The chief magistrates	στρατηγοὶ (stratēgoi)	4755: a general, governor	from the same as strateuó and from agó
have sent	ἀπέσταλκαν (apestalkan)	649: to send, send away	from apo and stelló

to release	ἀπολυθῆτε (apoluthēte)	630: to set free, release	from apo and luó
you. Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
come	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
and go	πορεύεσθε (poreuesthe)	4198: to go	from poros (a ford, passage)
in peace."	εἰρήνῃ (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

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απηγγειλεν **verb - aorist active indicative - third person singular**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμοφυλαξ **noun - nominative singular masculine**

desmophulax **des-mof-oo'-lax**: a jailer (as guarding the prisoners) -- jailor, keeper of the prison.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογους **noun - accusative plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation;

specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τούτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce** : these (persons, as objective of verb or preposition) -- such, them, these, this.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απεσταλκασιν **verb - perfect active indicative - third person**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατηγοι **noun - nominative plural masculine**

strategos **strat-ay-gos'**: a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

απολυθητε **verb - aorist passive subjunctive - second person**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

εξελθοντες **verb - second aorist active participle - nominative plural masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

πορευεσθε **verb - present middle or passive deponent imperative - second person**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ειρηνη **noun - dative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

Acts 16:37 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to them, "They have beaten	δείραντες (deirantes)	1194: to skin, to thrash	a prim. verb
us in public	δημοσία (dēmosia)	1219: public	from démos
without trial,	ἀκατακρίτους (akatakritous)	178: uncondemned	from alpha (as a neg. prefix) and katakrinó
men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
who are Romans,	Ῥωμαίους (rōmaious)	4514: Roman	from Rhómé
and have thrown	ἔβαλαν (ebalan)	906: to throw, cast	a prim. word
us into prison;	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó

and now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
are they sending us away	ἐκβάλλουσιν (ekballousin)	1544b: to expel, to drive, cast or send out	from ek and balló
secretly?	λάθρα (lathra)	2977: secretly	from lathanó
No	οὐ (ou)	3756: not, no	a prim. word
indeed!	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
But let them come	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
themselves	αὐτούς (autous)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
and bring us out."	ἐξαγαγέτωσαν (exagagetōsan)	1806: to lead out	from ek and agó

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δειραντες verb - aorist active participle - nominative plural masculine

dero **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

ημας personal pronoun - first person accusative plural

hemas **hay-mas'**: us -- our, us, we.

δημοσια adverb

demosios **day-mos'ee-os**: public; (feminine singular dative case as adverb) in public -- common, openly, publicly.

ακατακριτους adjective - accusative plural masculine

akatakritos **ak-at-ak'-ree-tos**: without (legal) trial -- uncondemned.

ανθρωπους noun - accusative plural masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ρωμαιους adjective - accusative plural masculine

Rhomaios **hro-mah'-yos**: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.

υπαρχοντας verb - present active participle - accusative plural masculine

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

εβαλον verb - second aorist active indicative - third person

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φυλακην noun - accusative singular feminine

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

λαθρα **adverb**

lathra lath'-rah: privately -- privily, secretly.

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

εκβαλλουσιν **verb - present active indicative - third person**

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ελθοντες **verb - second aorist active participle - nominative plural masculine**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

αυτοι **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξαγαγετωσαν **verb - second aorist active middle - third person**

exago ex-ag'-o: to lead forth -- bring forth (out), fetch (lead) out.

Acts 16:38 .

.	Greek	Strong's	Origin
The policemen	ῥαβδούχοι (rabdouchoi)	4465: a rod holder, i.e. (a Roman) lictor (one holding the rod of office)	from rhabdos and echó
reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló

these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
to the chief magistrates.	στρατηγοῖς (stratēgois)	4755: a general, governor	from the same as strateuó and from agó
They were afraid	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos
when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
that they were Romans,	Ῥωμαῖοι (rōmaioi)	4514: Roman	from Rhóme

KJV Lexicon

ανγγελιαν **verb - aorist active indicative - third person**

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατηγοις **noun - dative plural masculine**

strategos strat-ay-gos': a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ραβδουχοι **noun - nominative plural masculine**

rhabdouchos hrab-doo'-khos: a rod-(the Latin fasces) holder, i.e. a Roman lictor (constable or executioner) -- serjeant.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφοβηθησαν **verb - aorist passive deponent indicative - third person**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ρωμαιοι **adjective - nominative plural masculine**

Rhomaioi **hro-mah'-yos**: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

Acts 16:39 .

.	Greek	Strong's	Origin
and they came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
and appealed	παρεκάλεσαν (parekalesan)	3870: to call to or for, to exhort, to encourage	from para and kaleó
to them, and when they had brought	ἐξαγαγόντες (exagagontes)	1806: to lead out	from ek and agó

them out, they kept begging	ἠρώτων (ērōtōn)	2065: to ask, question	akin to eromai (to ask)
them to leave	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
the city.	πόλεως (poleōs)	4172: a city	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελθοντες **verb - second aorist active participle - nominative plural masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

παρεκαλεσαν **verb - aorist active indicative - third person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαγοντες **verb - second aorist active participle - nominative plural masculine**

exago **ex-ag'-o**: to lead forth -- bring forth (out), fetch (lead) out.

ηρωτων **verb - imperfect active indicative - third person**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

εξελθειν **verb - second aorist active middle or passive deponent**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**
polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

Acts 16:40 .

.	Greek	Strong's	Origin
They went	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out of the prison	φυλακῆς (phulakēs)	5438: a guarding, guard, watch	from phulassó
and entered	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
[the house of] Lydia,	Λυδίας (ludian)	3070: Lydia, a Christian woman	of foreign origin, fem. of Ludios (of Lydia, a region in Asia Minor)
and when they saw		3708: to see, perceive, attend to	a prim. verb
the brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
they encouraged	παρεκάλεσαν (parekalesan)	3870: to call to or for, to exhort, to encourage	from para and kaleó
them and departed.	ἐξῆλθαν (exēlthan)	1831: to go or come out of	from ek and erchomai

KJV Lexicon

ἐξελθοντες **verb - second aorist active participle - nominative plural masculine**
exerchomai ex-er'-khom-ah-ee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακης noun - genitive singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

εισηλθον verb - second aorist active indicative - third person

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυδιαν noun - accusative singular feminine

Ludia loo-dee'-ah: Lydia, a Christian woman: -Lydia.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδοντες verb - second aorist active participle - nominative plural masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους noun - accusative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

παρεκαλεσαν verb - aorist active indicative - third person

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξηλθον verb - second aorist active indicative - third person

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Acts 17:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when they had traveled through	Διοδεύσαντες (diodeusantes)	1353: to travel through	from dia and hodeuó
Amphipolis	Ἀμφίπολιν (amphipolin)	295: Amphipolis, a city in Macedonia	from the same as amphoteroi and polis
and Apollonia,	Ἀπολλωνίαν (apollōnian)	624: Apollonia, a city in Macedonia	from Apollón (name of the Gr. god Apollo)
they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Thessalonica,	Θεσσαλονίκην (thessalonikēn)	2332: Thessalonica, a city of Macedonia	perhaps from Thessalos (Thessalian) and niké
where	ὅπου (opou)	3699: where	from hos, and pou
there was a synagogue	συναγωγὴ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
of the Jews.	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

διοδευσαντες **verb - aorist active participle - nominative plural masculine**
diodeuo **dee-od-yoo'-o**: to travel through -- go throughout, pass through.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμφιπολιν **noun - accusative singular feminine**

Amphipolis **am-fip'-ol-is**: a city surrounded by a river; Amphipolis, a place in Macedonia -- Amphipolis.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολλωνιαν **noun - accusative singular feminine**

Apollonia **ap-ol-lo-nee'-ah**: Apollonia, a place in Macedonia -- Apollonia.

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

θεσσαλονικην **noun - accusative singular feminine**

Thessalonike **thes-sal-on-ee'-kay**: Thessalonice, a place in Asia Minor -- Thessalonica.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγη **noun - nominative singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation,

synagogue.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 17:2 .

.	Greek	Strong's	Origin
And according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to Paul's	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
custom,	εἰωθὺς (eiōthos)	1486: to be accustomed, part. custom	a prim. verb
he went	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
to them, and for three	τρία (tria)	5140: three	a prim. cardinal number
Sabbaths	σάββατα (sabbata)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
reasoned	διελέξατο (dielexato)	1256: to discuss, to address, to preach	from dia and legó
with them from the Scriptures,	γραφῶν (graphōn)	1124: a writing, scripture	from graphó

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κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειωθος verb - second perfect active participle - accusative singular neuter

etho **eth'-o**: to be used (by habit or conventionality); neuter perfect participle usage -- be custom (manner, wont).

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω noun - dative singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εισηλθεν verb - second aorist active indicative - third person singular

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

σαββατα noun - accusative plural neuter

sabbaton **sab'-bat-on**: sabbath (day), week.

τρια adjective - accusative plural neuter

treis **trice**: three -- three.

διελεξατο verb - aorist middle deponent indicative - third person singular

dialogomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) - dispute, preach (unto), reason (with), speak.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφων noun - genitive plural feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

Acts 17:3 .

.	Greek	Strong's	Origin
explaining	διανοίγων (dianoigōn)	1272: to open up completely	from dia and anoigó
and giving evidence	παρατιθέμενος (paratithēmenos)	3908: to place beside, to set before	from para and tithēmi
that the Christ	χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
had	ἔδει (edei)	1163: it is necessary	a form of deó
to suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
and rise again	ἀναστῆναι (anastēnai)	450: to raise up, to rise	from ana and histēmi
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
and [saying], "This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

I am proclaiming	καταγγέλλω (katangellō)	2605: to proclaim	from kata and aggelō
to you is the Christ."	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chriō

KJV Lexicon

διανοίγων **verb - present active participle - nominative singular masculine**

dianoigo **dee-an-oy'-go**: to open thoroughly, literally (as a first-born) or figuratively (to expound) -- open.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παράτιθεμος **verb - present middle passive - nominative singular masculine**

paratithemi **par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εδει **verb - imperfect impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

παθειν **verb - second aorist active middle or passive deponent**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναστηναι verb - second aorist active middle or passive deponent

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

καταγγελλω verb - present active indicative - first person singular

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

ὑμῖν **personal pronoun - second person dative plural**
 humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Acts 17:4 .

.	Greek	Strong's	Origin
And some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of them were persuaded	ἐπείσθησαν (epeisthēsan)	3982: to persuade, to have confidence	a prim. verb
and joined	προσεκληρώθησαν (proseklērōthēsan)	4345: to allot to	from pros and kléroó
Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Silas,	Σιλᾷ (sila)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
along	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
with a large	πολύ (polu)	4183: much, many	a prim. word
number	οὐκ (ouk)	3756: not, no	a prim. word
of the God-fearing	σεβομένων (sebomenōn)	4576: to worship	a prim. verb
Greeks	Ἑλλήνων (ellēnōn)	1672: a Greek, usually a name for a Gentile	from Hellas
and a number		3756: not, no	a prim. word
of the leading	πρώτων (prōtōn)	4413: first, chief	contr. superl. of pro
women.	γυναικῶν (gunaikōn)	1135: a woman	a prim. word

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και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινες indefinite pronoun - nominative plural masculine

tis **tis**: some or any person or object

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πεισθησαν verb - aorist passive indicative - third person

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσεκληρωθησαν verb - aorist passive indicative - third person

proskleroo **pros-klay-ro'-o**: to give a common lot to, i.e. (figuratively) to associate with -- consort with.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω noun - dative singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιλα **noun - dative singular masculine**
Silas **see'-las**: Silas, a Christian -- Silas.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**
te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

σεβομενων **verb - present middle or passive deponent participle - genitive plural masculine**
sebomai seb'-om-ahee: to revere, i.e. adore -- devout, religious, worship.

ελληνων **noun - genitive plural masculine**
Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

πολυ **adjective - nominative singular neuter**
polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

πληθος **noun - nominative singular neuter**
plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

γυναικων **noun - genitive plural feminine**
gune goo-nay': a woman; specially, a wife -- wife, woman.

τε **particle**
te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

των **definite article - genitive plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτων **adjective - genitive plural feminine**
protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ουκ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ολιγαι **adjective - nominative plural feminine**
oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

Acts 17:5 .

.	Greek	Strong's	Origin
But the Jews,	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
becoming jealous	Ζηλώσαντες (zēlōsantes)	2206: to be jealous	from zēlos
and taking along	προσλαβόμενοι (proslabomenoi)	4355: to take in addition	from pros and lambanó
some	τινᾶς (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
wicked	πονηροὺς (ponērous)	4190: toilsome, bad	from poneó (to toil)
men	ἄνδρας (andras)	435: a man	a prim. word
from the market place,	ἀγοραίων (agoraiōn)	60: pertaining to the marketplace, an agitator	from agora
formed a mob	ὄχλοποιήσαντες (ochlopoiēsantes)	3792: to gather a crowd	from ochlos and poieó
and set	ἐθορύβουν (ethoruboun)	2350b: to make an uproar	from thorubos
the city	πόλιν (polin)	4172: a city	a prim. word
in an uproar;		2350b: to make an uproar	from thorubos
and attacking	ἐπιστάντες (epistantes)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
the house	οἰκία (oikia)	3614: a house, dwelling	from oikos
of Jason,	Ἰάσονος (iasonos)	2394: Jason, the name of one, perhaps two, Christian	name of a legendary Greek
they were seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin

to bring	προαγαγεῖν (proagagein)	4254: to lead forth, to go before	from pro and agó
them out to the people.	δήμον (dēmon)	1218: a district or country, the common people, esp. the people assembled	of uncertain origin

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προσλαμβανοί **verb - second aorist middle passive - nominative plural masculine**

proslambano **pros-lam-ban'-o**: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απειθουντες **verb - present active participle - nominative plural masculine**

apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγοραιων **adjective - genitive plural masculine**

agoraios **ag-or-ah'-yos**: relating to the market-place, i.e. forensic (times); by implication, vulgar -- baser sort, low.

τινας **indefinite pronoun - accusative plural masculine**

tis **tis**: some or any person or object

ανδρας **noun - accusative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

πονηρους **adjective - accusative plural masculine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οχλοποιησαντες **verb - aorist active participle - nominative plural masculine**

ochlopoieo **okh-lop-oy-eh'-o**: to make a crowd, i.e. raise a public disturbance -- gather a company.

εθορυβουν **verb - imperfect active indicative - third person**

thorubeo **thor-oo-beh'-o**: to be in tumult, i.e. disturb, clamor -- make ado (a noise), trouble self, set on an uproar.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

επισταντες **verb - second aorist active participle - nominative plural masculine**

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια **noun - dative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

ιασονος **noun - genitive singular masculine**

lason **ee-as'-oan**: about to cure; Jason, a Christian -- Jason.

εζητουν **verb - imperfect active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγαγειν verb - second aorist active middle or passive deponent

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δημον noun - accusative singular masculine

demos day'-mos: the public (as bound together socially) -- people.

Acts 17:6 .

.	Greek	Strong's	Origin
When they did not find	εὐρόντες (eurontes)	2147: to find	a prim. verb
them, they [began] dragging	ἔσυρον (esuron)	4951: to draw, drag	a prim. word
Jason	Ἰάσωνα (iasona)	2394: Jason, the name of one, perhaps two, Christian	name of a legendary Greek
and some	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the city authorities,	πολιτάρχας (politarchas)	4173: the ruler of a city	from polis and archó
shouting,	βοῶντες (boōntes)	994: to call out	from boé
"These men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

who have upset	ἀναστατώνσαντες (anastatōsantes)	387: to stir up, unsettle	from anastatos (driven from one's home)
the world	οἰκουμένην (oikoumenēn)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
have come	παρεῖσιν (pareisin)	3918b: to be present, to have come	from para and eimi
here	ἐνθάδε (enthade)	1759a: prop. within, i.e. (of place) here, to here	adverb from a prol. form of en
also;	καί (kai)	2532: and, even, also	a prim. conjunction

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μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ευροντες **verb - second aorist active participle - nominative plural masculine**

heurisko **hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εσυρον **verb - imperfect active indicative - third person**

suro **soo'-ro:** to trail -- drag, draw, hale.

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιασονα **noun - accusative singular masculine**

lason **ee-as'-oan:** about to cure; Jason, a Christian -- Jason.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινας indefinite pronoun - accusative plural masculine
tis tis: some or any person or object

αδελφους noun - accusative plural masculine
adephos ad-el-fos': a brother near or remote -- brother.

επι preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιταρχας noun - accusative plural masculine
politarches pol-it-ar'-khace: a town-officer, i.e. magistrate -- ruler of the city.

βοωντες verb - present active participle - nominative plural masculine
boao bo-ah'-o: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικουμενην noun - accusative singular feminine
oikoumene oy-kou-men'-ay: land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.

αναστατωσαντες verb - aorist active participle - nominative plural masculine
anastatoo an-as-tat-o'-o: to drive out of home, i.e. (by implication) to disturb -- trouble, turn upside down, make an uproar.

ουτοι demonstrative pronoun - nominative plural masculine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ενθαδε **adverb**

enthade **en-thad'-eh**: within, i.e. (of place) here, hither -- (t-)here, hither.

παρεισιν **verb - present indicative - third person**

pareimi **par'-i-mee**: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

Acts 17:7 .

.	Greek	Strong's	Origin
and Jason	Ἰάσων (iasōn)	2394: Jason, the name of one, perhaps two, Christian	name of a legendary Greek
has welcomed	ὑποδέδεκται (upodedektai)	5264: to receive under one's roof, to receive as a guest	from hupo and dechomai
them, and they all	πάντες (pantes)	3956: all, every	a prim. word
act	πράσσουσιν (prassousin)	4238: to do, practice	a prim. verb
contrary	ἀπέναντι (apenanti)	561: over against, before	from apo and enanti
to the decrees	δογμάτων (dogmatōn)	1378: an opinion, (a public) decree	from dokeó
of Caesar,	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin
saying	λέγοντες (legontes)	3004: to say	a prim. verb
that there is another	ἕτερον (eteron)	2087: other	of uncertain origin
king,	βασιλέα (basilea)	935: a king	of uncertain origin
Jesus."	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υποδεχεται **verb - perfect middle or passive deponent indicative - third person singular**

hupodechomai **hoop-od-ekh'-om-ahee**: to admit under one's roof, i.e. entertain hospitably -- receive.

ιασων **noun - nominative singular masculine**

Iason **ee-as'-oan**: about to cure; Jason, a Christian -- Jason.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

απεναντι **adverb**

apenanti **ap-en'-an-tee**: from in front, i.e. opposite, before or against -- before, contrary, over against, in the presence of.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δογματων **noun - genitive plural neuter**

dogma **dog'-mah**: a law (civil, ceremonial or ecclesiastical) -- decree, ordinance.

καισαρος **noun - genitive singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

πρασσουσιν **verb - present active indicative - third person**

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to

execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

βασιλεα verb - present active participle - dative plural masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

λεγοντες noun - accusative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ετερον verb - present active participle - nominative plural masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ειναι adjective - accusative singular masculine

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ιησouv verb - present infinitive

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

noun - accusative singular masculine

Acts 17:8 .

.	Greek	Strong's	Origin
They stirred	ἐτάραξαν (etaraxan)	5015: to stir up, to trouble	from a prim. root tarach-
up the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
and the city authorities	πολιτάρχας (politarchas)	4173: the ruler of a city	from polis and archó
who heard	ἀκούοντας (akouontas)	191: to hear, listen	from a prim. word mean. hearing
these things.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

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εταραξαν **verb - aorist active indicative - third person**

tarasso **tar-as'-so**: to stir or agitate (roil water) -- trouble.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον **noun - accusative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιταρχας **noun - accusative plural masculine**

politarches **pol-it-ar'-khace**: a town-officer, i.e. magistrate -- ruler of the city.

ακουοντας **verb - present active participle - accusative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

Acts 17:9 .

.	Greek	Strong's	Origin
And when they had received	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
a pledge	ίκανόν (ikanon)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
from Jason	Ίάσονος (iasonos)	2394: Jason, the name of one, perhaps two, Christian	name of a legendary Greek

and the others,	λοιπῶν (loipōn)	3062: the rest, the remaining	from leipó
they released	ἀπέλυσαν (apelusan)	630: to set free, release	from apo and luó
them.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαμβάνετε **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ικανον **adjective - accusative singular neuter**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

παρά **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιασονος **noun - genitive singular masculine**

lason **ee-as'-oan**: about to cure; Jason, a Christian -- Jason.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιπων **adjective - genitive plural masculine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

απελυσαν **verb - aorist active indicative - third person**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 17:10 .

.	Greek	Strong's	Origin
The brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
sent	ἐξέπεμψαν (exepempsan)	1599: to send forth	from ek and pempó
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Silas	Σιλᾶν (silan)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
away		1599: to send forth	from ek and pempó
by night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
to Berea,	Βέροϊαν (beroian)	960: Berea, a city of Macedonia	of uncertain origin
and when they arrived,	παραγενόμενοι (paragenomenoi)	3854: to be beside, to arrive	from para and ginomai
they went	ἀπήεσαν (apēesan)	549: to go away, depart	from apo and eimi (to go)

into the synagogue	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
of the Jews.	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

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οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδελφοί **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

εξεπεμψαν **verb - aorist active indicative - third person**

ekpempo **ek-pem'-po**: to despatch -- send away (forth).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

παυλον **noun - accusative singular masculine**
Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιλαν **noun - accusative singular masculine**
Silas **see'-las**: Silas, a Christian -- Silas.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βεροιαν **noun - accusative singular feminine**
Beroia **ber'-oy-ah**: Beroea, a place in Macedonia -- Berea.

οιτινες **relative pronoun - nominative plural masculine**
hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

παραγενομενοι **verb - second aorist middle deponent participle - nominative plural masculine**
paraginomai **par-ag-in'-om-ah-ee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγην **noun - accusative singular feminine**
sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

απηεσαν **verb - imperfect indicative - third person**
apeimi **ap'-i-mee**: to go away -- go.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 17:11 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
were more noble-minded	εὐγενέστεροι (eugenesteroi)	2104b: of noble race	from eu and genos
than those	τῶν (tōn)	3588: the	the def. art.
in Thessalonica,	Θεσσαλονίκη (thessalonikē)	2332: Thessalonica, a city of Macedonia	perhaps from Thessalos (Thessalian) and niké
for they received	ἐδέξαντο (edexanto)	1209: to receive	a prim. verb
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
with great	πάσης (pasēs)	3956: all, every	a prim. word
eagerness,	προθυμίας (prothumias)	4288: eagerness	from prothumos
examining	ἀνακρίνοντες (anakrinontes)	350: to examine, investigate	from ana and krinó
the Scriptures	γραφάς (graphas)	1124: a writing, scripture	from graphó
daily	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
[to see] whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
these things		3778: this	probably from a redupl. of ho.,

were so.	οὕτως (outōs)	3779: in this way, thus	used as a demonstrative pronoun adverb from houtos,
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οὗτοι **demonstrative pronoun - nominative plural masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἦσαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ευγενεστεροι **adjective - nominative plural masculine - comparative or contracted**

eugenes yoog-en'-ace: well born, i.e. (literally) high in rank, or (figuratively) generous -- more noble, nobleman.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en en: in, at, (up-)on, by, etc.

θεσσαλονικη **noun - dative singular feminine**

Thessalonike thes-sal-on-ee'-kay: Thessalonice, a place in Asia Minor -- Thessalonica.

οἵτινες **relative pronoun - nominative plural masculine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εἰδεξαντο **verb - aorist middle deponent indicative - third person**

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

πασης adjective - genitive singular feminine

pas pas: apparently a primary word; all, any, every, the whole

προθυμίας noun - genitive singular feminine

prothumia proth-oo-mee'-ah: predisposition, i.e. alacrity -- forwardness of mind, readiness (of mind), ready (willing) mind.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ανακρινοντες verb - present active participle - nominative plural masculine

anakrino an-ak-ree'-no: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφας noun - accusative plural feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εχοι verb - present active participle deponent - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ταυτα demonstrative pronoun - nominative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

Acts 17:12 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
many	πολλοὶ (polloi)	4183: much, many	a prim. word
of them believed,	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
along	καὶ (kai)	2532: and, even, also	a prim. conjunction
with a number	οὐκ (ouk)	3756: not, no	a prim. word
of prominent	εὐσχημόνων (euschēmonōn)	2158: comely	from eu and schéma
Greek	Ἑλληνίδων (ellēnidōn)	1674: a Greek (i.e. Gentile) woman	fem. of Hellén
women	γυναικῶν (gunaikōn)	1135: a woman	a prim. word
and men.	ἀνδρῶν (andrōn)	435: a man	a prim. word

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πολλοὶ **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὖν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐπίστευσάν verb - aorist active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τῶν definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐλληνιδῶν noun - genitive plural feminine

Hellenis hel-lay-nis': a Grecian (i.e. non-Jewish) woman -- Greek.

γυναικῶν noun - genitive plural feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

τῶν definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εὐσχημονῶν adjective - genitive plural masculine

euschemon yoo-skhay'-mone: well-formed, i.e. (figuratively) decorous, noble (in rank) -- comely, honourable.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀνδρῶν noun - genitive plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ολιγοι adjective - nominative plural masculine

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

Acts 17:13 .

.	Greek	Strong's	Origin
But when	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
of Thessalonica	Θεσσαλονίκης (thessalonikēs)	2332: Thessalonica, a city of Macedonia	perhaps from Thessalos (Thessalian) and niké
found	ἔγνωσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
out that the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
had been proclaimed	κατηγγέλη (katēngelē)	2605: to proclaim	from kata and agelló
by Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
in Berea	βεροία (beroia)	960: Berea, a city of Macedonia	of uncertain origin
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
there as well,	κακεῖ (akei)	2546: and there	from kai and ekei

agitating	σαλεύοντες (saleuontes)	4531: to agitate, shake, by ext. to cast down	from salos
and stirring	ταράσσοντες (tarassontes)	5015: to stir up, to trouble	from a prim. root tarach-
up the crowds.	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εγνωσαν **verb - second aorist active indicative - third person**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεσσαλονικης **noun - genitive singular feminine**

Thessalonike **thes-sal-on-ee'-kay**: Thessalonice, a place in Asia Minor -- Thessalonica.

ιουδαιοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βεροια noun - dative singular feminine

Beroia ber'-oy-ah: Beroea, a place in Macedonia -- Berea.

κατηγγελη verb - second aorist passive indicative - third person singular

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου noun - genitive singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ἦλθον verb - second aorist active indicative - third person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

κακει adverb - contracted form

kakei kak-i': likewise in that place -- and there, there (thither) also.

σαλευοντες verb - present active participle - nominative plural masculine

saleuo sal-yoo'-o: to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite -- move, shake (together), which can(-not) be shaken, stir up.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλους noun - accusative plural masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

Acts 17:14 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
sent	ἐξαπέστειλαν (exapesteilan)	1821: to send forth or away	from ek and apostellō
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
out to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
as far	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction

as the sea;	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
and Silas	Σιλᾶς (silas)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
and Timothy	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
remained	ὑπέμειναν (upemeinan)	5278: to stay behind, to await, endure	from hupo and menó
there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

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ευθεως **adverb**

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εξαπεστειλαν **verb - aorist active indicative - third person**

exapostello ex-ap-os-tel'-lo: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

πορευεσθαι **verb - present middle or passive deponent infinitive**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ως **adverb**
hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν **noun - accusative singular feminine**
thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

υπεμενον **verb - imperfect active indicative - third person**
hupomeno **hoop-om-en'-o**: to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

σιλας **noun - nominative singular masculine**
Silas **see'-las**: Silas, a Christian -- Silas.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμοθεος **noun - nominative singular masculine**
Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

ΕΚΕΙ **adverb**
ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

Acts 17:15 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
those	οἱ (oi)	3588: the	the def. art.
who escorted	καθιστάνοντες (kathistanontes)	2525: to set in order, appoint	from kata and histémi
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
brought	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
him as far	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
as Athens;	Ἀθηνῶν (athēnōn)	116: Athens, capital of Attica in Greece	from Athéné (Athena Gr. goddess of wisdom)
and receiving	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
a command	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
for Silas	Σιλᾶν (silan)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
and Timothy	Τιμόθεον (timotheon)	5095: Timothy, a Christian	from timé and theos
to come	ἔλθωσιν (elthōsin)	2064: to come, go	a prim. verb

to him as soon		5036: quick, swift	a prim. word
as possible,		5035: quickly	neut. of tachus
they left.	ἐξήεσαν (exēesan)	1826: to go forth	from ek and eimi (to go)

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οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καθιστωντες **verb - present active participle - nominative plural masculine**

kathistemi **kath-is'-tay-mee**: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ηγαγον **verb - second aorist active indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

αθηγων **noun - genitive plural feminine**

Athenai **ath-ay-nahee**: Athenoe, the capitol of Greece -- Athens.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβοντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

εντολην **noun - accusative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιλαν **noun - accusative singular masculine**

Silas **see'-las**: Silas, a Christian -- Silas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τιμοθεον **noun - accusative singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

ταχιστα **adverb - superlative**

tachista **takh'-is-tah**: most quickly, i.e. as soon as possible -- with all speed.

ελθωσιν **verb - second aorist active subjunctive - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἐξεῖσαν **verb - imperfect indicative - third person**
exeimi ex'-i-mee: to issue, i.e. leave (a place), escape (to the shore) -- depart, get (to land), go out.

Acts 17:16 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
while Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was waiting	ἐκδεχομένου (ekdechomenou)	1551: to take or receive, by impl. to await, expect	from ek and dechomai
for them at Athens,	Ἀθήναις (athēnais)	116: Athens, capital of Attica in Greece	from Athéné (Athena Gr. goddess of wisdom)
his spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
was being provoked	παρωξύνετο (parōxuneto)	3947: to sharpen, fig. to stimulate, to provoke	from para and oxunó (to sharpen)
within	Ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
him as he was observing	θεωροῦντος (theōrountos)	2334: to look at, gaze	from theóros (an envoy, spectator)
the city	πόλιν (polin)	4172: a city	a prim. word
full of idols.	κατείδωλον (kateidōlon)	2712: full of idols	from kata and eidólon

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εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αθηναις **noun - dative plural feminine**

Athenai **ath-ay-nahee**: Athenoe, the capitol of Greece -- Athens.

εκδεχομενου **verb - present middle or passive deponent participle - genitive singular masculine**

ekdechomai **ek-dekh'-om-ahee**: to accept from some source, i.e. (by implication) to await -- expect, look (tarry) for, wait (for).

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

παρωξυνετο **verb - imperfect passive indicative - third person singular**

paroxuno **par-ox-oo'-no**: to sharpen alongside, i.e. (figuratively) to exasperate -- easily provoke, stir.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

θεωρουντι **verb - present active participle - dative singular masculine**
theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

κατειδωλον **adjective - accusative singular feminine**
kateidolos **kat-i'-do-los**: utterly idolatrous -- wholly given to idolatry.

ουσαν **verb - present participle - accusative singular feminine**
on **oan**: being -- be, come, have.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

Acts 17:17 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
he was reasoning	διελέγετο (dielegeto)	1256: to discuss, to address, to preach	from dia and legó
in the synagogue	συναγωγῇ (synagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
with the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
and the God- fearing	σεβομένοις (sebomenois)	4576: to worship	a prim. verb
[Gentiles], and in the market place	ἀγορᾷ (agora)	58: an assembly, place of assembly	from ageiró (to bring together)
every	πᾶσαν (pasan)	3956: all, every	a prim. word
day	ἡμέραν (ēmeran)	2250: day	a prim. word
with those	τῇ (tē)	3588: the	the def. art.

who happened to be present. παρατυγχάνοντας 3909: to happen to be near from para and tugchanó or present (paratunchanontas)

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διελέγετο **verb - imperfect middle or passive deponent indicative - third person singular**
dialegomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) -
- dispute, preach (unto), reason (with), speak.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a
contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,
now (then), so (likewise then), then, therefore, verily, wherefore.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

συναγωγή **noun - dative singular feminine**

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the
meeting or the place); by analogy, a Christian church -- assembly, congregation,
synagogue.

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιις **adjective - dative plural masculine**

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

σεβομενοις **verb - present middle or passive deponent participle - dative plural masculine**
sebomai **seb'-om-ah-ee**: to revere, i.e. adore -- devout, religious, worship.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγορα noun - dative singular feminine

agora **ag-or-ah'**: the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

πασαν adjective - accusative singular feminine

pas **pas**: apparently a primary word; all, any, every, the whole

ημεραν noun - accusative singular feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παταυγχανοντας verb - present active participle - accusative plural masculine

paratugchano **par-at-oong-khan'-o**: to chance near, i.e. fall in with -- meet with.

Acts 17:18 .

.	Greek	Strong's	Origin
And also	καὶ (kai)	2532: and, even, also	a prim. conjunction
some	τινὲς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

of the Epicurean	Ἐπικουρείων (epikoureiōn)	1946b: an Epicurean	from Epikouros (Epicurus, a Gr. philosopher)
and Stoic	Στοϊκῶν (stoikōn)	4770:	variant reading for Stoikos, q.v.
philosophers	φιλοσόφων (philosophōn)	5386: a philosopher	from philos and sophos
were conversing	συνέβαλλον (suneballon)	4820: to throw together, hence to discuss, consider, meet with	from sun and balló
with him. Some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
would this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
idle babbler	σπερμολόγος (spermologos)	4691: a seed picker, fig. one who picks up scraps of knowledge	from sperma and legó (to pick out, same verb as legó but with a different mean.)
wish	θέλοι (theloi)	2309: to will, wish	a prim. verb
to say?"	λέγειν (legein)	3004: to say	a prim. verb
Others,	τῶν (tōn)	3588: the	the def. art.
"He seems	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
to be a proclaimer	καταγγελεὺς (katangeleus)	2604: a proclaimer	from kataggelló
of strange	ξένων (xenōn)	3581: foreign, a foreigner, guest	a prim. word
deities,"--	δαίμονίων (daimoniōn)	1140: an evil spirit, a demon	from daimón

because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he was preaching	εὐηγγελίζετο (euēngelizeto)	2097: to announce good news	from eu and aggelos
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and the resurrection.	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi

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ΤΙΝΕΣ **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικουρειων **noun - genitive plural masculine**

Epikoureios **ep-ee-koo'-ri-os**: an Epicurean or follower of Epicurus -- Epicurean.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοικων **adjective - genitive plural masculine**

Stoikos **sto-ik-os'**: a Stoic (as occupying a particular porch in Athens), i.e. adherent of a

certin philosophy -- Stoick.

φιλοσοφων **noun - genitive plural masculine**

philosophos **fil-os'-of-os**: fond of wise things, i.e. a philosopher -- philosopher.

συνεβαλλον **verb - imperfect active indicative - third person**

sumballo **soom-bal'-lo**: to combine, i.e. (in speaking) to converse, consult, dispute, (mentally) to consider, (by implication) to aid, (personally) to join, attack

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

θελωι **verb - present active participle deponent - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερμολογος **adjective - nominative singular masculine**

spermologos **sper-mol-og'-os**: a seed-picker (as the crow), i.e. (figuratively) a sponger, loafer (specially, a gossip or trifler in talk) -- babbler.

houtos **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

λεγειν **verb - present active infinitive**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ξενων adjective - genitive plural neuter

xenos xen'-os: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

δαιμονιων noun - genitive plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

δοκει verb - present active indicative - third person singular

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

καταγγελες noun - nominative singular masculine

kataggeleus kat-ang-gel-yooce': a proclaimer -- setter forth.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστασιν noun - accusative singular feminine

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

ευηγγελιζετο **verb - imperfect middle indicative - third person singular**
euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel --
 declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Acts 17:19 .

.	Greek	Strong's	Origin
And they took	ἐπιλαβόμενοι (epilabomenoi)	1949: to lay hold of	from epi and lambanó
him and brought	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
him to the Areopagus,	Ἄρειον (areion)	697: "the Hill of Ares," Areopagus, a hill in Athens	from Arés (Ares, the Gr. god of war) and pagos (a rocky hill)
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"May	δυνάμεθα (dunametha)	1410: to be able, to have power	a prim. verb
we know	γινῶναι (ginōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
new	καινῇ (kainē)	2537: new, fresh	a prim. word
teaching	διδαχή (didachē)	1322: doctrine, teaching	from didaskó
is which you are proclaiming?	λαλουμένη (laloumenē)	2980: to talk	from lalos (talkative)

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επιλαμβανομαι **verb - second aorist middle deponent participle - nominative plural masculine**
epilambanomai **ep-ee-lam-ban'-om-ahee**: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρειον **noun - accusative singular masculine**

Areios Pagos **ar'-i-os pag'-os**: rock of Ares, a place in Athens -- Areopagus, Mars' Hill.

παγον **noun - accusative singular masculine**

Areios Pagos **ar'-i-os pag'-os**: rock of Ares, a place in Athens -- Areopagus, Mars' Hill.

ηγαγον **verb - second aorist active indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δυναμεθα **verb - present middle or passive deponent indicative - first person**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

γινωμαι **verb - second aorist active middle or passive deponent**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καινη adjective - nominative singular feminine

kainos kahee-nos': new (especially in freshness) -- new.

αυτη demonstrative pronoun - nominative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

λαλουμενη verb - present passive participle - nominative singular feminine

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

διδαχη noun - nominative singular feminine

didache did-akh-ay': instruction (the act or the matter) -- doctrine, hath been taught.

Acts 17:20 .

.	Greek	Strong's	Origin
"For you are bringing	εἰσφέρεις (eisphereis)	1533: lit. or fig. to carry inward	from eis and pheró
some	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
strange things	ξενίζοντα (xenizonta)	3579: to receive as a guest, to surprise	from xenos
to our ears;	ἀκοὰς (akoas)	189: hearing, the sense of hearing	from akouó
so	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
we want	βουλόμεθα (boulometha)	1014: to will	a prim. verb

to know	γνῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what		5101: who? which? what?	an interrog. pronoun related to tis
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
mean."	θέλει (thelei)	2309: to will, wish	a prim. verb

KJV Lexicon

ξενίζοντα **verb - present active participle - accusative plural neuter**

xenizo xen-id'-zo: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τινα **indefinite pronoun - accusative plural neuter**

tis tis: some or any person or object

εισφέρεις **verb - present active indicative - second person singular**

eisphero ice-fer'-o: to carry inward -- bring (in), lead into.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακοας **noun - accusative plural feminine**

akoe ak-o-ay': hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

βουλομεθα **verb - present middle or passive deponent indicative - first person**
boulomai boo'-lom-ahee: to will, i.e. (reflexively) be willing -- be disposed, minded, intend,
list, (be, of own) will (-ing).

οὐν **conjunction**
oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,
now (then), so (likewise then), then, therefore, verily, wherefore.

γινωμαι **verb - second aorist active middle or passive deponent**
ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with
many implications (as follow, with others not thus clearly expressed)

τι **interrogative pronoun - accusative singular neuter**
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) --
every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -
unto, -with, -withal), whether, which, who(-m, -se), why.

αν **particle**
an an: denoting a supposition, wish, possibility or uncertainty

θελω **verb - present active participle deponent - third person singular**
thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly);
impersonally for the future tense, to be about to; by Hebraism, to delight in

ταυτα **demonstrative pronoun - nominative plural neuter**
tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such,
that, then, these, they, this, those, thus.

ειναι **verb - present infinitive**
einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Acts 17:21 .

.	Greek	Strong's	Origin
(Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
all	πάντες (pantes)	3956: all, every	a prim. word
the Athenians	Ἀθηναῖοι (athēnaioi)	117: Athenian	from Athénai
and the strangers	ξένοι (xenoi)	3581: foreign, a foreigner, guest	a prim. word

visiting	ἐπιδημοῦντες (epidēmountes)	1927: to be at home	from epi and démos
there used to spend their time	ἠυκαίρουν (ēukairoun)	2119: to have opportunity	from eukairos
in nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
other	ἕτερον (eteron)	2087: other	of uncertain origin
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
telling	λέγειν (legein)	3004: to say	a prim. verb
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
hearing	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
new.)	καινότερον (kainoteron)	2537: new, fresh	a prim. word

KJV Lexicon

αθηναιοι **adjective - nominative plural masculine**

Athenaios **ath-ay-nah'-yos**: an Athenocean or inhabitant of Athenae -- Athenian.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιδημουντες verb - present active participle - nominative plural masculine

epidemeo ep-ee-day-meh'-o: to make oneself at home, i.e. (by extension) to reside (in a foreign country) -- (be) dwelling (which were) there, stranger.

ξενοι adjective - nominative plural masculine

xenos xen'-os: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ετερον adjective - accusative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ευκαιρουν verb - imperfect active indicative - third person

eukaireo yoo-kahee-reh'-o: to have good time, i.e. opportunity or leisure -- have leisure (convenient time), spend time.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

λεγειν verb - present active infinitive

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουειν verb - present active infinitive

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the

ears), (shall) hear(-er, -ken), be noised, be reported, understand.

καινότερον **adjective - accusative singular neuter**
kainos kahee-nos': new (especially in freshness) -- new.

Acts 17:22 .

.	Greek	Strong's	Origin
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
stood	Σταθεὶς (statheis)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in the midst	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
of the Areopagus	Ἀρείου (areiou)	697: "the Hill of Ares," Areopagus, a hill in Athens	from Arés (Ares, the Gr. god of war) and pagos (a rocky hill)
and said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Men	ἄνδρες (andres)	435: a man	a prim. word
of Athens,	Ἀθηναῖοι (athēnaioi)	117: Athenian	from Athénai
I observe	θεωρῶ (theōrō)	2334: to look at, gaze	from theóros (an envoy, spectator)
that you are very religious		1175: a religion, superstition	from same as deisidaimonesteros
in all respects.	πάντα (panta)	3956: all, every	a prim. word

KJV Lexicon

σταθεις **verb - aorist passive participle - nominative singular masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

μεσω **adjective - dative singular neuter**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρειου **noun - genitive singular masculine**

Areios Pagos **ar'-i-os pag'-os**: rock of Ares, a place in Athens -- Areopagus, Mars' Hill.

παγου **noun - genitive singular masculine**

Areios Pagos **ar'-i-os pag'-os**: rock of Ares, a place in Athens -- Areopagus, Mars' Hill.

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αθηναιοι **adjective - vocative plural masculine**

Athenaios **ath-ay-nah'-yos**: an Athenoan or inhabitant of Athenae -- Athenian.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δεισιδαίμονεστερος **adjective - accusative plural masculine - comparative or contracted**
deisidaimonesteros **dice-ee-dahee-mon-es'-ter-os**: more religious than others -- too
 superstitious.

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
 (+ own).

θεωρω **verb - present active indicative - first person singular**
theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience)
 or intensively (acknowledge) -- behold, consider, look on, perceive, see.

Acts 17:23 .

.	Greek	Strong's	Origin
"For while I was passing through	διερχόμενος (dierchomenos)	1330: to go through, go about, to spread	from dia and erchomai
and examining	ἀναθεωρῶν (anatheōrōn)	333: to observe carefully	from ana and theōréō
the objects of your worship,	σεβάσματα (sebasmata)	4574: an object of worship	from sebazomai
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
found	εὑρον (euron)	2147: to find	a prim. verb
an altar	βωμὸν (bōmon)	1041: a platform, an altar	from the same as basis
with this	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
inscription,	ἐπεγέγραπτο (epegegrapto)	1924: to write upon	from epi and graphó
"TO AN UNKNOWN	Ἀγνώστῳ (agnōstō)	57: unknown	from alpha (as a neg. prefix) and the same as ginóskó
GOD.'	θεῶ (theō)	2316: God, a god	of uncertain origin
Therefore	οὖν	3767: therefore, then, (and) so	a prim. word

	(oun)		
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you worship	εὐσεβεῖτε (eusebeite)	2151: to show piety towards	from eusebés
in ignorance,	ἄγνοοῦντες (agnoountes)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I proclaim	καταγγέλλω (katangellō)	2605: to proclaim	from kata and aggeló
to you.			

KJV Lexicon

διερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**
dierchomai **dee-er'-khom-ah-ee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανθεωρων **verb - present active participle - nominative singular masculine**

antheoreo **an-ath-eh-o-reh'-o**: to look again (i.e. attentively) at -- behold, consider.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σεβασματα **noun - accusative plural neuter**

sebasma **seb'-as-mah**: something adored, i.e. an object of worship (god, altar, etc) -- devotion, that is worshipped.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ευρον **verb - second aorist active indicative - first person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βωμον **noun - accusative singular masculine**

bomos **bo'-mos**: a stand, i.e. (specially) an altar -- altar.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επεγεγραπτο **verb - pluperfect passive indicative - third person singular**

epigrapho **ep-ee-graf'-o**: to inscribe (physically or mentally) -- inscription, write in (over, thereon).

αγνωστω **adjective - dative singular masculine**

agnostos **ag'-noce-tos'**: unknown -- unknown.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αγνοουντες **verb - present active participle - nominative plural masculine**

agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

ευσεβειτε **verb - present active indicative - second person**

eusebeo **yoo-seb-eh'-o**: to be pious, i.e. (towards God) to worship, or (towards parents) to

respect (support) -- show piety, worship.

ΤΟΥΤΟΝ demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ΕΓΩ personal pronoun - first person nominative singular

ego eg-o': I, me.

ΚΑΤΑΓΓΕΛΛΩ verb - present active indicative - first person singular

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

ΥΜΙΝ personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Acts 17:24 .

.	Greek	Strong's	Origin
"The God	θεὸς (theos)	2316: God, a god	of uncertain origin
who made	ποιήσας (poiēsas)	4160: to make, do	a prim. word
the world	κόσμον (kosmon)	2889: order, the world	a prim. word
and all things	πάντα (panta)	3956: all, every	a prim. word
in it, since He is Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
of heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and earth,	γῆς (gēs)	1093: the earth, land	a prim. word
does not dwell	κατοικεῖ (katoikei)	2730: to inhabit, to settle	from kata and oikeó
in temples	ναοῖς (naois)	3485: a temple	probably akin to naió (to inhabit)
made with hands;	χειροποιήτοις (cheiropoiētois)	5499: made by hand	from cheir and poieó

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιησας **verb - aorist active participle - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον **noun - accusative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

οὗτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οὐρανού noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γῆς noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

υπαρχών verb - present active participle - nominative singular masculine

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐν preposition

en en: in, at, (up-)on, by, etc.

χειροποίητοις adjective - dative plural masculine

cheiropoiotos khi-rop-oy'-ay-tos: manufactured, i.e. of human construction -- made by (make with) hands.

ναοίς noun - dative plural masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

κατοικεῖ verb - present active indicative - third person singular

katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

Acts 17:25 .

■			
.	Greek	Strong's	Origin

nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
is He served	θεραπεύεται (therapeuetai)	2323: to serve, cure	from therapón
by human	ἀνθρωπίνων (anthrōpinōn)	442: human	from anthrōpos
hands,	χειρῶν (cheirōn)	5495: the hand	a prim. word
as though He needed	προσδεόμενος (prosdeomenos)	4326: to want further	from pros and deomai
anything,	τινος (tinos)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
since He Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
gives	δίδους (didous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
[people] life	ζωὴν (zōēn)	2222: life	from zaó
and breath	πνοήν (pnoēn)	4157: a blowing, wind, breath	from pneó
and all things;	πάντα (panta)	3956: all, every	a prim. word

KJV Lexicon

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

χειρων noun - genitive plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ανθρωπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

θεραπευεται verb - present passive indicative - third person singular

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

προσδεομενος verb - present middle or passive deponent participle - nominative singular masculine

prosdeomai pros-deh'-om-ahee: to require additionally, i.e. want further -- need.

τινος indefinite pronoun - genitive singular neuter

tis tis: some or any person or object

αυτος personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διδους verb - present active participle - nominative singular masculine

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

πασιν adjective - dative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πνοην noun - accusative singular feminine

pnoe pno-ay': respiration, a breeze -- breath, wind.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

παντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

Acts 17:26 .

.	Greek	Strong's	Origin
and He made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
from one	ένός (enos)	1520: one	a primary number
[man] every	πάν (pan)	3956: all, every	a prim. word
nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
of mankind	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
to live	κατοικεῖν (katoikein)	2730: to inhabit, to settle	from kata and oikeó
on all	παντός (pantos)	3956: all, every	a prim. word
the face	προσώπου (prosōpou)	4383: the face	from pros and óps (an eye, face)
of the earth,	γῆς (gēs)	1093: the earth, land	a prim. word
having determined	ὀρίσας (orisas)	3724: to mark off by boundaries, to determine	from the same as horion
[their] appointed	προστεταγμένους (prostetagmenous)	4367: to place at, give a command	from pros and tassó
times	καιρὺς (kairous)	2540: time, season	a prim. word
and the boundaries	ὁροθεσίας (orothesias)	3734: a setting of boundaries	from the same as horion and tithémi
of their habitation,	κατοικίας (katoikias)	2733a: a dwelling	from katoikeó

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εΠΟΙΗΣΕΝ **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ἐξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

εἰς **adjective - genitive singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

αἷματος **noun - genitive singular neuter**

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

πᾶν **adjective - accusative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ἐθνος **noun - accusative singular neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ἀνθρώπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

κατοικεῖν **verb - present active infinitive**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πᾶν **adjective - accusative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τὸ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον noun - accusative singular neuter
prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person
της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
γης noun - genitive singular feminine
ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.
ορισας verb - aorist active participle - nominative singular masculine
horizo hor-id'-zo: to mark out or bound (horizon), i.e. (figuratively) to appoint, decree, specify -- declare, determine, limit, ordain.
προσ τεταγμενους verb - perfect passive participle - accusative plural masculine
prostasso pros-tas'-so: to arrange towards, i.e. (figuratively) enjoin -- bid, command.
καιρους noun - accusative plural masculine
kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.
και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
οροθειας noun - accusative plural feminine
horothesia hor-oth-es-ee'-ah: a limit-placing, i.e. (concretely) boundary-line -- bound.
της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κατοικιας noun - genitive singular feminine
katoikia kat-oy-kee'-ah: but by implication, the abode itself) -- habitation.
αυτων personal pronoun - genitive plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 17:27 .

.	Greek	Strong's	Origin
that they would seek	ζητεῖν (zētein)	2212: to seek	of uncertain origin
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
perhaps	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
they might grope	ψηλαφήσειαν (psēlaphēseian)	5584: to feel or grope about	probably from psallō and haphaō (to handle)
for Him and find	εὕροιεν (euroien)	2147: to find	a prim. verb
Him, though	καὶ (kai)	2532: and, even, also	a prim. conjunction
He is not far	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
from each	ἐκάστου (ekastou)	1538: each, every	a prim. word
one	ἐνὸς (enos)	1520: one	a primary number
of us;			

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ζητεῖν **verb - present active infinitive**

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον noun - accusative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

αρα particle

ara ar'-ah: a particle denoting an inference more or less decisive (as follows)

γε particle

ge gheh: and besides, doubtless, at least, yet.

ψηλαφησειαν verb - aorist active participle deponent - third person

pselaphao psay-laf-ah'-o: to manipulate, i.e. verify by contact; figuratively, to search for -- feel after, handle, touch.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευροιεν verb - second aorist active participle deponent - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

καιγε adverb

kaige kah'-ee-gheh: and at least (or even, indeed) -- and, at least.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μακραν adverb

makran mak-ran': at a distance -- (a-)far (off), good (great) way off.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ενος adjective - genitive singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκαστου adjective - genitive singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman),

particularly.

ημῶν **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

υπαρχοντα **verb - present active participle - accusative singular masculine**
huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

Acts 17:28 .

.	Greek	Strong's	Origin
for in Him we live	ζῶμεν (zōmen)	2198: to live	from prim. roots zé- and zó-
and move	κινούμεθα (kinoumetha)	2795: to move	a prim. verb
and exist,		1510: I exist, I am	a prol. form of a prim. and defective verb
as even	καὶ (kai)	2532: and, even, also	a prim. conjunction
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of your own poets	ποιητῶν (poiētōn)	4163: a maker, a doer	from poieó
have said,		3004: to say	a prim. verb
'For we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are His children.'		2085: to teach other doctrine	from heteros and didaskalos

εν preposition

en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ζωμεν verb - present active indicative - first person

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κινουμεθα verb - present passive indicative - first person

kineo kin-eh'-o: to stir (transitively), literally or figuratively -- (re-)move(-r), way.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ποιητων **noun - genitive plural masculine**
poietes **poy-ay-tace'**: a performer; specially, a poet; --doer, poet.

ειρηκασιν **verb - perfect active indicative - third person - attic**
ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενος **noun - nominative singular neuter**
genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

εσμεν **verb - present indicative - first person**
esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

Acts 17:29 .

.	Greek	Strong's	Origin
"Being	ὑπάρχοντες (uparchontes)	5225: to begin, to be ready or at hand, to be	from hupo and archó
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the children		2085: to teach other doctrine	from heteros and didaskalos
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
we ought	οφείλομεν (opheilomen)	3784: to owe	a prim. word
not to think	νομίζειν (nomizein)	3543: to practice, consider	from nomos
that the Divine	θεῖον	2304: divine	from theos

Nature	(theion)		
is like	ὅμοιον (omoion)	3664: like, resembling, the same as	from the same as homou
gold	χρυσῷ (chrusō)	5557: gold	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
silver	ἀργύρῳ (argurō)	696: silver	from argos (shining)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
stone,	λίθῳ (lithō)	3037: a stone	a prim. word
an image formed	χαράγματι (charagmati)	5480: a stamp, impress	from charassó (to sharpen, to engrave)
by the art	τέχνῃς (technēs)	5078: art, craft, trade	from tektón
and thought	ἐνθυμήσεως (enthumēseōs)	1761: deliberation, pondering, pl. thoughts	from enthumeomai
of man.	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

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γενος **noun - nominative singular neuter**

genos ghen'-os: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

υπαρχοντες **verb - present active participle - nominative plural masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οφειλομεν **verb - present active indicative - first person**

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

νομιζειν **verb - present active infinitive**

nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

χρυσω **noun - dative singular masculine**

chrusos **khroo-sos'**: gold; by extension, a golden article, as an ornament or coin -- gold.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

αργυρω **noun - dative singular masculine**

arguros **ar'-goo-ros**: silver (the metal, in the articles or coin) -- silver.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

λιθω **noun - dative singular masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

χαραγματι **noun - dative singular neuter**

charagma **khar'-ag-mah**: a scratch or etching, i.e. stamp (as a badge of servitude), or sculptured figure (statue) -- graven, mark.

τεχνης **noun - genitive singular feminine**

techne **tekh'-nay**: art (as productive), i.e. (specially), a trade, or (generally) skill -- art, craft, occupation.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ενθυμησεως **noun - genitive singular feminine**

enthumesis **en-thoo'-may-sis**: deliberation -- device, thought.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θειον **adjective - accusative singular neuter**

theios **thi'-os**: godlike (neuter as noun, divinity): -divine, godhead.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ομοιον **adjective - accusative singular masculine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

Acts 17:30 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
having overlooked	ὑπεριδών (uperidōn)	5237: to overlook	from huper and eidon
the times	χρόνους (chronous)	5550: time	a prim. word
of ignorance,	ἀγνοίας (agnoias)	52: ignorance	from agnoeó
God	θεός (theos)	2316: God, a god	of uncertain origin
is now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
declaring		518: to report, announce	from apo and aggeló
to men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

that all	πάντας (pantas)	3956: all, every	a prim. word
[people] everywhere	πανταχοῦ (pantachou)	3837: everywhere	from a presumed derivation of pas
should repent,	μετανοεῖν (metanoein)	3340: to change one's mind or purpose	from meta and noeó

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τοὺς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

χρονους **noun - accusative plural masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγνοιας **noun - genitive singular feminine**

agnoia **ag'-noy-ah**: ignorance (properly, the quality) -- ignorance.

υπεριδων **verb - aorist active participle - nominative singular masculine**

hupereido **hoop-er-i'-do**: to overlook, i.e. not punish -- wink at.;

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

παραγγελλει verb - present active indicative - third person singular

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποις noun - dative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

πασιν adjective - dative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

πανταχου adverb

pantachou pan-takh-oo': universally -- in all places, everywhere.

μετανοειν verb - present active infinitive

metanoeo met-an-o-eh'-o: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

Acts 17:31 .

.	Greek	Strong's	Origin
because	καθότι (kathoti)	2530: according as, because	from kata, hos, and tis
He has fixed	ἔστησεν (estēsen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
a day	ἡμέραν (ēmeran)	2250: day	a prim. word
in which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

He will	μέλλει (mellei)	3195: to be about to	a prim. verb
judge	κρίνειν (krinein)	2919: to judge, decide	a prim. verb
the world	οἰκουμένην (oikoumenēn)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
in righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
a Man	ἀνδρὶ (andri)	435: a man	a prim. word
whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He has appointed,	ὥρισεν (ōrisen)	3724: to mark off by boundaries, to determine	from the same as horion
having furnished	παρασχών (paraschōn)	3930: to furnish, to present	from para and echó
proof	πίστιν (pistin)	4102: faith, faithfulness	from peithó
to all men	πᾶσιν (pasin)	3956: all, every	a prim. word
by raising	ἀναστήσας (anastēsas)	450: to raise up, to rise	from ana and histēmi
Him from the dead."	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

διότι conjunction

dioti dee-ot'-ee: on the very account that, or inasmuch as -- because (that), for, therefore.

εστησεν verb - aorist active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εν preposition

en en: in, at, (up-)on, by, etc.

η relative pronoun - dative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

μελλει verb - present active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

κρινειν verb - present active infinitive

krino kree'-no: by implication, to try, condemn, punish

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικουμενην noun - accusative singular feminine

oikoumene oy-kou-men'-ay: land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.

εν preposition

en en: in, at, (up-)on, by, etc.

δικαιοσυνη noun - dative singular feminine

dikaiousune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

εν preposition

en en: in, at, (up-)on, by, etc.

ανδρι noun - dative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ωρισεν verb - aorist active indicative - third person singular

horizo hor-id'-zo: to mark out or bound (horizon), i.e. (figuratively) to appoint, decree,

specify -- declare, determine, limit, ordain.

ΠΙΣΤΙΝ noun - accusative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

παράσχων verb - second aorist active participle - nominative singular masculine

parecho par-ekh'-o: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

πᾶσιν adjective - dative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ἀναστήσας verb - aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αὐτὸν personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρῶν adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

Acts 17:32 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when they heard	Ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
of the resurrection	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
some	οἱ (oi)	3588: the	the def. art.

[began] to sneer,	ἐχλεύαζον (echleuazon)	5512: to jest, mock, jeer	from chleué (a jest)
but others	οἱ (oi)	3588: the	the def. art.
said,	εἶπαν (eipan)	3004: to say	a prim. verb
"We shall hear	ἀκουσόμεθα (akousometha)	191: to hear, listen	from a prim. word mean. hearing
you again	καὶ (kai)	2532: and, even, also	a prim. conjunction
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this."		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

ἀκουσάντες **verb - aorist active participle - nominative plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀνάστασιν **noun - accusative singular feminine**

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

νεκρῶν **adjective - genitive plural masculine**

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εχλευαζον verb - imperfect active indicative - third person
chleuazo khlyoo-ad'-zo: to throw out the lip, i.e. jeer at -- mock.

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον verb - second aorist active indicative - third person
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ακουσομεθα verb - future middle deponent indicative - first person
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

παλιν adverb
palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

περι preposition
peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τουτου demonstrative pronoun - genitive singular neuter
toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

Acts 17:33 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai

out of their midst.

μέσου
(mesou)

3319: middle, in the midst

a prim. word

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ἐξῆλθεν **verb - second aorist active indicative - third person singular**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

μεσου **adjective - genitive singular neuter**

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

αὐτῶν **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 17:34 .

.	Greek	Strong's	Origin
But some	τινὲς	5100: a certain one, someone,	a prim. enclitic indef. pronoun

	(tines)	anyone	
men	ἄνδρες (andres)	435: a man	a prim. word
joined	κολληθέντες (kollēthentes)	2853: to glue, unite	from kolla (glue)
him and believed,	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
were Dionysius	Διονύσιος (dionusios)	1354: Dionysius, an Athenian	from Dionusos (Dionysus, Gr. god of wine and revelry)
the Areopagite	Ἀρεοπαγίτης (areopagitēs)	698: a judge of the court of Areopagus	from Areios
and a woman	γυνή (gunē)	1135: a woman	a prim. word
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Damaris	Δάμαρις (damaris)	1152: Damaris, an Athenian woman	from damar (a wife)
and others	ἕτεροι (eteroi)	2087: other	of uncertain origin
with them.			

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ΤΙΝΕΣ **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

κολληθεντες **verb - aorist passive participle - nominative plural masculine**

kollao **kol-lah'-o**: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΠΙΣΤΕΥΣΑΝ **verb - aorist active indicative - third person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

οις **relative pronoun - dative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διονυσιος **noun - nominative singular masculine**

Dionusios **dee-on-oo'-see-os**: reveller; Dionysius, an Athenian -- Dionysius.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρεοπαγιτης **noun - nominative singular masculine**

Areopagites **ar-eh-op-ag-ee'-tace**: an Areopagite or member of the court held on Mars' Hill - - Areopagite.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ονοματι noun - dative singular neuter onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).
δαμαρις noun - nominative singular feminine Damaris dam'-ar-is: perhaps gentle; Damaris, an Athenian woman -- Damaris.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ετεροι adjective - nominative plural masculine heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.
συν preposition sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.
αυτοις personal pronoun - dative plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 18:1 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
he left	χωρισθεὶς (chōristheis)	5563: to separate, divide	from chóris
Athens	Ἀθηνῶν (athēnōn)	116: Athens, capital of Attica in Greece	from Athéné (Athena Gr. goddess of wisdom)
and went	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Corinth.	Κόρινθον (korinthon)	2882: Corinth, a city of Greece	probably named for a legendary king

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

χωρισθεις **verb - aorist passive participle - nominative singular masculine - middle significance**
chorizo **kho-rid'-zo**: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αθηνων **noun - genitive plural feminine**

Athenai **ath-ay-nahee**: Athenoe, the capitol of Greece -- Athens.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κορινθον **noun - accusative singular feminine**

Korinthos **kor'-in-thos**: Corinthus, a city of Greece -- Corinth.

Acts 18:2 .

.	Greek	Strong's	Origin
And he found	εὕρών (eurōn)	2147: to find	a prim. verb
a Jew	Ἰουδαῖον (ioudaion)	2453: Jewish, a Jew, Judea	from Ioudas
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Aquila,	Ἀκύλαν (akulan)	207: Aquila, a Christian	of Latin origin
a native	γένει (genei)	1085: family, offspring	from ginomai
of Pontus,	Ποντικὸν (pontikon)	4193: of Pontus	from Pontos
having recently	προσφάτως (prospatōs)	4373: recently	adverb from prospatos
come	ἐληλυθότα (elēluthota)	2064: to come, go	a prim. verb
from Italy	Ἰταλίας (italias)	2482: Italy, a region of western Europe	of Latin origin
with his wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
Priscilla,		4251: Prisca, a Christian and the wife of Aquila	of Latin origin
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Claudius	Κλαύδιον (klaudion)	2804: Claudius, the name of an Emperor, also an army officer	of Latin origin
had commanded	διατεταχέναι (diatetachenai)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
all	πάντας (pantas)	3956: all, every	a prim. word

the Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
to leave	χωρίζεσθαι (chōrizesthai)	5563: to separate, divide	from chóris
Rome.	Ῥώμης (rōmēs)	4516: Rome, the capital of Italy and the Rom. Empire (named after Romulus, the legendary founder)	of Latin origin
He came to them,	προσῆλθεν (prosēlthen)	4334: to approach, to draw near	from pros and erchomai

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εὕρων verb - second aorist active participle - nominative singular masculine

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

τις indefinite pronoun - accusative singular masculine

tis tis: some or any person or object

Ἰουδαῖον adjective - accusative singular masculine

ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ὄνοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ἀκὺλαν noun - accusative singular masculine

Akulas ak-oo'-las: Akulas, an Israelite -- Aquila.

ποντικός adjective - accusative singular masculine

Pontikos pon-tik-os': a Pontican, i.e. native of Pontus -- born in Pontus.

τῷ definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

γενει noun - dative singular neuter

genos ghen'-os: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

προσφατως adverb

prosphatos pros-fat'-oce: recently -- lately.

εληλυθοτα verb - second perfect active participle - accusative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιταλιας noun - genitive singular feminine

Italia ee-tal-ee'-ah: Italia, a region of Europe -- Italy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρισκιλλαν noun - accusative singular feminine

Priscilla pris'-cil-lah: Priscilla (i.e. little Prisca), a Christian woman -- Priscilla.

γυναικα noun - accusative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεταχεναι verb - present active infinitive

tasso tas'-so: to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot) -- addit, appoint, determine, ordain, set.

κλαυδιον noun - accusative singular masculine

Klaudios klow'-dee-os: Claudius, the name of two Romans -- Claudius.

χωρίζεσθαι verb - present passive middle or passive deponent

chorizo kho-rid'-zo: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιους adjective - accusative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρωμης noun - genitive singular feminine

Rhōmē hro'-may: strength; Roma, the capital of Italy -- Rome.

προσηλθεν verb - second aorist active indicative - third person singular

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Acts 18:3 .

.	Greek	Strong's	Origin
and because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
he was of the same trade,	ὁμότεχνον (omotechnon)	3673: of the same trade	from the same as homou and techné
he stayed	ἔμενεν (emenen)	3306: to stay, abide, remain	a prim. verb
with them and they	ἡργάζοντο	2038b: to work, labor	from ergon

were working,	(ērgazonto)		
for by trade	τέχνη (technē)	5078: art, craft, trade	from tektón
they were tent-makers.	σκηνοποιοὶ (skēnopoioi)	4635: making tents	from skéné and poieó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ομοτεχνον adjective - accusative singular masculine

homothecnos hom-ot'-ekh-nos: a fellow-artificer -- of the same craft.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

εμενεν verb - imperfect active indicative - third person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εργαζετο **verb - imperfect middle or passive deponent indicative - third person singular**
ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

ἦσαν **verb - imperfect indicative - third person**
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γὰρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

σκηνοποιοὶ **noun - nominative plural masculine**
skenopoios **skay-nop-oy-os'**: a manufacturer of tents -- tent-maker.

τὴν **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεχνην **noun - accusative singular feminine**
techne **tekh'-nay**: art (as productive), i.e. (specially), a trade, or (generally) skill -- art, craft, occupation.

Acts 18:4 .

.	Greek	Strong's	Origin
And he was reasoning	διελέγετο (dielegeto)	1256: to discuss, to address, to preach	from dia and legó
in the synagogue	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
every	πάν (pan)	3956: all, every	a prim. word
Sabbath	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
and trying to persuade	ἐπειθεν (epeithen)	3982: to persuade, to have confidence	a prim. verb
Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
and Greeks.	Ἕλληνας (ellēnas)	1672: a Greek, usually a name for a Gentile	from Hellas

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διελεγετο **verb - imperfect middle or passive deponent indicative - third person singular**
dialegomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) -
- dispute, preach (unto), reason (with), speak.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγη **noun - dative singular feminine**
sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

παν **adjective - accusative singular neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

σαββατον **noun - accusative singular neuter**
sabbaton **sab'-bat-on**: sabbath (day), week.

επειθεν **verb - imperfect active indicative - third person singular**
peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ιουδαιους **adjective - accusative plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελληνας noun - accusative plural masculine

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

Acts 18:5 .

.	Greek	Strong's	Origin
But when	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
Silas	Σιλᾶς (silas)	4609: Silas, a fellow missionary of Paul	of Aramaic origin
and Timothy	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
came down	κατήλθον (katēlthon)	2718: to come down	from kata and erchomai
from Macedonia,	Μακεδονίας (makedonias)	3109: Macedonia, a region of Greece	from Makedón
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
[began] devoting himself completely	συνείχετο (suneicheto)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
to the word,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
solemnly testifying	διαμαρτυρόμενος (diamarturomenos)	1263: to affirm solemnly	from dia and marturomai
to the Jews	Ιουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
that Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

was the Christ.

ΧΡΙΣΤὸν
(christon)

5547: the Anointed One,
Messiah, Christ

from chrió

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατηλθον **verb - second aorist active indicative - third person**

katerchomai **kat-er'-khom-ahēe**: to come (or go) down -- come (down), depart, descend, go down, land.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονιας **noun - genitive singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

σιλας **noun - nominative singular masculine**

Silas **see'-las**: Silas, a Christian -- Silas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμοθεος **noun - nominative singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

συνειχeto **verb - imperfect passive indicative - third person singular**

sunecho **soon-ekh'-o**: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

διαμαρτυρομενος **verb - present middle or passive deponent participle - nominative singular masculine**

diamarturomai **dee-am-ar-too'-rom-ahee**: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις **adjective - dative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησουν **noun - accusative singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 18:6 .

.	Greek	Strong's	Origin
But when they resisted	ἀντιτασσομένων (antitassomenōn)	498: to range in battle against, to set oneself against	from anti and tassó
and blasphemed,	βλασφημούντων (blasphēmōntōn)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
he shook	ἐκτιναξάμενος (ektinaxamenos)	1621: to shake off or out	from ek and tinassó (to swing)
out his garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and said		3004: to say	a prim. verb
to them, "Your blood	αἷμα (aima)	129: blood	of uncertain origin
[be] on your own heads!	κεφαλὴν (kephalēn)	2776: the head	a prim. word
I am clean.	καθαρός (katharos)	2513: clean (adjective)	a prim. word
From now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
on I will go	πορεύσομαι (poreusomai)	4198: to go	from poros (a ford, passage)
to the Gentiles."	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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ἀντιτασσομένων **verb - present middle passive - genitive plural masculine**
antitassomai an-tee-tas'-som-ahee: to range oneself against, i.e. oppose -- oppose themselves, resist.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βλασφημουντων **verb - present active participle - genitive plural masculine**

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

εκτιναξαμενος **verb - aorist middle passive - nominative singular masculine**

ektinasso **ek-tin-as'-so**: to shake violently -- shake (off).

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - accusative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιμα **noun - nominative singular neuter**

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of

distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην **noun - accusative singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

καθαρος **adjective - nominative singular masculine**

katharos **kath-ar-os'**: clean -- clean, clear, pure.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - accusative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

πορευσομαι **verb - future middle deponent indicative - first person singular**

poreuomai **por-yoo'-om-ah-ee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Acts 18:7 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
he left	μεταβάς (metabas)	3327: to pass over, withdraw, depart	from meta and the same as basis
there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
and went		2064: to come, go	a prim. verb
to the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
of a man	τινὸς (tinος)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Titius		5102a: Titius (surnamed Justus), a Christian	of Latin origin
Justus,	Ἰούστου (ioustou)	2459: Justus, the name of three Christian	of Latin origin
a worshiper	σεβομένου (sebomenou)	4576: to worship	a prim. verb
of God,	θεὸν (theon)	2316: God, a god	of uncertain origin
whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
house	οἰκία (oikia)	3614: a house, dwelling	from oikos
was next	συνομοροῦσα (sunomoroussa)	4927: to border on	from sun and homoreó (to border upon)
to the synagogue.	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεταβας **verb - second aorist active participle - nominative singular masculine**

metabaino **met-ab-ah'-ee-no**: to change place -- depart, go, pass, remove.

εκειθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

οικιαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

τινος **indefinite pronoun - genitive singular masculine**

tis **tis**: some or any person or object

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ιουστου **noun - genitive singular masculine**

loustos **ee-ooce'-tos**: Justus, the name of three Christian -- Justus.

σεβομενου **verb - present middle or passive deponent participle - genitive singular masculine**

sebomai **seb'-om-ah-ee**: to revere, i.e. adore -- devout, religious, worship.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - nominative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συνομοποιουσα verb - present active participle - nominative singular feminine

sunomoreo soon-om-or-eh'-o: to border together, i.e. adjoin -- join hard.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγη noun - dative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

Acts 18:8 .

.	Greek	Strong's	Origin
Crispus,	Κρίσπος (krispos)	2921: Crispus, a Corinthian Christian	of Latin origin
the leader of the synagogue,	ἀρχισυνάγωγος (archisunagōgos)	752: ruler of a synagogue	from archó and sunagóge
believed	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
with all	ὅλῳ (olō)	3650: whole, complete	a prim. word

his household,	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
and many	πολλοὶ (polloi)	4183: much, many	a prim. word
of the Corinthians	Κορινθίων (korinthiōn)	2881: Corinthian	adjective from Korinthos
when they heard	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
were believing	ἐπίστευον (episteuon)	4100: to believe, entrust	from pistis
and being baptized.	ἐβαπτίζοντο (ebaptizonto)	907: to dip, sink	from baptó

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κρισπος **noun - nominative singular masculine**

Krispos kris'-pos: crisp; Crispus, a Corinthian -- Crispus.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχισυναγωγος **noun - nominative singular masculine**

archisunagogos ar-khee-soon-ag'-o-gos: director of the synagogue services -- (chief) ruler of the synagogue.

ἐπίστευσεν **verb - aorist active indicative - third person singular**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ολω adjective - dative singular masculine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικω noun - dative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλοι adjective - nominative plural masculine

polus pol'-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κορινθιων adjective - genitive plural masculine

Korinthios kor-in'-thee-os: a Corinthian, i.e. inhabitant of Corinth -- Corinthian.

ακουοντες verb - present active participle - nominative plural masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

επιστευον verb - imperfect active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβαπτίζοντο **verb - imperfect passive indicative - third person**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

Acts 18:9 .

.	Greek	Strong's	Origin
And the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said		3004: to say	a prim. verb
to Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
in the night	νυκτὶ (nukti)	3571: night, by night	a prim. word
by a vision,	ὄραματος (oramatos)	3705: that which is seen	from horaó
"Do not be afraid	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos
[any longer], but go on speaking	λάλει (lalei)	2980: to talk	from lalos (talkative)
and do not be silent;	σιωπήσης (siōpēsēs)	4623: to be silent	from siópé (silence)

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εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

οραματος **noun - genitive singular neuter**

horama **hor'-am-ah**: something gazed at, i.e. a spectacle (especially supernatural) -- sight, vision.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

νυκτι **noun - dative singular feminine**

nux **noox**: night -- (mid-)night.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω **noun - dative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φοβου **verb - present middle or passive deponent imperative - second person singular**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

λαλει **verb - present active imperative - second person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

σιωπησης **verb - aorist active subjunctive - second person singular**
siopao **see-o-pah'-o**: silence, i.e. a hush; dumb, (hold) peace.

Acts 18:10 .

.	Greek	Strong's	Origin
for I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
with you, and no man	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
will attack	ἐπιθήσεται (epithēsetai)	2007: to lay upon, to place upon	from epi and tithēmi
you in order to harm	κακῶσαι (kakōsai)	2559: to ill-treat	from kakos
you, for I have many	πολὺς (polus)	4183: much, many	a prim. word
people	λαός (laos)	2992: the people	a prim. word
in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
city."	πόλει (polei)	4172: a city	a prim. word

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διότι **conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

εἰμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

σου personal pronoun - second person genitive singular

sou soo': of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

επιθησεται verb - future middle indicative - third person singular

epitithemi ep-ee-tith'-ay-mee': to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

σοι personal pronoun - second person dative singular

soi soy': to thee -- thee, thine own, thou, thy.

του definite article - genitive singular masculine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακωσαι verb - aorist active middle or passive deponent

kakoo kak-o'-o': to injure; figuratively, to exasperate -- make evil affected, entreat evil, harm, hurt, vex.

σε personal pronoun - second person accusative singular

se seh': thee -- thee, thou, thy house.

διоти conjunction

dioti dee-ot'-ee': on the very account that, or inasmuch as -- because (that), for, therefore.

λαος noun - nominative singular masculine

laos lah-os': a people -- people.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

μοι personal pronoun - first person dative singular

moi moy': to me -- I, me, mine, my.

πολυς adjective - nominative singular masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age,

deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολει noun - dative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

ταυτη demonstrative pronoun - dative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 18:11 .

.	Greek	Strong's	Origin
And he settled	ἑκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
[there] a year	ἐνιαυτὸν (eniauton)	1763: a cycle of time, a year	of uncertain origin
and six	ἕξ (ex)	1803: six	a prim. cardinal number
months,	μῆνας (mēnas)	3376: a month	a prim. word
teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them.			

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καθισεν **verb - aorist active indicative - third person singular**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ενιαυτον **noun - accusative singular masculine**

eniautos **en-ee-ow-tos'**: a year -- year.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηνας **noun - accusative plural masculine**

men **mane**: a month -- month.

εξ **numeral (adjective)**

hex **hex**: six -- six.

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none

of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 18:12 .

.	Greek	Strong's	Origin
But while Gallio	Γαλλίωνος (galliōnos)	1058: Gallio, proconsul of Asia	of Latin origin
was proconsul	ἀνθυπάτου (anthupatou)	446: a consul, proconsul	from anti and hupatos (highest)
of Achaia,	Ἀχαΐας (achaías)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
with one accord	ὁμοθυμαδὸν (omothumadon)	3661: with one mind	from the same as homou and thumos
rose up against	κατεπέστησαν (katepestēsan)	2721b: to rise up against	from kata and ephistēmi
Paul	Παύλω (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and brought	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
him before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the judgment seat,	βῆμα (bēma)	968: a step, raised place, by impl. a tribunal	from the same as basis

KJV Lexicon

γαλλιωνος **noun - genitive singular masculine**

Gallion **gal-lee'-own**: Gallion (i.e. Gallio), a Roman officer -- Gallio.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανθυπατευοντος **verb - present active participle - genitive singular masculine**

anthupateuo **anth-oo-pat-yoo'-o**: to act as proconsul -- be the deputy.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αχαιας **noun - genitive singular feminine**

Achaia **ach-ah-ee'-ah**: Achaia (i.e. Greece), a country of Europe -- Achaia.

κατεπεστησαν **verb - second aorist active indicative - third person**

katephistemi **kat-ef-is'-tay-mee**: to stand over against, i.e. rush upon (assault) -- make insurrection against.

ομοθυμαδον **adverb**

homothumadon **hom-oth-oo-mad-on'**: unanimously -- with one accord (mind).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω **noun - dative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγαγον **verb - second aorist active indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐπι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βημα noun - accusative singular neuter

bema bay'-ma: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

Acts 18:13 .

.	Greek	Strong's	Origin
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
persuades	ἀναπείθει (anapeithei)	374a: to persuade	from ana and peithó
men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
to worship	σέβεσθαι (sebesthai)	4576: to worship	a prim. verb
God	θεόν (theon)	2316: God, a god	of uncertain origin
contrary	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
to the law."	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

αναπειθει **verb - present active indicative - third person singular**

anapeitho **an-ap-i'-tho**: to incite -- persuade.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

σεβεσθαι **verb - present middle or passive deponent infinitive**

sebomai **seb'-om-ah-ee**: to revere, i.e. adore -- devout, religious, worship.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 18:14 .

.	Greek	Strong's	Origin
But when Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was about	μέλλοντος (mellontos)	3195: to be about to	a prim. verb
to open	ἀνοίγειν (anoigein)	455: to open	from ana and oigó (to open)
his mouth,	στόμα (stoma)	4750: the mouth	a prim. word
Gallio	Γαλλίων (galliōn)	1058: Gallio, proconsul of Asia	of Latin origin
said		3004: to say	a prim. verb
to the Jews,	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
it were a matter	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of wrong	ἀδίκημα (adikēma)	92: a wrong, injury	from adikeó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of vicious	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
crime,	ῥαδιούργημα (radiourgēma)	4467: a reckless act, a crime	from a comp. of rhadios (easy, reckless) and ergon
O	ὦ (ō)	5599: O, oh!	a prim. interj.

Jews,	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
it would be reasonable	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
for me to put up with you;	ἀνεσχόμεν (aneschomēn)	430: to hold up, bear with	from ana and echó

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μελλοντος **verb - present active participle - genitive singular masculine**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ανοιγειν **verb - present active infinitive**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στομα **noun - accusative singular neuter**

stoma **stom'-a**: edge, face, mouth.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλλίων noun - nominative singular masculine

Gallion gal-lee'-own: Gallion (i.e. Gallio), a Roman officer -- Gallio.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαίους adjective - accusative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αδικημα noun - nominative singular neuter

adikema ad-eeek'-ay-mah: a wrong done -- evil doing, iniquity, matter of wrong.

τι indefinite pronoun - nominative singular neuter

tis tis: some or any person or object

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ραδιουργημα noun - nominative singular neuter

rhaidiourgema hrad-ee-oorg'-ay-mah: easy-going behavior, i.e. (by extension) a crime -- lewdness.

πονηρον adjective - nominative singular neuter

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

ω interjection

ο ο: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

ιουδαιοι adjective - vocative plural masculine

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ηνεσχομην verb - second aorist middle deponent indicative - first person singular

anechomai an-ekh'-om-ahee: to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Acts 18:15 .

.	Greek	Strong's	Origin
but if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
there are questions	ζητήματα (zētēmata)	2213: an inquiry	from zéteó
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
words	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
and names	ὀνόματων (onomatōn)	3686: a name, authority, cause	a prim. word

and your own law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
look after		3708: to see, perceive, attend to	a prim. verb
it yourselves;	αὐτοί (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
I am	βούλομαι (boulomai)	1014: to will	a prim. verb
unwilling	οὐ (ou)	3756: not, no	a prim. word
to be a judge	κριτῆς (kritēs)	2923: a judge	from krinó
of these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
matters."			

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ει conditional

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ζητημα noun - nominative singular neuter

zetema **dzay'-tay-mah:** a search (properly concretely), i.e. (in words) a debate -- question.

ΕΣΤΙV verb - present indicative - third person singular

esti **es-tee':** he (she or it) is; also (with neuter plural) they are

περι preposition

peri **per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

λογου noun - genitive singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ονοματων noun - genitive plural neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νομου noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

οψεσθε verb - future middle deponent indicative - second person

optanomai op-tan'-om-ah-ee: appear, look, see, shew self.

αυτοι personal pronoun - nominative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

κριτης noun - nominative singular masculine

krites kree-tace': a judge (genitive case or specially) -- judge.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

τούτων **demonstrative pronoun - genitive plural neuter**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

ou **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

βουλομαι **verb - present middle or passive deponent indicative - first person singular**

boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

εἶναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Acts 18:16 .

.	Greek	Strong's	Origin
And he drove them away	ἀπήλασεν (apēlasen)	556: to drive away	from apo and elaunó
from the judgment seat.	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀπέλασεν **verb - aorist active indicative - third person singular**

apelauno **ap-el-ow'-no**: to dismiss -- drive.

αὐτοὺς **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or

relation; literal or figurative)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βήματος **noun - genitive singular neuter**

bema **bay'-ma**: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

Acts 18:17 .

.	Greek	Strong's	Origin
And they all	πάντες (pantes)	3956: all, every	a prim. word
took hold	ἐπιλαβόμενοι (epilabomenoi)	1949: to lay hold of	from epi and lambanó
of Sosthenes,	Σωσθένην (sōsthenēn)	4988: "of safe strength," Sosthenes, the name of a ruler of a synagogue and of a Christian	from the same as sózō and sthenóō
the leader of the synagogue,	ἀρχισυνάγωγον (archisunagōgon)	752: ruler of a synagogue	from archó and sunagógē
and [began] beating	ἔτυπτον (etupton)	5180: to strike, smite, beat	a prim. verb
him in front	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of the judgment seat.	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis
But Gallio	Γαλλίῳνι (galliōni)	1058: Gallio, proconsul of Asia	of Latin origin
was not concerned	ἔμελεν (emelen)	3199: to be an object of care	a prim. verb
about any	οὐδέν (ouden)	3762: no one, none	from oude and heis
of these things.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

επιλαβομενοι **verb - second aorist middle deponent participle - nominative plural masculine**
epilambanomai **ep-ee-lam-ban'-om-ahee**: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελληνες **noun - nominative plural masculine**

Hellen **hel'-lane**: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

σωσθενην **noun - accusative singular masculine**

Sosthenes **socce-then'-ace**: of safe strength; Sosthenes, a Christian -- Sosthenes.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχισυναγωγον **noun - accusative singular masculine**

archisunagogos **ar-khee-soon-ag'-o-gos**: director of the synagogue services -- (chief) ruler of the synagogue.

ετυπτον **verb - imperfect active indicative - third person**

tupto **toop'-to**: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

εμπροσθεν **preposition**

emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βηματος **noun - genitive singular neuter**

bema **bay'-ma**: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεν **adjective - nominative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

τουτων **demonstrative pronoun - genitive plural neuter**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλλιωνι **noun - dative singular masculine**

Gallion **gal-lee'-own**: Gallion (i.e. Gallio), a Roman officer -- Gallio.

εμελλεν **verb - imperfect active indicative - third person singular**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

Acts 18:18 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
having remained	προσμένινας (prosmeinas)	4357: to wait longer	from pros and menó
many	ἱκανὰς (ikanas)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
days	ἡμέρας (ēmeras)	2250: day	a prim. word
longer,	ἔτι (eti)	2089: still, yet	a prim. adverb
took leave	ἀποταξάμενος (apotaxamenos)	657: to set apart, take leave of	from apo and tassó

of the brethren	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and put out to sea	ἐξέπλει (exeplei)	1602: to sail away	from ek and pleó
for Syria,	Συρίαν (surian)	4947: Syria, a region N. and E. of Pal.	of uncertain origin, perhaps related to Tsor
and with him were Priscilla		4251: Prisca, a Christian and the wife of Aquila	of Latin origin
and Aquila.	Ἀκύλας (akulas)	207: Aquila, a Christian	of Latin origin
In Cenchrea	Κεγχρεαῖς (kenchreais)	2747: Cenchrea, a port of Corinth	perhaps from keghchros (millet)
he had his hair	κεφαλὴν (kephalēn)	2776: the head	a prim. word
cut,	κειράμενος (keiramenos)	2751: to shear	a prim. verb
for he was keeping	εἶχεν (eichen)	2192: to have, hold	a prim. verb
a vow.	εὐχὴν (euchēn)	2171: a prayer	from euchomai

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ΕΤΙ adverb

eti et'-ee: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

προσμεινας verb - aorist active participle - nominative singular masculine

prosmeno pros-men'-o: to stay further, i.e. remain in a place, with a person; figuratively, to adhere to, persevere in -- abide still, be with, cleave unto, continue in (with).

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ικανας adjective - accusative plural feminine

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοις noun - dative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αποταξαμενος verb - aorist middle passive - nominative singular masculine

apotassomai ap-ot-as'-som-ahee: literally, to say adieu (by departing or dismissing); figuratively, to renounce -- bid farewell, forsake, take leave, send away.

εξεπλει verb - imperfect active indicative - third person singular

ekpleo ek-pleh'-o: to depart by ship -- sail (away, thence).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συριαν noun - accusative singular feminine

Suria soo-ree'-ah: Syria (i.e. Tsyria or Tyre), a region of Asia -- Syria.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πρισκιλλα noun - nominative singular feminine

Priscilla pris'-cil-lah: Priscilla (i.e. little Prisca), a Christian woman -- Priscilla.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακυλας noun - nominative singular masculine

Akulas ak-oo'-las: Akulas, an Israelite -- Aquila.

κειραμενος verb - aorist middle passive - nominative singular masculine

keiro ki'-ro: to shear -- shear(-er).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην noun - accusative singular feminine

kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

εν preposition

en en: in, at, (up-)on, by, etc.

κεγχραις noun - dative plural feminine

Kegchreai keng-khreh-a'-hee: Cenchreae, a port of Corinth -- Cencrea.

ειχεν verb - imperfect active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ευχην noun - accusative singular feminine

euche yoo-khay': a wish, expressed as a petition to God, or in votive obligation -- prayer, vow.

Acts 18:19 .

.	Greek	Strong's	Origin
They came	κατήντησαν (katēntēsan)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
to Ephesus,	Ἔφεσον	2181: Ephesus, a city in Asia	of uncertain origin

	(epheson)	Minor	
and he left	κατέλιπεν (katelipen)	2641: to leave, leave behind	from kata and leipó
them there.	αὐτοῦ (autou)	847: there, here	adverb from autos
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the synagogue	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and reasoned	διελέξατο (dielexato)	1256: to discuss, to address, to preach	from dia and legó
with the Jews.	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

κατηντησεν **verb - aorist active indicative - third person singular**
katantao kat-an-tah'-o: to meet against, i.e. arrive at -- attain, come.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εφεσον **noun - accusative singular feminine**

Ephesos ef'-es-os: Ephesus, a city of Asia Minor -- Ephesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκεινους demonstrative pronoun - accusative plural masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

κατελιπεν verb - second aorist active indicative - third person singular

kataleipo kat-al-i'-po: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

αυτου adverb

autou ow-too': belonging to the same spot, i.e. in this (or that) place -- (t-)here.

αυτος personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εισελθων verb - second aorist active participle - nominative singular masculine

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγην noun - accusative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

διελεχθη verb - aorist passive deponent indicative - third person singular

dialogomai dee-al-eg'-om-ahee: to say thoroughly, i.e. discuss (in argument or exhortation) - dispute, preach (unto), reason (with), speak.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις adjective - dative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

Acts 18:20 .

.	Greek	Strong's	Origin
When they asked	ἐρωτώντων (erōtōntōn)	2065: to ask, question	akin to eromai (to ask)
him to stay	μειναι (meinai)	3306: to stay, abide, remain	a prim. verb
for a longer		4183: much, many	a prim. word
time,	χρόνον (chronon)	5550: time	a prim. word
he did not consent,	ἐπένευσεν (epeneusen)	1962: to nod approval	from epi and neuó

KJV Lexicon

ΕΡΩΤΩΝΤΩΝ **verb - present active participle - genitive plural masculine**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΑΥΤΩΝ **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΠΙ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΠΛΕΙΟΝΑ **adjective - accusative singular masculine - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

ΧΡΟΝΟΝ **noun - accusative singular masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by

implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

μειναι verb - aorist active middle or passive deponent

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΠΙΝΕΥΣΕΝ verb - aorist active indicative - third person singular

epineuo ep-een-yoo'-o: to nod at, i.e. (by implication) to assent -- consent.

Acts 18:21 .

.	Greek	Strong's	Origin
but taking leave	ἀποταξάμενος (apotaxamenos)	657: to set apart, take leave of	from apo and tassó
of them and saying,		3004: to say	a prim. verb
"I will return	ἀνακάμψω (anakampsō)	344: to turn back, to return	from ana and kamptó
to you again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
if God	θεοῦ (theou)	2316: God, a god	of uncertain origin
wills,"	θέλοντος (thelontos)	2309: to will, wish	a prim. verb
he set sail	ἀνήχθη (anēchthē)	321: to lead up, bring up	from ana and agó
from Ephesus.	Ἐφέσου (ephesou)	2181: Ephesus, a city in Asia Minor	of uncertain origin

KJV Lexicon

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

απεταξάτο **verb - aorist middle deponent indicative - third person singular**

apotassomai **ap-ot-as'-som-ahēe**: literally, to say adieu (by departing or dismissing); figuratively, to renounce -- bid farewell, forsake, take leave, send away.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ειπων **verb - second aorist active participle - nominative singular masculine**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δει **verb - present impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

παντως **adverb**

pantos **pan'-toce**: entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτην **noun - accusative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενην **verb - present middle or passive deponent participle - accusative singular feminine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ποιησαι **verb - aorist active middle or passive deponent**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**
Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

παλιν **adverb**
palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανακαμψω **verb - future active indicative - first person singular**
anakampto **an-ak-amp'-to**: to turn back -- (re-)turn.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

θελοντος **verb - present active participle - genitive singular masculine**
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ανηχθη **verb - aorist passive indicative - third person singular**
anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εφεσους **noun - genitive singular feminine**

Ephesos **ef'-es-os**: Ephesus, a city of Asia Minor -- Ephesus.

Acts 18:22 .

.	Greek	Strong's	Origin
When he had landed	κατελθών (katelthōn)	2718: to come down	from kata and erchomai
at Caesarea,	Καισάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
he went	ἀναβάς (anabas)	305: to go up, ascend	from ana and the same as basis
up and greeted	ἀσπασάμενος (aspasamenos)	782: to welcome, greet	a prim. verb
the church,	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
and went down	κατέβη (katebē)	2597: to go down	from kata and the same as basis
to Antioch.	Ἀντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατελθων **verb - second aorist active participle - nominative singular masculine**

katerchomai **kat-er'-khom-ah-ee**: to come (or go) down -- come (down), depart, descend, go down, land.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καισαρειαν noun - accusative singular feminine

Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

αναβας verb - second aorist active participle - nominative singular masculine

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασπασαμενος verb - aorist middle deponent participle - nominative singular masculine

aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιαν noun - accusative singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

κατεβη verb - second aorist active indicative - third person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αντιοχειαν noun - accusative singular feminine

Antiocheia an-tee-okh'-i-ah: Antiochia, a place in Syria -- Antioch.

Acts 18:23 .

.	Greek	Strong's	Origin
And having spent	ποιήσας (poiēsas)	4160: to make, do	a prim. word
some	τινὰ (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
time	χρόνον	5550: time	a prim. word

	(chronon)		
[there], he left	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
and passed	διερχόμενος (dierchomenos)	1330: to go through, go about, to spread	from dia and erchomai
successively	καθεξῆς (kathexēs)	2517: successively	from kata and hexēs
through		1330: to go through, go about, to spread	from dia and erchomai
the Galatian	Γαλατικὴν (galatikēn)	1054: belonging to Galatia	from Galatia
region	χώραν (chōran)	5561: a space, place, land	a prim. word
and Phrygia,	Φρυγίαν (phrugian)	5435: Phrygia, a region of Asia Minor	probably of foreign origin
strengthening		4741: to make fast, establish	akin to stérigx (support, prop)
all	πάντας (pantas)	3956: all, every	a prim. word
the disciples.	μαθητάς (mathētas)	3101: a disciple	from manthanó

KJV Lexicon

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποίησας **verb - aorist active participle - nominative singular masculine**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

χρονον **noun - accusative singular masculine**

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by

implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahē**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

διερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

dierchomai **dee-er'-khom-ahē**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

καθεξης **adverb**

kathexes **kath-ex-ace'**: thereafter, i.e. consecutively; as a noun (by ellipsis of noun) a subsequent person or time -- after(-ward), by (in) order.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλατικην **adjective - accusative singular feminine**

Galatikos **gal-at-ee-kos'**: Galatic or relating to Galatia -- of Galatia.

χωραν **noun - accusative singular feminine**

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φρυγιαν **noun - accusative singular feminine**

Phrygia **froog-ee'-ah**: Phrygia, a region of Asia Minor -- Phrygia.

επιστηριζων **verb - present active participle - nominative singular masculine**

episterizo **ep-ee-stay-rid'-zo**: to support further, i.e. reestablish -- confirm, strengthen.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

Acts 18:24 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
a Jew	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Apollos,	Ἀπολλῶς (apollōs)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
an Alexandrian	Ἀλεξανδρεὺς (alexandreus)	221: an Alexandrian	from Alexandreia (Alexandria)
by birth,	γένει (genei)	1085: family, offspring	from ginomai
an eloquent	λόγιος (logios)	3052: learned, eloquent	from logos
man,	ἀνὴρ (anēr)	435: a man	a prim. word
came	κατήντησεν (katēntēsen)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
to Ephesus;	Ἐφεσον (epheson)	2181: Ephesus, a city in Asia Minor	of uncertain origin
and he was mighty	δυνατὸς (dunatos)	1415: strong, mighty, powerful	from dunamai
in the Scriptures.	γραφαῖς (graphais)	1124: a writing, scripture	from graphó

KJV Lexicon

ιουδαιος **adjective - nominative singular masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

απολλως **noun - nominative singular masculine**

Apollo **ap-ol-loce'**: Apollo, an Israelite -- Apollo.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

αλεξανδρευσ **noun - nominative singular masculine**

Alexandros **al-ex-and-reuce'**: an Alexandrian or inhabitant of Alexandria -- of Alexandria, Alexandrian.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενει **noun - dative singular neuter**

genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

λογιος **adjective - nominative singular masculine**

logios **log'-ee-os**: fluent, i.e. an orator -- eloquent.

κατηντησεν **verb - aorist active indicative - third person singular**

katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εφεσον **noun - accusative singular feminine**

Ephesos **ef'-es-os**: Ephesus, a city of Asia Minor -- Ephesus.

δυνατος **adjective - nominative singular masculine**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφῆς **noun - dative plural feminine**
graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

Acts 18:25 .

.	Greek	Strong's	Origin
This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
had been		1510: I exist, I am	a prol. form of a prim. and defective verb
instructed	κατηχημένος (katēchēmenos)	2727: to teach by word of mouth	from kata and écheó
in the way	ὁδὸν (odon)	3598: a way, road	a prim. word
of the Lord;	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and being fervent	ζέων (zeōn)	2204: to boil, be hot	a prim. verb
in spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
he was speaking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
and teaching	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
accurately	ἀκριβῶς (akribōs)	199: with exactness	adverb from akribés
the things concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
being acquainted	ἐπιστάμενος (epistamenos)	1987: to know, to understand	from ephistémi
only	μόνον (monon)	3440: merely	adverb from monos
with the baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó
of John;	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

κατηχημενος **verb - perfect passive participle - nominative singular masculine**

katecheo kat-ay-kheh'-o: to sound down into the ears, i.e. (by implication) to indoctrinate (catechize) or (genitive case) to apprise of -- inform, instruct, teach.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζεων verb - present active participle - nominative singular masculine

zeo dzeh'-o: to be hot (boil, of liquids; or glow, of solids), i.e. (figuratively) be fervid (earnest) -- be fervent.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ελαλει verb - imperfect active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδιδασκεν verb - imperfect active indicative - third person singular

didasko did-as'-ko: to teach (in the same broad application) -- teach.

ακριβως adverb

akribos ak-ree-boce': exactly -- circumspectly, diligently, perfect(-ly).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

επισταμενος verb - present middle or passive deponent participle - nominative singular masculine

epistamai ep-is'-tam-ah-ee: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

μονον adverb monon mon'-on: merely -- alone, but, only.
το definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
βαπτισμα noun - accusative singular neuter baptisma bap'-tis-mah: baptism (technically or figuratively) -- baptism.
ιωαννου noun - genitive singular masculine Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

Acts 18:26 .

.	Greek	Strong's	Origin
and he began		757: to rule, to begin	a prim. verb
to speak out boldly	παρρησιάζεσθαι (parrēsiazesthai)	3955: to speak freely or boldly	from parrésia
in the synagogue.	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
But when Priscilla		4251: Prisca, a Christian and the wife of Aquila	of Latin origin
and Aquila	Ἀκύλας (akulas)	207: Aquila, a Christian	of Latin origin
heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
him, they took him aside	προσελάβοντο (proselabonto)	4355: to take in addition	from pros and lambanó
and explained	ἐξέθεντο (exethento)	1620: to set forth, fig. to declare	from ek and tithémi
to him the way	ὁδὸν (odon)	3598: a way, road	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

more accurately.

ἀκριβέστερον
(akribesteron)

199: with exactness

adverb from akribés

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

παρρησιαζεσθαι **verb - present middle or passive deponent infinitive**

parrhesiazomai par-hray-see-ad'-zom-ahee: to be frank in utterance, or confident in spirit and demeanor -- be (wax) bold, (preach, speak) boldly.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τῇ **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγή **noun - dative singular feminine**

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

ἀκούσαντες **verb - aorist active participle - nominative plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτοῦ **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ακυλας noun - nominative singular masculine
Akulas ak-oo'-las: Akulas, an Israelite -- Aquila.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρισκιλλα noun - nominative singular feminine
Priscilla pris'-cil-lah: Priscilla (i.e. little Prisca), a Christian woman -- Priscilla.

προσελαβοντο verb - second aorist middle indicative - third person
proslambano pros-lam-ban'-o: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακριβεστερον adverb - contracted form
akribos ak-ree-boce': exactly -- circumspectly, diligently, perfect(-ly).

αυτω personal pronoun - dative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξεθεντο verb - second aorist middle indicative - third person
ektithemi ek-tith'-ay-mee: to expose; figuratively, to declare -- cast out, expound.

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οδον noun - accusative singular feminine
hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

Acts 18:27 .

.	Greek	Strong's	Origin
And when he wanted	βουλομένου (boulomenou)	1014: to will	a prim. verb
to go across	διελθεῖν (dielthein)	1330: to go through, go about, to spread	from dia and erchomai
to Achaia,	Ἀχαΐαν (achaian)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin
the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
encouraged	προτρεψάμενοι (protrepsamenoi)	4389: to turn forward, urge forward	from pro and the same as tropé
him and wrote	ἔγραψαν (egrapsan)	1125: to write	a prim. verb
to the disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
to welcome	ἀποδέξασθαι (apodexasthai)	588: to accept gladly, welcome	from apo and dechomai
him; and when he had arrived,	παραγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai
he greatly	πολὺ (polu)	4183: much, many	a prim. word
helped	συνεβάλετο (sunebaleto)	4820: to throw together, hence to discuss, consider, meet with	from sun and balló
those	τὴν (tēn)	3588: the	the def. art.
who had believed	πεπιστευκόσιν (pepisteukosin)	4100: to believe, entrust	from pistis
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
grace,	χάριτος (charitos)	5485: grace, kindness	a prim. word

KJV Lexicon

βουλομενου **verb - present middle or passive deponent participle - genitive singular masculine**
boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διελθειν **verb - second aorist active middle or passive deponent**

dierchomai **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αχαιαν **noun - accusative singular feminine**

Achaia **ach-ah-ee'-ah**: Achaia (i.e. Greece), a country of Europe -- Achaia.

προτρεψαμενοι **verb - aorist middle passive - nominative plural masculine**

protrepomai **prot-rep'-om-ahee**: to turn forward for oneself, i.e. encourage -- exhort.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

εγραψαν **verb - aorist active indicative - third person**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

<p>τοῖς definite article - dative plural masculine</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>μαθηταῖς noun - dative plural masculine</p> <p>mathetes math-ay-tes': a learner, i.e. pupil -- disciple.</p>
<p>ἀποδεξασθαι verb - aorist middle deponent middle or passive deponent</p> <p>apodechomai ap-od-ekh'-om-ahee: to take fully, i.e. welcome (persons), approve (things) -- accept, receive (gladly).</p>
<p>αὐτον personal pronoun - accusative singular masculine</p> <p>autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons</p>
<p>ὅς relative pronoun - nominative singular masculine</p> <p>hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.</p>
<p>παράγονομενος verb - second aorist middle deponent participle - nominative singular masculine</p> <p>paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.</p>
<p>συνεβαλετο verb - second aorist middle indicative - third person singular</p> <p>sumballo soom-bal'-lo: to combine, i.e. (in speaking) to converse, consult, dispute, (mentally) to consider, (by implication) to aid, (personally) to join, attack</p>
<p>πολυ adjective - accusative singular neuter</p> <p>polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.</p>
<p>τοῖς definite article - dative plural masculine</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>πιστευουσιν verb - perfect active participle - dative plural masculine</p> <p>pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)</p>
<p>δια preposition</p> <p>dia dee-ah': through (in very wide applications, local, causal, or occasional)</p>
<p>της definite article - genitive singular feminine</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>χαρις noun - genitive singular feminine</p> <p>charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).</p>

Acts 18:28 .

.	Greek	Strong's	Origin
for he powerfully	εὐτόνως (eutonōs)	2159: in a well-strung manner, fig. vigorously	from eu and teinó (to stretch)
refuted	διακατηλέγχετο (diakatēlencheto)	1246: to confute completely	from dia, kata and elegchó
the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
in public,	δημοσίᾳ (dēmosia)	1219: public	from démos
demonstrating	ἐπιδεικνὺς (epideiknus)	1925: to show, to prove	from epi and deiknumi
by the Scriptures	γραφῶν (graphōn)	1124: a writing, scripture	from graphó
that Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was the Christ.	χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

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εὐτονως **adverb**

eutonos **yoo-ton'-oce**: in a well-strung manner, i.e. (figuratively) intensely (in a good sense, cogently; in a bad one, fiercely) -- mightily, vehemently.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις **adjective - dative plural masculine**

loudaios ee-oo-dah'-yos: Judean, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

διακατηλεγχετο **verb - imperfect middle or passive deponent indicative - third person singular**

diakatelegchomai dee-ak-at-el-eng'-khom-ahee: to prove downright, i.e. confute -- convince.

δημοσια **adverb**

demosios day-mos'ee-os: public; (feminine singular dative case as adverb) in public -- common, openly, publicly.

επιδεικνυς **verb - present active participle - nominative singular masculine**

epideiknumi ep-ee-dike'-noo-mee: to exhibit (physically or mentally) -- shew.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

των **definite article - genitive plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφων **noun - genitive plural feminine**

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ειναι **verb - present infinitive**

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησουν **noun - accusative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 19:1 .

.	Greek	Strong's	Origin
It happened	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality

Apollos	Ἀπολλῶ (apollō)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
was at Corinth,	Κορίνθῳ (korinthō)	2882: Corinth, a city of Greece	probably named for a legendary king
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
passed through	διελθόντα (dielthonta)	1330: to go through, go about, to spread	from dia and erchomai
the upper	ἀνωτερικὰ (anōterika)	510: upper	from anóteros
country	μέρη (merē)	3313: a part, share, portion	from meiomai (to receive one's portion)
and came		2064: to come, go	a prim. verb
to Ephesus,	Ἔφεσον (epheson)	2181: Ephesus, a city in Asia Minor	of uncertain origin
and found	εὗρεῖν (eurein)	2147: to find	a prim. verb
some	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
disciples.	μαθητὰς (mathētas)	3101: a disciple	from manthanó

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ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απολλω noun - accusative singular masculine

Apollos ap-ol-loce': Apollos, an Israelite -- Apollos.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

εν preposition

en en: in, at, (up-)on, by, etc.

κορινθω noun - dative singular feminine

Korinthos kor'-in-thos: Corinthus, a city of Greece -- Corinth.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

διελθοντα verb - second aorist active participle - accusative singular masculine

dierchomai dee-er'-khom-ahee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανωτερα adjective - accusative plural neuter

anoterikos an-o-ter-ee-kos': superior, i.e. (locally) more remote -- upper.

μερη noun - accusative plural neuter

meros mer'-os: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

ελθειν verb - second aorist active middle or passive deponent

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

ΕΦΕΣΟΝ **noun - accusative singular feminine**

Ephesos **ef'-es-os**: Ephesus, a city of Asia Minor -- Ephesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρων **verb - second aorist active participle - nominative singular masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

τινας **indefinite pronoun - accusative plural masculine**

tis **tis**: some or any person or object

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

Acts 19:2 .

.	Greek	Strong's	Origin
He said		3004: to say	a prim. verb
to them, "Did you receive	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
when you believed?"	πιστεύσαντες (pisteusantes)	4100: to believe, entrust	from pistis
And they [said] to him, "No, we have not even	οὐδ' (oud)	3761: and not, neither	from ou, and de
heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
there is a Holy	ἅγιον	40: sacred, holy	from a prim. root

	(agion)		
Spirit."	πνεῦμα (pneuma)	4151: wind, spirit	from pneό

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

πνευμα **noun - accusative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιον **adjective - accusative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ελαβετε **verb - second aorist active indicative - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ΠΙΣΤΕΥΣΑΝΤΕΣ **verb - aorist active participle - nominative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουδε adverb

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

πνευμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιον adjective - nominative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ηκουσαμεν verb - aorist active indicative - first person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Acts 19:3 .

.	Greek	Strong's	Origin
And he said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Into what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
were you baptized?"	ἐβαπτίσθητε	907: to dip, sink	from baptó

	(ebaptisthēte)		
And they said,		3004: to say	a prim. verb
"Into John's	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
baptism."	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizό

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΕ **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ΠΡΟΣ **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

ΑΥΤΟΥΣ **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΙΣ **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΙ **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΟΥΝ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΕΒΑΠΤΙΣΘΗΤΕ **verb - aorist passive indicative - second person**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννου **noun - genitive singular masculine**

loannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

βαπτισμα **noun - accusative singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

Acts 19:4 .

.	Greek	Strong's	Origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said,	λέγων (legōn)	3004: to say	a prim. verb
"John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
baptized	ἐβάπτισεν (ebaptisen)	907: to dip, sink	from baptó
with the baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó
of repentance,	μετανοίας	3341: change of mind,	from metanoéo

	(metanoias)	repentance	
telling		3004: to say	a prim. verb
the people	λαῶν (laō)	2992: the people	a prim. word
to believe	πιστεύωσιν (pisteusōsin)	4100: to believe, entrust	from pistis
in Him who was coming	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
after	μετ' (met)	3326: with, among, after	a prim. preposition
him, that is, in Jesus."	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ιωαννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εβαπτισεν **verb - aorist active indicative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

βαπτισμα **noun - accusative singular neuter**
baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

μετανοιας **noun - genitive singular feminine**
metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**
laos **lah-os'**: a people -- people.

λεγων **verb - present active participle - nominative singular masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενον **verb - present middle or passive deponent participle - accusative singular masculine**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

μετ **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

πιστευωσιν **verb - aorist active subjunctive - third person**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τουτ **demonstrative pronoun - nominative singular neuter**
touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΣΤΙ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΙΣ **preposition**
eis ice': to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΟ **definite article - accusative singular masculine**
ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΧΡΙΣΤΟΝ **noun - accusative singular masculine**
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ΙΗΣΟΥ **noun - accusative singular masculine**
Iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 19:5 .

.	Greek	Strong's	Origin
When they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
this, they were baptized	ἐβαπτίσθησαν (ebaptisthēsan)	907: to dip, sink	from baptó
in the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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ἀκουσαντες **verb - aorist active participle - nominative plural masculine**
akouo ak-oo'-o': to hear (in various senses) -- give (in the) audience (of), come (to the

ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εβαπτισθησαν verb - aorist passive indicative - third person

baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 19:6 .

.	Greek	Strong's	Origin
And when Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
had laid	ἐπιθέντος (epithentos)	2007: to lay upon, to place upon	from epi and tithémi
his hands	χειρας (cheiras)	5495: the hand	a prim. word
upon them, the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root

Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
on them, and they [began] speaking	ἐλάλουν (elaloun)	2980: to talk	from lalos (talkative)
with tongues	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
and prophesying.	ἐπροφήτευον (eprophēteuon)	4395: to foretell, tell forth, prophecy	from prophétés

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιθεντος verb - second aorist active participle - genitive singular masculine

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου noun - genitive singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means

or instrument) -- hand.

ἔρχομαι **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεῦμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἅγιον **adjective - nominative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτοὺς **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐλάλουν **verb - imperfect active indicative - third person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

γλώσσαις **noun - dative plural feminine**

glossa **glouce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προφητεῖον **verb - imperfect active indicative - third person**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

Acts 19:7 .

.	Greek	Strong's	Origin
There were in all	πάντες (pantes)	3956: all, every	a prim. word
about	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
men.	ἄνδρες (andres)	435: a man	a prim. word

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ἦσαν **verb - imperfect indicative - third person**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οἱ **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πάντες **adjective - nominative plural masculine**

pas **pas:** apparently a primary word; all, any, every, the whole

ἄνδρες **noun - nominative plural masculine**

aner **an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

ὥσει **adverb**

hosei **ho-si':** as if -- about, as (it had been, it were), like (as).

δεκαδύο **numeral (adjective)**

dekaduo **dek-ad-oo'-o:** two and ten, i.e. twelve -- twelve.

Acts 19:8 .

.	Greek	Strong's	Origin
And he entered	Εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the synagogue	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagō
and continued speaking out boldly	ἐπαρρησιάζετο (eparrēsiazeto)	3955: to speak freely or boldly	from parrésia
for three	τρεῖς (treis)	5140: three	a prim. cardinal number
months,	μῆνας (mēnas)	3376: a month	a prim. word
reasoning	διαλεγόμενος (dialeghomenos)	1256: to discuss, to address, to preach	from dia and legó
and persuading	πείθων (peithōn)	3982: to persuade, to have confidence	a prim. verb
[them] about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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εισελθων **verb - second aorist active participle - nominative singular masculine**
eiserchomai **ice-er'-khom-ahēe:** to enter -- arise, come (in, into), enter in(-to), go in
(through).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγην noun - accusative singular feminine

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

επαρρησιαζετο **verb - imperfect middle or passive deponent indicative - third person singular**
parrhesiazomai **par-hray-see-ad'-zom-ahee**: to be frank in utterance, or confident in spirit and demeanor -- be (wax) bold, (preach, speak) boldly.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

μηνας noun - accusative plural masculine

men **mane**: a month -- month.

τρεις adjective - accusative plural masculine

treis **trice**: three -- three.

διαλεγομενος **verb - present middle or passive deponent participle - nominative singular masculine**
dialegomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) -
- dispute, preach (unto), reason (with), speak.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πειθων verb - present active participle - nominative singular masculine

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various

applications, of place, cause or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειας **noun - genitive singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 19:9 .

.	Greek	Strong's	Origin
But when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
were becoming hardened	ἐσκληρύνοντο (esklērunonto)	4645: to harden	from sklēros
and disobedient,	ἡπεύθουν (ēpeithoun)	544: to disobey	from apeithés
speaking evil	κακολογοῦντες (kakologountes)	2551: to speak ill of	from a comp. of kakos and logos
of the Way	ὁδὸν (odon)	3598: a way, road	a prim. word
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
the people,	πλήθους (plēthous)	4128: a great number	from plēthó (to be full)
he withdrew	ἀποστάς (apostas)	868: to lead away, to depart from	from apo and histémi

from them and took away	ἀφώρισεν (aphōrisen)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
the disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
reasoning	διαλεγόμενος (dialegomenos)	1256: to discuss, to address, to preach	from dia and legó
daily	καθ’ (kath)	2596: down, against, according to	preposition of uncertain origin
in the school	σχολῇ (scholē)	4981: leisure, hence disputation (that for which leisure is used), by ext. school	a prim. word
of Tyrannus.	Τυράννου (turannou)	5181: "absolute ruler," Tyrannus, an Ephesian	of foreign origin

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ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

εσκληρυνοντο **verb - imperfect passive indicative - third person**

skleruno **sklay-roo'-no**: to indurate, i.e. (figuratively) render stubborn -- harden.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηπειθουν **verb - imperfect active indicative - third person**

apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

κακολογουντες **verb - present active participle - nominative plural masculine**

kakologeo **kak-ol-og-eh'-o**: to revile -- curse, speak evil of.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθους **noun - genitive singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

αποστας **verb - second aorist active participle - nominative singular masculine**

aphistemi **af-is'-tay-mee**: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αφωρισεν **verb - aorist active indicative - third person singular**

aphorizo **af-or-id'-zo**: to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc. - divide, separate, sever.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)

time, while, years.

διαλεγόμενος **verb - present middle or passive deponent participle - nominative singular masculine**
dialegomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) -
- dispute, preach (unto), reason (with), speak.

ἐν **preposition**
en en: in, at, (up-)on, by, etc.

τῇ **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σχολῇ **noun - dative singular feminine**
schole skhol-ay': loitering (as a withholding of oneself from work) or leisure, i.e. (by implication) a school (as vacation from physical employment) -- school.

τυραννοῦ **noun - genitive singular masculine**
Turannos too'-ran-nos: a tyrant; Tyrannus, an Ephesian -- Tyrannus.

τινός **indefinite pronoun - genitive singular masculine**
tis tis: some or any person or object

Acts 19:10 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
took place	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
for two	δύο (duo)	1417: two	a primary number
years,	ἔτη (etē)	2094: a year	a prim. word
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that all	πάντας (pantas)	3956: all, every	a prim. word
who lived	κατοικοῦντας (katoikountas)	2730: to inhabit, to settle	from kata and oikeó
in Asia	Ἀσίαν	773: Asia, a Roman province	of uncertain origin

	(asian)		
heard	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
and Greeks.	Ἕλληνας (ellēnas)	1672: a Greek, usually a name for a Gentile	from Hellas

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ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΕΤΗ noun - accusative plural neuter

etos et'-os: a year -- year.

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

ωστε conjunction

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικουντας verb - present active participle - accusative plural masculine

katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασιαν noun - accusative singular feminine

Asia as-ee'-ah: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

ακουσαι verb - aorist active middle or passive deponent

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

ιουδαιους **adjective - accusative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελληνας **noun - accusative plural masculine**

Hellen **hel'-lane**: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

Acts 19:11 .

.	Greek	Strong's	Origin
God	θεὸς (theos)	2316: God, a god	of uncertain origin
was performing	ἐποίει (epoiei)	4160: to make, do	a prim. word
extraordinary	τυχούσας (tuchousas)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
miracles	Δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
by the hands	χειρῶν (cheirōn)	5495: the hand	a prim. word
of Paul,	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

δυναμεις **noun - accusative plural feminine**

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τυχουσας **verb - second aorist active participle - accusative plural feminine**

tugchano toong-khan'-o: be, chance, enjoy, little, obtain, refresh...self, + special.

ετοιει **verb - imperfect active indicative - third person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

των **definite article - genitive plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρων **noun - genitive plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

παυλου **noun - genitive singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 19:12 .

.	Greek	Strong's	Origin
so	ὥστε	5620: so as to, so then,	from hós and te

	(ōste)	therefore	
that handkerchiefs	σουδάρια (soudaria)	4676: a handkerchief, a head cloth (for the dead)	of Latin origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
aprons	σιμικίνθια (simikinthia)	4612: (a workman's) apron	of Latin origin
were even	καὶ (kai)	2532: and, even, also	a prim. conjunction
carried	ἀποφέρεσθαι (apopheresthai)	667: to carry off, bear away	from apo and pheró
from his body	χρωτὸς (chrōtos)	5559: the surface of the body, skin	a prim. word
to the sick,	ἀσθενοῦντας (asthenountas)	770: to be weak, feeble	from asthenés
and the diseases	νόσους (nosous)	3554: disease, sickness	a prim. word
left	ἀπαλλάσσεσθαι (apallassesthai)	525: to remove, release	from apo and allassó
them and the evil	πονηρὰ (ponēra)	4190: toilsome, bad	from poneó (to toil)
spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó
went	ἐκπορεύεσθαι (ekporeuesthai)	1607: to make to go forth, to go forth	from ek and poreuomai
out.			

ΩΣΤΕ conjunction

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of
distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,
on, etc.; of direction (with the accusative case) towards, upon, etc.

ΤΟΥΣ definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ασθενουντας verb - present active participle - accusative plural masculine

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be)
sick, (be, be made) weak.

επιφερεσθαι verb - present passive middle or passive deponent

epiphero ep-ee-fer'-o: to bear upon (or further), i.e. adduce (personally or judicially
(accuse, inflict), superinduce -- add, bring (against), take.

ΑΠΟ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or
relation; literal or figurative)

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ΧΡΩΤΟΣ noun - genitive singular masculine

chros khroce: the body (properly, its surface or skin) -- body.

ΑΥΤΟΥ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

σουδαρια noun - accusative plural neuter

soudarion soo-dar'-ee-on: a sudarium (sweat-cloth), i.e. towel (for wiping the perspiration
from the face, or binding the face of a corpse) -- handkerchief, napkin.

Η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or
(else), rather, save, than, that, what, yea.

σιμικινθια noun - accusative plural neuter

simikinthion sim-ee-kin'-thee-on: a semicinctum or half-girding, i.e. narrow covering

(apron) -- apron.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απαλασσεσθαι verb - present passive middle or passive deponent

apallasso ap-al-las'-so: to change away, i.e. release, (reflexively) remove -- deliver, depart.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νοσους noun - accusative plural feminine

nosos nos'-os: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

πνευματα noun - accusative plural neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρα adjective - accusative plural neuter

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

εξερχεσθαι verb - present middle or passive deponent infinitive

exerchomai ex-er'-khom-ah-ee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 19:13 .

.	Greek	Strong's	Origin
But also	καὶ (kai)	2532: and, even, also	a prim. conjunction
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the Jewish	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
exorcists,	ἐξορκιστῶν (exorkistōn)	1845: an exorcist	from exorkizō
who went from place to place,	περιερχομένων (perierchomenōn)	4022: to go about	from peri and erchomai
attempted	Ἐπεχείρησαν (epecheirēsan)	2021: to put one's hand to, hence to attempt	from epi and cheir
to name	ὀνομάζειν (onomazein)	3687: to name, to give a name	from onoma
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
those	τῶν (tōn)	3588: the	the def. art.
who had	ἔχοντας (echontas)	2192: to have, hold	a prim. verb
the evil	πονηρὰ (ponēra)	4190: toilsome, bad	from poneó (to toil)
spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó

the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"I adjure	ὀρκίζω (orkizō)	3726: to make (one) swear, to adjure	from horkos
you by Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
preaches."	κηρύσσει (kērussei)	2784: to be a herald, proclaim	of uncertain origin

KJV Lexicon

επεχειρησαν **verb - aorist active indicative - third person**

epicheireo **ep-ee-khi-reh'-o**: to put the hand upon, i.e. undertake -- go about, take in hand (upon).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιερχομενων verb - present middle or passive deponent participle - genitive plural masculine
perierchomai per-ee-er'-khom-ahee: to come all around, i.e. stroll, vacillate, veer -- fetch a compass, vagabond, wandering about.

ιουδαιων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Judah -- Jew(-ess), of Judaea.

εξορκιστων noun - genitive plural masculine

exorkistes ex-or-kis-tace': one that binds by an oath (or spell), i.e. (by implication) an exorcist (conjurer) -- exorcist.

ονομαζειν verb - present active infinitive

onomazo on-om-ad'-zo: to name, i.e. assign an appellation; by extension, to utter, mention, profess -- call, name.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχοντας verb - present active participle - accusative plural masculine
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματα noun - accusative plural neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρα adjective - accusative plural neuter

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το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ορκιζομεν verb - present active indicative - first person

horkizo hor-kid'-zo: to put on oath, i.e. make swear; by analogy, to solemnly enjoin -- adjure, charge.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

κηρυσσει **verb - present active indicative - third person singular**
kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) --
preacher(-er), proclaim, publish.

Acts 19:14 .

.	Greek	Strong's	Origin
Seven	ἐπτὰ (epta)	2033: seven	a prim. word
sons	υἱοὶ (uioi)	5207: a son	a prim. word
of one	τινος (tinis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
Sceva,	Σκευᾶ (skeua)	4630: Sceva, a Jewish chief priest	perhaps of Latin origin
a Jewish	Ἰουδαίου (ioudaiou)	2453: Jewish, a Jew, Judea	from Ioudas
chief priest,	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
were doing	ποιοῦντες (poiountes)	4160: to make, do	a prim. word
this.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

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ἦσαν **verb - imperfect indicative - third person**
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,
was(-t), were.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΤΙΣ **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

ΥΙΟΙ **noun - nominative plural masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ΣΚΕΥΑ **noun - genitive singular masculine**

Skeuas skyoo-as': left-handed; Scevas (i.e. Scoevus), an Israelite -- Sceva.

ΙΟΥΔΑΙΟΥ **adjective - genitive singular masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ΑΡΧΙΕΡΕΩΣ **noun - genitive singular masculine**

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ΕΠΤΑ **numeral (adjective)**

hepta hep-tah': seven -- seven.

ΟΙ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΠΟΙΟΥΝΤΕΣ **verb - present active participle - nominative plural masculine**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Acts 19:15 .

.	Greek	Strong's	Origin
And the evil	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
answered	ἀποκριθὲν (apokrithen)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "I recognize	γινώσκω (ginōskō)	1097: to come to know, recognize, perceive	from a prim. root gnó-

Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and I know about	ἐπίσταμαι (epistamai)	1987: to know, to understand	from ephistémi
Paul,	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
but who	τίνες (tines)	5101: who? which? what?	an interrog. pronoun related to tis
are you?"			

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αποκριθην **verb - aorist passive deponent participle - nominative singular neuter**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρον **adjective - nominative singular neuter**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

γινωσκω verb - present active indicative - first person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

επισταμαι verb - present middle or passive deponent indicative - first person singular

epistamai ep-is'-tam-ahee: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες interrogative pronoun - nominative plural masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

Acts 19:16 .

.	Greek	Strong's	Origin
And the man,	ἄνθρωπος	444: a man, human,	probably from anér and óps

	(anthrōpos)	mankind	(eye, face)
in whom	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was the evil	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
leaped	ἐφάλόμενος (ephalomenos)	2177: to leap upon	from epi and hallomai
on them and subdued	κατακυριεύσας (katakurieusas)	2634b: to exercise dominion over	from kata and kurieuó
all	ἀμφοτέρων (amphoterōn)	297: both	cptv. of amphó (on both sides, around)
of them and overpowered	ἰσχυσεν (ischusen)	2480: to be strong, have power	from ischus
them, so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that they fled	ἐκφυγεῖν (ekphugein)	1628: to flee away	from ek and pheugó
out of that house	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
naked	γυμνοὺς (gumnous)	1131: naked, poorly clothed	a prim. word
and wounded.	τετραυματισμένους (tetraumatismenous)	5135: to wound	from trauma

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καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

εφαλλομενος **verb - present middle or passive deponent participle - nominative singular masculine**
ephallomai ef-al'-lom-ahee: to spring upon -- leap on.

επ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εν **preposition**

en en: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

κατακυριεύσαν verb - aorist active participle - nominative singular neuter

katakuriuo **kat-ak-oo-ree-yoo'-o**: to lord against, i.e. control, subjugate -- exercise dominion over (lordship), be lord over, overcome.

αὐτῶν personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἰσχυσεν verb - aorist active indicative - third person singular

ischuo **is-khoo'-o**: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

κατ preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

αὐτῶν personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὥστε conjunction

hoste **hoke'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

γυμνούς adjective - accusative plural masculine

gumnos **goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

καί conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τετραυματισμένους verb - perfect passive participle - accusative plural masculine

traumatizo **trow-mat-id'-zo**: to inflict a wound -- wound.

ἐκφυγεῖν verb - second aorist active middle or passive deponent

ekpheugo **ek-fyoo'-go**: to flee out -- escape, flee.

ἐκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οἴκου noun - genitive singular masculine

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ΕΚΕΙΝΟΥ **demonstrative pronoun - genitive singular masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed --
he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

Acts 19:17 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
known	γνώστὸν (gnōston)	1110: known	from ginóskó
to all,	πᾶσιν (pasin)	3956: all, every	a prim. word
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
and Greeks,	Ἑλλήσιν (ellēsin)	1672: a Greek, usually a name for a Gentile	from Hellas
who lived	κατοικοῦσιν (katoikousin)	2730: to inhabit, to settle	from kata and oikeó
in Ephesus;	Ἐφεσον (epheson)	2181: Ephesus, a city in Asia Minor	of uncertain origin
and fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
fell	ἐπέπεσεν (epepesen)	1968: to fall upon	from epi and piptó
upon them all	πάντας (pantas)	3956: all, every	a prim. word
and the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was being magnified.	ἐμεγαλύνετο (emegaluneto)	3170: to make or declare great	from megas

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΓΝΩΣΤΟΝ adjective - nominative singular neuter

gnostos gnoce-tos': well-known -- acquaintance, (which may be) known, notable.

ΠΑΣΙΝ adjective - dative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ΙΟΥΔΑΙΟΙΣ adjective - dative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ΤΕ particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΛΛΗΝΙΝ noun - dative plural masculine

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

ΤΟΙΣ definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κατοικουσιν verb - present active participle - dative plural masculine

katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εφεσον noun - accusative singular feminine

Ephesos ef'-es-os: Ephesus, a city of Asia Minor -- Ephesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιπτεσεν verb - second aorist active indicative - third person singular

epipipto ep-ee-pip'-to: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

φοβος noun - nominative singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμεγαλυνετο verb - imperfect passive indicative - third person singular

megaluno meg-al-oo'-no: to make (or declare) great, i.e. increase or (figuratively) extol -- enlarge, magnify, shew great.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 19:18 .

.	Greek	Strong's	Origin
Many	Πολλοί (polloi)	4183: much, many	a prim. word
also	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
of those	τῶν (tōn)	3588: the	the def. art.
who had believed	πεπιστευκότων (pepisteukotōn)	4100: to believe, entrust	from pistis
kept coming,	ἔρχοντο (ērchonto)	2064: to come, go	a prim. verb
confessing	ἐξομολογούμενοι (exomologoumenoi)	1843: to agree, confess	from ek and homologeó
and disclosing	ἀναγγέλλοντες (anagellontes)	312: to bring back word, announce	from ana and agelló
their practices.	πράξεις (praxeis)	4234: a deed, function	from prassó

πολλοι **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΠΙΣΤΕΥΚΟΤΩΝ **verb - perfect active participle - genitive plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ηρχοντο **verb - imperfect middle or passive deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εξομολογουμενοι **verb - present middle passive - nominative plural masculine**

exomologeo **ex-om-ol-og-eh'-o**: to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναγγελλοντες **verb - present active participle - nominative plural masculine**

anaggello **an-ang-el'-lo**: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραξεις **noun - accusative plural feminine**

praxis **prax'-is**: practice, i.e. (concretely) an act; by extension, a function -- deed, office, work.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 19:19 .

.	Greek	Strong's	Origin
And many	ἱκανοὶ	2425: sufficient, fit	from hikneomai (to come, reach,

	(ikanoi)		attain to)
of those	τῶν (tōn)	3588: the	the def. art.
who practiced	πραξάντων (praxantōn)	4238: to do, practice	a prim. verb
magic	περίεργα (perierga)	4021: overly careful, curious, meddling, subst. a busybody	from peri and ergon
brought	συνενέγκαντες (sunenenkantes)	4851a: to bring together, to be profitable	from sun and pheró
their books	βίβλους (biblous)	976: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book	of uncertain origin
together		4851a: to bring together, to be profitable	from sun and pheró
and [began] burning	κατέκαιον (katekaion)	2618: to burn up	from kata and kaió
them in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of everyone;	πάντων (pantōn)	3956: all, every	a prim. word
and they counted	συνεψήφισαν (sunepsēphisan)	4860: to reckon together	from sun and pséphizó
up the price	τιμὰς (timas)	5092: a valuing, a price	akin to tió (to value, honor)
of them and found	εὗρον (euron)	2147: to find	a prim. verb
it fifty	μυριάδας (muriadas)	3461: ten thousand, a myriad	from murios
thousand		3461: ten thousand, a myriad	from murios
pieces of silver.	ἀργυρίου (arguriou)	694: silvery, by ext. a piece of silver	from arguros

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ικανοι **adjective - nominative plural masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιεργα **adjective - accusative plural neuter**

periergos **per-ee'-er-gos**: working all around, i.e. officious (meddlesome, neuter plural magic) -- busybody, curious arts.

πραξαντων **verb - aorist active participle - genitive plural masculine**

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

συνενεγκαντες **verb - second aorist active participle - nominative plural masculine**

sumphero **soom-fer'-o**: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιβλους **noun - accusative plural feminine**

biblos **bib'-los**: a sheet or scroll of writing -- book.

κατεκαιον **verb - imperfect active indicative - third person**

katakaio **kat-ak-ah'-ee-o**: to burn down (to the ground), i.e. consume wholly -- burn (up, utterly).

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

παντων **adjective - genitive plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεψηφισαν verb - aorist active indicative - third person

sumpsephizo soom-psay-fid'-zo: to compute jointly -- reckon.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμας noun - accusative plural feminine

time tee-may': a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

αυτων personal pronoun - genitive plural feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρον verb - second aorist active indicative - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

αργυριου noun - genitive singular neuter

argurion ar-goo'-ree-on: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

μυριαδας adjective - accusative plural masculine

urias moo-ree'-as: a ten-thousand; by extension, a myriad or indefinite number -- ten thousand.

πεντε numeral (adjective)

pente pen'-teh: five -- five.

Acts 19:20 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
the word	λόγος	3056: a word (as embodying an idea), a statement, a	from legó

	(logos)	speech	
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
was growing	ἠύξανεν (ēuxanen)	837: to make to grow, to grow	a prol. form of a prim. verb
mightily	κράτος (kratos)	2904: strength, might	a prim. word
and prevailing.	ἰσχυεν (ischuen)	2480: to be strong, have power	from ischus

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οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

κατά **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

κράτος **noun - accusative singular neuter**

kratos krat'-os: vigor (great) -- dominion, might(-ily), power, strength.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυρίου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ηυξανεν **verb - imperfect active indicative - third person singular**

auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ισχυεν **verb - imperfect active indicative - third person singular**

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

Acts 19:21 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
after	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
were finished,	ἐπληρώθη (eplērōthē)	4137: to make full, to complete	from plérés
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
purposed	ἔθετο (etheto)	5087: to place, lay, set	from a prim. root the-
in the spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
after he had passed	διελθὼν	1330: to go through, go about,	from dia and erchomai

through	(dielthōn)	to spread	
Macedonia	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón
and Achaia,	Ἀχαΐαν (achaian)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin
saying,		3004: to say	a prim. verb
"After	μετὰ (meta)	3326: with, among, after	a prim. preposition
I have been	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
I must	δεῖ (dei)	1163: it is necessary	a form of deó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
see		3708: to see, perceive, attend to	a prim. verb
Rome."	Ρώμην (rōmēn)	4516: Rome, the capital of Italy and the Rom. Empire (named after Romulus, the legendary founder)	of Latin origin

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ὥς **adverb**

hos **hoce:** which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επληρωθη **verb - aorist passive indicative - third person singular**

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ταυτα demonstrative pronoun - nominative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εθετο verb - second aorist middle indicative - third person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

διελθων verb - second aorist active participle - nominative singular masculine

dierchomai dee-er'-khom-ahē: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονιαν noun - accusative singular feminine

Makedonia mak-ed-on-ee'-ah: Macedonia, a region of Greece -- Macedonia.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αχαιαν noun - accusative singular feminine

Achaia ach-ah-ee'-ah: Achaia (i.e. Greece), a country of Europe -- Achaia.

πορευεσθαι verb - present middle or passive deponent infinitive

poreuomai por-yoo'-om-ahē: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a,

take a) journey, walk.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ειπων verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

δει verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ρωμην noun - accusative singular feminine

Rhome hro'-may: strength; Roma, the capital of Italy -- Rome.

ἰδεῖν verb - second aorist active middle or passive deponent
eido i'-do: to see; by implication, (in the perfect tense only) to know

Acts 19:22 .

.	Greek	Strong's	Origin
And having sent	ἀποστείλας (aposteilas)	649: to send, send away	from apo and stelló
into Macedonia	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón
two	δύο (duo)	1417: two	a primary number
of those	τῇν (tēn)	3588: the	the def. art.
who ministered	διακονούντων (diakonountōn)	1247: to serve, minister	from diakonos
to him, Timothy	Τιμόθεον (timotheon)	5095: Timothy, a Christian	from timé and theos
and Erastus,	Ἑραστον (eraston)	2037: "beloved," Erastus, the name of two Christian	from eraó (to love)
he himself	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
stayed	ἐπέσχεν (epeschen)	1907: to hold fast, to hold toward, to stop	from epi and echó
in Asia	Ἀσίαν (asian)	773: Asia, a Roman province	of uncertain origin
for a while.	χρόνον (chronon)	5550: time	a prim. word

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αποστειλας **verb - aorist active participle - nominative singular masculine**

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονιαν **noun - accusative singular feminine**

Makedonia mak-ed-on-ee'-ah: Macedonia, a region of Greece -- Macedonia.

δυο **numeral (adjective)**

duo doo'-o: two -- both, twain, two.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονουντων **verb - present active participle - genitive plural masculine**

diakoneo dee-ak-on-eh'-o: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τιμοθεον **noun - accusative singular masculine**

Timotheos tee-moth'-eh-os: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εραστον **noun - accusative singular masculine**

Erastos er'-as-tos: beloved; Erastus, a Christian -- Erastus.

αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επεσχεν **verb - second aorist active indicative - third person singular**

epecho ep-ekh'-o: to hold upon, i.e. (by implication) to retain; (by extension) to detain; to

pay attention to -- give (take) heed unto, hold forth, mark, stay.;

χρονον noun - accusative singular masculine

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασιαν noun - accusative singular feminine

Asia as-ee'-ah: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

Acts 19:23 .

.	Greek	Strong's	Origin
About	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
that time	καιρὸν (kairon)	2540: time, season	a prim. word
there occurred	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
no	οὐκ (ouk)	3756: not, no	a prim. word
small	ὀλίγος (oligos)	3641: few, little, small	a prim. word
disturbance	τάραχος (tarachos)	5017: disturbance, trouble	a later form of taraché (disorder)
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Way.	ὁδοῦ (odou)	3598: a way, road	a prim. word

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ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ΕΚΕΙΝΟΝ **demonstrative pronoun - accusative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ταραχος **noun - nominative singular masculine**

tarachos **tar'-akh-os**: a disturbance, i.e. (popular) tumult -- stir.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ολιγος **adjective - nominative singular masculine**

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδου **noun - genitive singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

Acts 19:24 .

.	Greek	Strong's	Origin
For a man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Demetrius,	Δημήτριος (dēmētrios)	1216: Demetrius, the name of a silversmith and of a Christian	from Démétér (Gr. goddess of agriculture)
a silversmith,	ἀργυροκόπος (argurokopos)	695: a beater of silver, i.e. a silversmith	from arguros and koptó
who made	ποιῶν (poiōn)	4160: to make, do	a prim. word
silver	ἀργυροῦς (argurous)	693: of silver	from arguros
shrines	ναοὺς (naous)	3485: a temple	probably akin to naió (to inhabit)
of Artemis,	Ἀρτέμιδος (artemidos)	735: Artemis, the name of the Gr. goddess of the hunt	of uncertain origin
was bringing	παρείχετο (pareicheto)	3930: to furnish, to present	from para and echó
no	οὐκ (ouk)	3756: not, no	a prim. word
little	ὀλίγην (oligēn)	3641: few, little, small	a prim. word
business	ἐργασίαν (ergasian)	2039: work (noun)	from ergon
to the craftsmen;	τεχνίταις (technitais)	5079: a craftsman, artificer	from techné

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δημητριος **noun - nominative singular masculine**

Demetrios **day-may'-tree-os**: Demetrius, the name of an Ephesian and of a Christian -- Demetrius.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

αργυροκοπος **noun - nominative singular masculine**

argurokopos **ar-goo-rok-op'-os**: a beater (i.e. worker) of silver -- silversmith.

ποιων **verb - present active participle - nominative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ναους **noun - accusative plural masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

αργυρους **adjective - accusative plural masculine**

argureos **ar-goo'-reh-os**: made of silver -- (of) silver.

αρτεμιδος **noun - genitive singular feminine**

Artemis **ar'-tem-is**: prompt; Artemis, the name of a Grecian goddess borrowed by the Asiatics for one of their deities -- Diana.

παρειχετο **verb - imperfect middle indicative - third person singular**

parecho **par-ekh'-o**: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεχνιταις **noun - dative plural masculine**

technites **tekh-nee'-tace**: an artisan; figuratively, a founder (Creator) -- builder, craftsman.

εργασιαν **noun - accusative singular feminine**

ergasia **er-gas-ee'-ah**: occupation; by implication, profit, pains -- craft, diligence, gain, work.

οὐκ particle - nominative

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ὀλιγὴν adjective - accusative singular feminine

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

Acts 19:25 .

.	Greek	Strong's	Origin
these	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he gathered together	συναθροίσας (sunathroisas)	4867: to gather together	from sun and athroizó
with the workmen	ἐργάτας (ergatas)	2040: a workman	from ergazomai
of similar	τοιαῦτα (toiauta)	5108: such as this, such	from toios (such, such-like) and houtos,
[trades], and said,		3004: to say	a prim. verb
"Men,	ἄνδρες (andres)	435: a man	a prim. word
you know	ἐπίστασθε (epistasthe)	1987: to know, to understand	from ephistémi
that our prosperity	εὐπορία (euporia)	2142: prosperity, plenty	from the same as euporeó
depends		1510: I exist, I am	a prol. form of a prim. and defective verb
upon this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
business.	ἐργασίας (ergasias)	2039: work (noun)	from ergon

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ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

συναθροισας **verb - aorist active participle - nominative singular masculine**

sunathroizo **soon-ath-royd'-zo**: to convene -- call (gather) together.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιαυτα **demonstrative pronoun - accusative plural neuter**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

εργατας **noun - accusative plural masculine**

ergates **er-gat'-ace**: a toiler; figuratively, a teacher -- labourer, worker(-men).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

επιστασθε **verb - present middle or passive deponent indicative - second person**

epistamai **ep-is'-tam-ahee**: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργασιας noun - genitive singular feminine

ergasia er-gas-ee'-ah: occupation; by implication, profit, pains -- craft, diligence, gain, work.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευπορια noun - nominative singular feminine

euporia yoo-por-ee'-ah: pecuniary resources -- wealth.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Acts 19:26 .

.	Greek	Strong's	Origin
"You see	θεωρεῖτε (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
and hear	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
that not only	μόνον (monon)	3440: merely	adverb from monos
in Ephesus,	Ἐφέσου (ephesou)	2181: Ephesus, a city in Asia Minor	of uncertain origin
but in almost	σχεδὸν	4975: near, nearly	adverb from echó

	(schedon)		
all	πάσης (pasēs)	3956: all, every	a prim. word
of Asia,	Ἀσίας (asias)	773: Asia, a Roman province	of uncertain origin
this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
has persuaded	πείσας (peisas)	3982: to persuade, to have confidence	a prim. verb
and turned away	μετέστησεν (metestēsen)	3179: to change, pervert	from meta and histēmi
a considerable	ἱκανὸν (ikanon)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
number of people,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
saying	λέγων (legōn)	3004: to say	a prim. verb
that gods made	γινόμενοι (ginomenoi)	1096: to come into being, to happen, to become	from a prim. root gen-
with hands	χειρῶν (cheirōn)	5495: the hand	a prim. word
are no	οὐ (ou)	3756: not, no	a prim. word
gods	θεοὶ (theoi)	2316: God, a god	of uncertain origin
[at all].			

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεωρειτε **verb - present active indicative - second person**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουετε **verb - present active indicative - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

εφεσου **noun - genitive singular feminine**

Ephesos **ef'-es-os**: Ephesus, a city of Asia Minor -- Ephesus.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

σχεδον **adverb**

schedon **skhed-on'**: nigh, i.e. nearly -- almost.

πασης **adjective - genitive singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασιας **noun - genitive singular feminine**

Asia **as-ee'-ah**: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

πεισας **verb - aorist active participle - nominative singular masculine**

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

μετεστησεν **verb - aorist active indicative - third person singular**

methistemi meth-is'-tay-mee: to transfer, i.e. carry away, depose or (figuratively) exchange, seduce -- put out, remove, translate, turn away.

ικανον **adjective - accusative singular masculine**

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

οχλον **noun - accusative singular masculine**

ochlos okh'-los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εισιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

θεοι **noun - nominative plural masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

χειρων **noun - genitive plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

γινόμενοι **verb - present middle or passive deponent participle - nominative plural masculine**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 19:27 .

.	Greek	Strong's	Origin
"Not only	μόνον (monon)	3440: merely	adverb from monos
is there danger	κινδυνεύει (kinduneuei)	2793: to be in danger	from kindunos
that this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
trade	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
of ours		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
fall	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
into disrepute,	ἀπελεγμὸν (apelegmon)	557: refutation, i.e. by impl. contempt	from apo and elegmos
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
that the temple		2413: sacred, a sacred thing, a temple	a prim. word
of the great	μεγάλης (megalēs)	3173: great	a prim. word
goddess	θεᾶς	2299: a goddess	fem. of theos

	(theas)		
Artemis	Ἀρτέμιδος (artemidos)	735: Artemis, the name of the Gr. goddess of the hunt	of uncertain origin
be regarded	λογισθῆναι (logisthēnai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
as worthless	οὐθὲν (outhen)	3762: no one, none	from oude and heis
and that she whom	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
all	ὅλη (olē)	3650: whole, complete	a prim. word
of Asia	Ἀσία (asia)	773: Asia, a Roman province	of uncertain origin
and the world	οἰκουμένη (oikoumenē)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
worship	σέβεται (sebetai)	4576: to worship	a prim. verb
will even	καὶ (kai)	2532: and, even, also	a prim. conjunction
be dethroned	καθαιρεῖσθαι (kathaireisthai)	2507: to take down, pull down	from kata and haireó
from her magnificence."	μεγαλειότητος (megaleiotētos)	3168: splendor, magnificence	from megaleios

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οὐ **particle - nominative**

οὐ **οο**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μουνον **adverb**

monon **mon'-on**: merely -- alone, but, only.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΚΙΝΔΥΝΕΥΕΙ verb - present active indicative - third person singular

kinduneuo **kin-doon-yoo'-o**: to undergo peril -- be in danger, be (stand) in jeopardy.

ἡμιν personal pronoun - first person dative plural

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μερος noun - accusative singular neuter

meros **mer'-os**: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

απελεγμον noun - accusative singular masculine

apelegmos **ap-el-eg-mos'**: refutation, i.e. (by implication) contempt -- nought.

ελθειν verb - second aorist active middle or passive deponent

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

αλλα conjunction

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλης adjective - genitive singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

θεας noun - genitive singular feminine

thea theh-ah': a female deity -- goddess.

ιερον noun - accusative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

αρτεμιδος noun - genitive singular feminine

Artemis ar'-tem-is: prompt; Artemis, the name of a Grecian goddess borrowed by the Asiatics for one of their deities -- Diana.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ουθεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

λογισθηναι verb - aorist passive middle or passive deponent

logizomai log-id'-zom-ahee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

μελλειν verb - present active infinitive

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθαιρεισθαι verb - present passive middle or passive deponent

kathaireo kath-ahee-reh'-o: to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλειοτητα noun - accusative singular feminine

megaleiotes meg-al-i-ot'-ace: superbness, i.e. glory or splendor -- magnificence, majesty, mighty power.

αυτης personal pronoun - genitive singular feminine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ην relative pronoun - accusative singular feminine hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
ολη adjective - nominative singular feminine holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.
η definite article - nominative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ασια noun - nominative singular feminine Asia as-ee'-ah: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
η definite article - nominative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
οικουμενη noun - nominative singular feminine oikoumene oy-kou-men'-ay: land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.
σεβεται verb - present middle or passive deponent indicative - third person singular sebomai seb'-om-ahee: to revere, i.e. adore -- devout, religious, worship.

Acts 19:28 .

.	Greek	Strong's	Origin
When they heard	Ακούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this] and were filled	πλήρεις (plēreis)	4134: full	from a derivation of plēthó (to be full)
with rage,	θυμοῦ (thumou)	2372: passion	from the same as thuella
they [began] crying	ἐκραζον	2896: to scream, cry out	from a prim. root krag-

	(ekrazon)		
out, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Great	μεγάλη (megalē)	3173: great	a prim. word
is Artemis	Ἄρτεμις (artemis)	735: Artemis, the name of the Gr. goddess of the hunt	of uncertain origin
of the Ephesians!"	Ἐφεσίων (ephesiōn)	2180: Ephesian	from Ephesos

KJV Lexicon

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενομενοι **verb - second aorist middle deponent participle - nominative plural masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

πληρεις **adjective - nominative plural masculine**

pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

θυμου **noun - genitive singular masculine**

thumos **thoo-mos'**: passion (as if breathing hard) -- fierceness, indignation, wrath.

εκραζον **verb - imperfect active indicative - third person**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

μεγαλη adjective - nominative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτεμις noun - nominative singular feminine

Artemis ar'-tem-is: prompt; Artemis, the name of a Grecian goddess borrowed by the Asiatics for one of their deities -- Diana.

εφεσιων adjective - genitive plural masculine

Ephesios ef-es'-ee-os: an Ephesian or inhabitant of Ephesus -- Ephesian, of Ephesus.

Acts 19:29 .

.	Greek	Strong's	Origin
The city	πόλις (polis)	4172: a city	a prim. word
was filled		4092a: to fill full of	perhaps from a prim. root ple
with the confusion,	συγχύσεως (sunchuseōs)	4799: confusion	from sugcheó
and they rushed	ώρμησαν (ōrmēsan)	3729: to set in motion, to hasten on	from hormé
with one accord	όμοθυμαδόν (omothumadon)	3661: with one mind	from the same as homou and thumos
into the theater,	θέατρον (theatron)	2302: a theater, a spectacle	from theaomai
dragging along	συναρπάσαντες (sunarpasantes)	4884: to seize and carry away	from sun and harpazó
Gaius	Γάϊον (gaion)	1050: Gaius, the name of several Christian	probably of Latin origin
and Aristarchus,	Ἀρίσταρχον (aristarchon)	708: "best leader," Aristarchus, a Christian of Thessalonica	from aristos (best) and archos (leader)

Paul's	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
traveling companions	συνεκδήμους (sunekdēmous)	4898: a fellow traveler	from sun and a comp. of ek and démos
from Macedonia.	Μακεδόνας (makedonas)	3110: a Macedonian, an inhab. of Macedonia	of uncertain origin

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επλησθη verb - aorist passive indicative - third person singular

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολις noun - nominative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

ολη adjective - nominative singular feminine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγχυσεως noun - genitive singular feminine

sugchusis soong'-khoo-sis: commixture, i.e. (figuratively) riotous disturbance -- confusion.

ωρμησαν verb - aorist active indicative - third person

hormao hor-mah'-o: to start, spur or urge on, i.e. (reflexively) to dash or plunge -- run (violently), rush.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the

latter participle.

ομοθυμαδον **adverb**

homothumadon **hom-oth-oo-mad-on'**: unanimously -- with one accord (mind).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεατρον **noun - accusative singular neuter**

theatron **theh'-at-ron**: a place for public show (theatre), i.e. general audience-room; by implication, a show itself (figuratively) -- spectacle, theatre.

συναρπασαντες **verb - aorist active participle - nominative plural masculine**

sunarpazo **soon-ar-pad'-zo**: to snatch together, i.e. seize -- catch.

γαιον **noun - accusative singular masculine**

Gaios **gah'-ee-os**: Gaius (i.e. Caius), a Christian -- Gaius.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρισταρχον **noun - accusative singular masculine**

Aristarchos **ar-is'-tar-khos**: best ruling; Aristarchus, a Macedonian -- Aristarchus.

μακεδονας **noun - accusative plural masculine**

Makedon **mak-ed'-ohn**: a Macedon (Macedonian), i.e. inhabitant of Macedonia -- of Macedonia, Macedonian.

συνεκδημους **noun - accusative plural masculine**

sunekdemos **soon-ek'-day-mos**: a co-absentee from home, i.e. fellow-traveller -- companion in travel, travel with.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 19:30 .

.	Greek	Strong's	Origin
And when Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

wanted	βουλομένου (boulomenou)	1014: to will	a prim. verb
to go	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
into the assembly,	δῆμον (dēmon)	1218: a district or country, the common people, esp. the people assembled	of uncertain origin
the disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
would not let	εἶων (eiōn)	1439: to let alone, leave	a prim. verb, see also ea
him.			

KJV Lexicon

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλου **noun - genitive singular masculine**

Paulos **pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

βουλομενου **verb - present middle or passive deponent participle - genitive singular masculine**
boulomai **boo'-lom-ahēe:** to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

εισελθειν **verb - second aorist active middle or passive deponent**

eiserchomai **ice-er'-khom-ahēe:** to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δημον noun - accusative singular masculine

demos day'-mos: the public (as bound together socially) -- people.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εἰωv verb - imperfect active indicative - third person

eao eh-ah'-o: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

Acts 19:31 .

.	Greek	Strong's	Origin
Also	καὶ (kai)	2532: and, even, also	a prim. conjunction
some	τινὲς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the Asiarchs	Ἀσιαρχῶν (asiarchōn)	775: an Asiarch, an official of Asian cities	from Asia and archó
who were friends	φίλοι (philoi)	5384: beloved, dear, friendly	a prim. word
of his sent	πέμψαντες (pempsantes)	3992: to send	a prim. word
to him and repeatedly urged	παρεκάλουν (parekaloun)	3870: to call to or for, to exhort, to encourage	from para and kaleó
him not to venture	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

into the theater.

θέατρον
(theatron)

2302: a theater, a spectacle

from theaomai

KJV Lexicon

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασιρχων **noun - genitive plural masculine**

Asiarches **as-ee-ar'-khace**: an Asiarch or president of the public festivities in a city of Asia Minor -- chief of Asia.

οντες **verb - present participle - nominative plural masculine**

on **oan**: being -- be, come, have.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φιλοι **adjective - nominative plural masculine**

philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

πεμψαντες **verb - aorist active participle - nominative plural masculine**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παρακαλουν verb - imperfect active indicative - third person

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δουναι verb - second aorist active middle or passive deponent

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εαυτον reflexive pronoun - third person accusative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεατρον noun - accusative singular neuter

theatron theh'-at-ron: a place for public show (theatre), i.e. general audience-room; by implication, a show itself (figuratively) -- spectacle, theatre.

Acts 19:32 .

.	Greek	Strong's	Origin
So then,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
some	ἄλλοι (alloi)	243: other, another	a prim. word
were shouting	ἔκραζον (ekrazon)	2896: to scream, cry out	from a prim. root krag-
one	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén

thing and some another,	ἄλλο (allo)	243: other, another	a prim. word
for the assembly	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
was in confusion	συγκεχυμένη (sunkechumenē)	4797: to pour together, i.e. to confuse, throw into confusion	from sun and cheó (to pour)
and the majority		4183: much, many	a prim. word
did not know		3609a: to have seen or perceived, hence to know	perf. of eidon
for what	τίνος (tinos)	5101: who? which? what?	an interrog. pronoun related to tis
reason	ἐνεκα (eneka)	1752a: on account of, because of	of uncertain origin
they had come together.	συνεληλύθεισαν (sunelēluthēisan)	4905: to come together, by ext. to accompany	from sun and erchomai

KJV Lexicon

αλλοι **adjective - nominative plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αλλο **adjective - nominative singular neuter**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

τι **indefinite pronoun - nominative singular neuter**

tis tis: some or any person or object

εκραζον **verb - imperfect active indicative - third person**

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησια **noun - nominative singular feminine**

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

συγκεχυμενη **verb - perfect passive participle - nominative singular feminine**

sugcheo soong-kheh'-o: to commingle promiscuously, i.e. (figuratively) to throw (an assembly) into disorder, to perplex (the mind) -- confound, confuse, stir up, be in an uproar.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλειους **adjective - nominative plural masculine - comparative or contracted**

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηδειςαν **verb - pluperfect active indicative - third person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

τινος **interrogative pronoun - genitive singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -

unto, -with, -withal), whether, which, who(-m, -se), why.

ΕΝΕΚΕΝ **adverb**

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

συνεληλυθεισαν **verb - pluperfect active indicative - third person**

sunerchomai soon-er'-khom-ahēe: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

Acts 19:33 .

.	Greek	Strong's	Origin
Some of the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
concluded	συνεβίβασαν (sunebibasan)	4822: to join together, hence to consider, by ext. to teach	from sun and the caus. form of the same as basis
[it was] Alexander,	Ἀλέξανδρον (alexandron)	223: Alexander, a son of Simon of Cyrene, also a coppersmith, also two Jews	from alexó (to ward off) and anér
since the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
had put him forward;	προβαλόντων (probalontōn)	4261: to throw before	from pro and balló
and having motioned	κατασείσας (kataseisas)	2678: to shake	from kata and seió
with his hand,	χεῖρα (cheira)	5495: the hand	a prim. word
Alexander	Ἀλέξανδρος (alexandros)	223: Alexander, a son of Simon of Cyrene, also a coppersmith, also two Jews	from alexó (to ward off) and anér
was intending	ἤθελεν (ēthelen)	2309: to will, wish	a prim. verb
to make a defense	ἀπολογεῖσθαι (apologeisthai)	626: to give an account of oneself, hence to defend oneself	from apo and logos
to the assembly.	δήμῳ (dēmō)	1218: a district or country, the common people, esp. the people assembled	of uncertain origin

KJV Lexicon

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοῦ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οἴλου **noun - genitive singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

προέβιβασαν **verb - aorist active indicative - third person**

probibazo prob-ib-ad'-zo: to force forward, i.e. bring to the front, instigate -- draw, before instruct.

αλεξανδρον **noun - accusative singular masculine**

Alexandros al-ex'-an-dros: man-defender; Alexander, the name of three Israelites and one other man -- Alexander.

προβαλοντων **verb - aorist active participle - genitive plural masculine**

proballo prob-al'-lo: to throw forward, i.e. push to the front, germinate -- put forward, shoot forth.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλεξανδρος noun - nominative singular masculine

Alexandros al-ex'-an-dros: man-defender; Alexander, the name of three Israelites and one other man -- Alexander.

κατασεισας verb - aorist active participle - nominative singular masculine

kataseio kat-as-i'-o: to sway downward, i.e. make a signal -- beckon.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα noun - accusative singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ηθελεν verb - imperfect active indicative - third person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

απολογεισθαι verb - present middle or passive deponent infinitive

apologeomai ap-ol-og-eh'-om-ahee : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δημω noun - dative singular masculine

demos day'-mos: the public (as bound together socially) -- people.

Acts 19:34 .

.	Greek	Strong's	Origin
But when they recognized	ἐπιγινόντες (epignontes)	1921: to know exactly, to recognize	from epi and ginóskó
that he was a Jew,	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
a [single] outcry	φωνή (phōnē)	5456: a voice, sound	probably from phémi
arose	ἐγένετο	1096: to come into being, to	from a prim. root gen-

	(egeneto)	happen, to become	
from them all	πάντων (pantōn)	3956: all, every	a prim. word
as they shouted	κραζόντων (krazontōn)	2896: to scream, cry out	from a prim. root krag-
for about	ὥσει (ōsei)	5613: as, like as, even as, when, since, as long as	adverb from hos,
two	δύο (duo)	1417: two	a primary number
hours,	ώρας (ōras)	5610: a time or period, an hour	a prim. word
"Great	μεγάλη (megalē)	3173: great	a prim. word
is Artemis	Ἄρτεμις (artemis)	735: Artemis, the name of the Gr. goddess of the hunt	of uncertain origin
of the Ephesians!"	Ἐφεσίων (ephesiōn)	2180: Ephesian	from Ephesos

KJV Lexicon

ΕΠΙΓΙΝΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΙΟΥΔΑΙΟΣ **adjective - nominative singular masculine**

Ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

φωνη noun - nominative singular feminine
phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

μία adjective - nominative singular feminine
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΕΚ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΠΑΝΤΩΝ adjective - genitive plural masculine
pas pas: apparently a primary word; all, any, every, the whole

ως adverb
hos hoce: which how, i.e. in that manner (very variously used, as follows)

ΕΠΙ preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ωρας noun - accusative plural feminine
hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

δυο numeral (adjective)
duo doo'-o: two -- both, twain, two.

κραζοντων verb - present active participle - genitive plural masculine
krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

μεγαλη adjective - nominative singular feminine
megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

η definite article - nominative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτεμις noun - nominative singular feminine
Artemis ar'-tem-is: prompt; Artemis, the name of a Grecian goddess borrowed by the

Asiatics for one of their deities -- Diana.

ΕΦΕΣΙΩΝ **adjective - genitive plural masculine**

Ephesios ef-es'-ee-os: an Ephesian or inhabitant of Ephesus -- Ephesian, of Ephesus.

Acts 19:35 .

.	Greek	Strong's	Origin
After	γάρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
quieting	Καταστείλας (katasteilas)	2687: to keep down	from kata and stelló
the crowd,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
the town clerk	γραμματεὺς (grammateus)	1122: a writer, scribe	from gramma
said,	φησὶν (phēsin)	5346: to declare, say	from a prim. root pha-
"Men	ἄνδρες (andres)	435: a man	a prim. word
of Ephesus,		2181: Ephesus, a city in Asia Minor	of uncertain origin
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
man	ἄνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
is there after all		1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not know	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-

that the city	πόλιν (polin)	4172: a city	a prim. word
of the Ephesians	Ἐφέσιοι (ephesioi)	2180: Ephesian	from Ephesos
is guardian of the temple	νεωκόρον (neōkoron)	3511: a temple keeper	from a form of naos and koreó (to sweep)
of the great	μεγάλης (megalēs)	3173: great	a prim. word
Artemis	Ἀρτέμιδος (artemidos)	735: Artemis, the name of the Gr. goddess of the hunt	of uncertain origin
and of the [image] which fell down from heaven?	διοπετοῦς (diopetous)	1356: fallen from heaven	from Dios (of Zeus) and the same as piptó

KJV Lexicon

καταστειλας **verb - aorist active participle - nominative singular masculine**

katastello **kat-as-tel'-lo**: to put down, i.e. quell -- appease, quiet.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεὺς **noun - nominative singular masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον **noun - accusative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

φησιν **verb - present indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ανδρες **noun - vocative plural masculine**

aner **an'-ayr'**: a man (properly as an individual male) -- fellow, husband, man, sir.

εφεσιοι **adjective - nominative plural masculine**

Ephesios **ef-es'-ee-os**: an Ephesian or inhabitant of Ephesus -- Ephesian, of Ephesus.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γινωσκει **verb - present active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εφεσιων **adjective - genitive plural masculine**

Ephesios **ef-es'-ee-os**: an Ephesian or inhabitant of Ephesus -- Ephesian, of Ephesus.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

νεωκορον **adjective - accusative singular feminine**

neokoros **neh-o-kor'-os**: a temple-servant, i.e. (by implication) a votary -- worshipper.

ουσαν **verb - present participle - accusative singular feminine**

on **oan**: being -- be, come, have.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλης **adjective - genitive singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

θεας **noun - genitive singular feminine**

thea **theh-ah'**: a female deity -- goddess.

αρτεμιδος **noun - genitive singular feminine**

Artemis **ar'-tem-is**: prompt; Artemis, the name of a Grecian goddess borrowed by the Asiatics for one of their deities -- Diana.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διοπετους **adjective - genitive singular masculine**

diopetes **dee-op-et'-ace**: sky-fallen (i.e. an aerolite) -- which fell down from Jupiter.

Acts 19:36 .

.	Greek	Strong's	Origin
"So,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
since these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are undeniable facts,	ἀναντιρρήτων (anantirrētōn)	368: not to be contradicted	from alpha (as a neg. prefix), anti and rhétos (stated, specified)
you ought		1189b: that which is needful	a form of deó
to keep calm	κατεσταλμένους (katestalmenous)	2687: to keep down	from kata and stelló
and to do	πράσσειν	4238: to do, practice	a prim. verb

	(prassein)		
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
rash.	προπετές (propetes)	4312: falling forward, headlong	from a comp. of pro and piptó

KJV Lexicon

αναντιρρητων **adjective - genitive plural masculine**

anantirrhotos **an-an-tir'-hray-tos**: indisputable -- cannot be spoken against.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οντων **verb - present participle - genitive plural neuter**

on **oan**: being -- be, come, have.

τουτων **demonstrative pronoun - genitive plural neuter**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

δεον **verb - present impersonal active participle - nominative singular neuter**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

κατεσταλμενους **verb - perfect passive participle - accusative plural masculine**

katastello **kat-as-tel'-lo**: to put down, i.e. quell -- appease, quiet.

υπαρχειν **verb - present active infinitive**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηδεν adjective - accusative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

προπετες adjective - accusative singular neuter

propetes prop-et-ace': falling forward, i.e. headlong (figuratively, precipitate) -- heady, rash(-ly).

πρασσειν verb - present active infinitive

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Acts 19:37 .

.	Greek	Strong's	Origin
"For you have brought	ἡγάγετε (ēgagete)	71: to lead, bring, carry	a prim. verb
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
men	ἄνδρας (andras)	435: a man	a prim. word
[here] who are neither	οὔτε (oute)	3777: and not, neither	from ou, and te
robbers of temples	ἱεροσύλους (ierosulous)	2417: robbing temples	from hieros and sulaó
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
blasphemers	βλασφημοῦντας (blasphēmountas)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
of our goddess.		2299: a goddess	fem. of theos

KJV Lexicon

ηγαγετε **verb - second aorist active indicative - second person**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρας **noun - accusative plural masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τουτους **demonstrative pronoun - accusative plural masculine**

toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them, these, this.

ουτε **conjunction**

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ιεροσυλους **adjective - accusative plural masculine**

hierosulos hee-er-os'-oo-los: a temple-despoiler -- robber of churches.

ουτε **conjunction**

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

βλασφημουντας **verb - present active participle - accusative plural masculine**

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular feminine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

Acts 19:38 .

.	Greek	Strong's	Origin
"So then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
Demetrius	Δημήτριος (dēmētrios)	1216: Demetrius, the name of a silversmith and of a Christian	from Démétér (Gr. goddess of agriculture)
and the craftsmen	τεχνῖται (technitai)	5079: a craftsman, artificer	from techné
who are with him have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
a complaint	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
against	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
any man,	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
the courts	ἀγοραῖοι (agoraioi)	60: pertaining to the marketplace, an agitator	from agora
are in session	ἄγονται (agontai)	71: to lead, bring, carry	a prim. verb
and proconsuls	ἀνθύπατοι (anthupatoi)	446: a consul, proconsul	from anti and hupatos (highest)
are [available]; let them bring charges against	ἐγκαλείωσαν (enkaleitōsan)	1458: to call in (as a debt or demand), i.e. bring to account	from en and kaleó
one another.	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun

KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μεν **particle**

men **men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

δημητριος **noun - nominative singular masculine**

Demetrios **day-may'-tree-os:** Demetrius, the name of an Ephesian and of a Christian -- Demetrius.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν **preposition**

sun **soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τεχνιται **noun - nominative plural masculine**

technites **tekh-nee'-tace:** an artisan; figuratively, a founder (Creator) -- builder, craftsman.

εχουσιν **verb - present active indicative - third person**

echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

προς **preposition**

pros **pros:** a preposition of direction; forward to, i.e. toward

τις **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αγοραιοι **adjective - nominative plural masculine**

agoraios **ag-or-ah'-yos**: relating to the market-place, i.e. forensic (times); by implication, vulgar -- baser sort, low.

αγονται **verb - present passive indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανθυπατοι **noun - nominative plural masculine**

anthupatos **anth-oo'-pat-os**: instead of the highest officer, i.e. (specially) a Roman proconsul -- deputy.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

εγκαλειτωσαν **verb - present active imperative - third person**

egkaleo **eng-kal-eh'-o**: to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.) -- accuse, call in question, implead, lay to the charge.

αλληλοις **reciprocal pronoun - dative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

Acts 19:39 .

.	Greek	Strong's	Origin
"But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you want	ἐπιζητεῖτε (epizēteite)	1934: to inquire for	from epi and zéteó

anything	τι (ti)	5100: a certain one, someone, a prim. enclitic indef. pronoun anyone	
beyond		4007b: beyond	cptv. adverb from pera (beyond)
this, it shall be settled	ἐπιλυθήσεται (epiluthēsetai)	1956: to loose, to solve	from epi and luó
in the lawful	ἐννόμῳ (ennomō)	1772: legal, subject to (law)	from en and nomos
assembly.	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ἑτέρων adjective - genitive plural neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ἐπιζητεῖτε verb - present active indicative - second person

epizeteo ep-eed-zay-teh'-o: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εννομω adjective - dative singular feminine

ennomos en'-nom-os: (subjectively) legal, or (objectively) subject to -- lawful, under law.

εκκλησια noun - dative singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

επιλυθησεται verb - future passive indicative - third person singular

epiluo ep-ee-loo'-o: to solve further, i.e. (figuratively) to explain, decide -- determine, expound.

Acts 19:40 .

.	Greek	Strong's	Origin
"For indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
we are in danger	κινδυνεύομεν (kinduneuomen)	2793: to be in danger	from kindunos
of being accused	ἐγκαλεῖσθαι (enkaleisthai)	1458: to call in (as a debt or demand), i.e. bring to account	from en and kaleó
of a riot	στάσεως (staseōs)	4714b: a standing, by impl. an insurrection, fig. strife	from histémi
in connection	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
with today's	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
events, since there is no	μηδενός (mēdenos)	3367: no one, nothing	from méde and heis
[real] cause	αἰτίου (aitiou)	159a: causative of, responsible for	from aitia
[for it], and in this	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

connection	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
we will be unable	οὐ (ou)	3756: not, no	a prim. word
to account	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
for this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
disorderly gathering."	συστροφῆς (sustrophēs)	4963: a twisting together, hence a concourse or conspiracy	from sustrephó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

κινδυνευομεν verb - present active indicative - first person

kinduneuo kin-doon-yoo'-o: to undergo peril -- be in danger, be (stand) in jeopardy.

εγκαλεισθαι verb - present passive middle or passive deponent

egkaleo eng-kal-eh'-o: to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.) -- accuse, call in question, implead, lay to the charge.

στασεως noun - genitive singular feminine

stasis stas'-is: a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy -- dissension, insurrection, standing, uproar.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σημερον **adverb**

semeron **say'-mer-on**: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

μηδενος **adjective - genitive singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

αιτιου **adjective - genitive singular neuter**

aitios **ah'-ee-tee-os**: causative, i.e. (concretely) a causer -- author.

υπαρχοντος **verb - present active participle - genitive singular neuter**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ου **relative pronoun - genitive singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνησομεθα **verb - future middle deponent indicative - first person**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

δουναι **verb - second aorist active middle or passive deponent**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συστροφης noun - genitive singular feminine

sustrophe soos-trof-ay': a twisting together, i.e. (figuratively) a secret coalition, riotous crowd -- + band together, concourse.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 19:41 .

.	Greek	Strong's	Origin
After saying		3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
he dismissed	ἀπέλυσεν (apelusen)	630: to set free, release	from apo and luó
the assembly.	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ειπων verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

απελυσεν verb - aorist active indicative - third person singular

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησίαν **noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

Acts 20:1 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
the uproar	θόρυβον (thorubon)	2351: an uproar	from the same as throeó
had ceased,	παύσασθαι (pausasthai)	3973: to make to cease, hinder	a prim. word
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
sent	μεταπεμψάμενος (metapempsamēnos)	3343: to send after or for	from meta and pempó
for the disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
and when he had exhorted	παρακαλέσας (parakalesas)	3870: to call to or for, to exhort, to encourage	from para and kaleó
them and taken his leave	ἀσπασάμενος (aspasamenos)	782: to welcome, greet	a prim. verb
of them, he left	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
to Macedonia.	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυσασθαι **verb - aorist middle middle or passive deponent**

pauo **pow'-o**: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θορυβον **noun - accusative singular masculine**

thorubos **thor'-oo-bos**: a disturbance -- tumult, uproar.

προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**

proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ασπασαμενος **verb - aorist middle deponent participle - nominative singular masculine**
aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute,
(figuratively) to welcome -- embrace, greet, salute, take leave.

εξηλθεν **verb - second aorist active indicative - third person singular**
exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out,
go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

πορευθηναι **verb - aorist passive deponent middle or passive deponent**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to
remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a,
take a) journey, walk.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or
(figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

μακεδονιαν **noun - accusative singular feminine**
Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

Acts 20:2 .

.	Greek	Strong's	Origin
When he had gone through	διελθῶν (dielthōn)	1330: to go through, go about, to spread	from dia and erchomai
those	ἐκεῖνα (ekeina)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
districts	μέρη (merē)	3313: a part, share, portion	from meiromai (to receive one's portion)
and had given	παρακαλέσας (parakalesas)	3870: to call to or for, to exhort, to encourage	from para and kaleó
them much	πολλῷ (pollō)	4183: much, many	a prim. word
exhortation,		3870: to call to or for, to exhort, to encourage	from para and kaleó

he came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Greece.	Ἑλλάδα (ellada)	1671: Hellas, i.e. Greece, a country of Europe	a prim. word

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διελθων **verb - second aorist active participle - nominative singular masculine**

dierchomai **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μερη **noun - accusative plural neuter**

meros **mer'-os**: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

εκεινα **demonstrative pronoun - accusative plural neuter**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακαλεσας **verb - aorist active participle - nominative singular masculine**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

πολλω adjective - dative singular masculine

polus pol'-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ηλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελλαδα noun - accusative singular feminine

Hellas hel-las': Hellas (or Greece), a country of Europe -- Greece.

Acts 20:3 .

.	Greek	Strong's	Origin
And [there] he spent	ποιήσας (poiēsas)	4160: to make, do	a prim. word
three	τρεῖς (treis)	5140: three	a prim. cardinal number
months,	μῆνας (mēnas)	3376: a month	a prim. word
and when a plot	ἐπιβουλῆς (epiboulēs)	1917: a plan against	from epi and boulé
was formed	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
against		1917: a plan against	from epi and boulé

him by the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
as he was about	μέλλοντι (mellonti)	3195: to be about to	a prim. verb
to set sail	ἀνάγεσθαι (anagesthai)	321: to lead up, bring up	from ana and agó
for Syria,	Συρίαν (surian)	4947: Syria, a region N. and E. of Pal.	of uncertain origin, perhaps related to Tsor
he decided	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to return	ὑποστρέφειν (upostrephein)	5290: to turn back, return	from hupo and strephó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Macedonia.	Μακεδονίας (makedonias)	3109: Macedonia, a region of Greece	from Makedón

KJV Lexicon

ποίησας **verb - aorist active participle - nominative singular masculine**

poieo **po-y-eh'-o**: to make or do (in a very wide application, more or less direct)

τε particle

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

μηνας **noun - accusative plural masculine**

men **mane**: a month -- month.

τρεις **adjective - accusative plural masculine**

treis **trice**: three -- three.

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιβουλης noun - genitive singular feminine

epiboule ep-ee-boo-lay': a plan against someone, i.e. a plot -- laying (lying) in wait.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

μελλοντι verb - present active participle - dative singular masculine

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

αναγεσθαι verb - present passive middle or passive deponent

anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συριαν noun - accusative singular feminine

Suria soo-ree'-ah: Syria (i.e. Tsyria or Tyre), a region of Asia -- Syria.

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

γνωμη noun - nominative singular feminine

gnome gno'-may: cognition, i.e. (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.) -- advice, + agree, judgment, mind, purpose, will.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υποστρεφειν verb - present active infinitive

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

μακεδονίας **noun - genitive singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

Acts 20:4 .

.	Greek	Strong's	Origin
And he was accompanied	συνείπετο (suneipeto)	4902b: to follow with	from sun and a prim. verb hepomaí (to follow)
by Sopater	Σώπατρος (sōpatros)	4986: "of a safe father," Sopater, a Christian from Berea	from the same as sózō and from patér
of Berea,	Βεροιαῖος (beroiaios)	961a: Berean, a native of Berea	from Beroia
[the son] of Pyrrhus,	Πύρρου (purrou)	4450b: Pyrrhus, the father of one of Paul's companions	probably the same as purros
and by Aristarchus	Ἀρίσταρχος (aristarchos)	708: "best leader," Aristarchus, a Christian of Thessalonica	from aristos (best) and archos (leader)
and Secundus	Σεκουῖνδος (sekoundos)	4580: "second," Secundus, a Christian of Thessalonica	of Latin origin
of the Thessalonians,	Θεσσαλονικέων (thessalonikeōn)	2331: a Thessalonian	from Thessaloniké
and Gaius	Γάϊος (gaios)	1050: Gaius, the name of several Christian	probably of Latin origin
of Derbe,	Δερβαῖος (derbaios)	1190b: of Derbe	from Derbé
and Timothy,	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
and Tychicus	Τύχικος (tuchikos)	5190: "fortuitous," Tychicus, a Christian	from tuché (fortune, fate)

and Trophimus	Τρόφιμος (trophimos)	5161: Trophimus, a Christian	from trophé
of Asia.	Ἀσιανοὶ (asianoι)	774: Asian, of Asia	from Asia

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ΣΥΝΕΙΠΕΤΟ **verb - imperfect middle or passive deponent indicative - third person singular**
sunepomai **soon-ep'-om-ahee**: to attend (travel) in company with -- accompany.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἀσίας **noun - genitive singular feminine**

Asia **as-ee'-ah**: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

σωπατρος **noun - nominative singular masculine**

Sopatros **so'-pat-ros**: of a safe father; Sopatrus, a Christian -- Sopater.

βεροιαῖος **adjective - nominative singular masculine**

Beroiaios **ber-oy-ah'-yos**: a Beroeoean or native of Beroea -- of Berea.

Θεσσαλονικέων **noun - genitive plural masculine**

Thessalonikeus **thes-sal-on-ik-yoos'**: a Thessalonican, i.e. inhabitant of Thessalonice -- Thessalonian.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αρισταρχος **noun - nominative singular masculine**
Aristarchos **ar-is'-tar-khos**: best ruling; Aristarchus, a Macedonian -- Aristarchus.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σεκουνδος **noun - nominative singular masculine**
Sekoundos **sek-oon'-dos**: second; Secundus, a Christian -- Secundus.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαιος **noun - nominative singular masculine**
Gaios **gah'-ee-os**: Gaius (i.e. Caius), a Christian -- Gaius.

δερβαιος **adjective - nominative singular masculine**
Derbaios **der-bah'-ee-os**: a Derb?an or inhabitant of Derbe -- of Derbe.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τιμοθεος **noun - nominative singular masculine**
Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

ασιανοι **noun - nominative plural masculine**
Asianos **as-ee-an-os'**: an Asian (i.e. Asiatic) or an inhabitant of Asia -- of Asia.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τυχικος **noun - nominative singular masculine**
Tuchikos **too-khee-kos'**: fortuitous, i.e. fortunate; Tychicus, a Christian -- Tychicus.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τροφιμος **noun - nominative singular masculine**
Trophimos **trof'-ee-mos**: nutritive; Trophimus, a Christian -- Trophimus.

Acts 20:5 .

.	Greek	Strong's	Origin
But these	Οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

had gone on ahead	προσελθόντες (proselthontes)	4281: to go forward, go on	from pro and erchomai
and were waiting	ἔμενον (emenon)	3306: to stay, abide, remain	a prim. verb
for us at Troas.	Τρωάδι (trōadi)	5174: Troas, a city near the Hellespont (i.e. Dardanelles)	from Tróias (Trojan)

KJV Lexicon

οὗτοι **demonstrative pronoun - nominative plural masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

προσελθοντες **verb - second aorist active participle - nominative plural masculine**

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

εμενον **verb - imperfect active indicative - third person**

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τρωαδι **noun - dative singular feminine**

Troas tro-as': the Troad (or plain of Troy), i.e. Troas, a place in Asia Minor -- Troas.

Acts 20:6 .

.	Greek	Strong's	Origin
We sailed	ἐξεπλεύσαμεν (exepheusamen)	1602: to sail away	from ek and pleó
from Philippi	Φιλίππων (philippōn)	5375: Philippi, a city of Macedonia	from Philippos

after	μετὰ (meta)	3326: with, among, after	a prim. preposition
the days	ἡμέρας (ēmeras)	2250: day	a prim. word
of Unleavened	ἄζύμων (azumōn)	106: unleavened	from alpha (as a neg. prefix) and zumé
Bread, and came	ἦλθομεν (ēlthomen)	2064: to come, go	a prim. verb
to them at Troas	Τρώαδα (trōada)	5174: Troas, a city near the Hellespont (i.e. Dardanelles)	from Tróias (Trojan)
within	ἄχρις (achris)	891: until, as far as	a prim. particle, preposition
five	πέντε (pente)	4002: five	a prim. cardinal number
days;	ἡμερῶν (ēmerōn)	2250: day	a prim. word
and there	οὗ (ou)	3699: where	from hos, and pou
we stayed	διετριψάμεν (dietripsamen)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
seven	ἐπτά (epta)	2033: seven	a prim. word
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εξεπλευσαμεν **verb - aorist active indicative - first person**
ekpleo **ek-pleh'-o**: to depart by ship -- sail (away, thence).

μετα **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

τας **definite article - accusative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - accusative plural feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

των **definite article - genitive plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αζυμων **adjective - genitive plural neuter**
azumos **ad'-zoo-mos**: unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week -- unleavened (bread).

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

φιλιππων **noun - genitive singular masculine**
Philippoi **fil'-ip-poy**: Philippi, a place in Macedonia -- Philippi.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθομεν **verb - second aorist active indicative - first person**
erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρωαδα **noun - accusative singular feminine**

Troas **tro-as'**: the Troad (or plain of Troy), i.e. Troas, a place in Asia Minor -- Troas.

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

ημερων **noun - genitive plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

ου **adverb**

hou **hoo**: at which place, i.e. where -- where(-in), whither(-soever).

διετριψαμεν **verb - aorist active indicative - first person**

diatribo **dee-at-ree'-bo**: to wear through (time), i.e. remain -- abide, be, continue, tarry.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

Acts 20:7 .

.	Greek	Strong's	Origin
On the first	μια̃ (mia)	1520: one	a primary number
day of the week,	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
when we were gathered together	συνηγμένων (sunēgmenōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
to break	κλάσαι (klasai)	2806: to break	a prim. verb

bread,	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
[began] talking	διελέγετο (dielegeto)	1256: to discuss, to address, to preach	from dia and legó
to them, intending	μέλλων (mellōn)	3195: to be about to	a prim. verb
to leave	ἐξιέναι (exienai)	1826: to go forth	from ek and eimi (to go)
the next day,	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
and he prolonged	παρέτεινεν (pareteinen)	3905: to extend, prolong	from para and teinó (to stretch)
his message	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
until	μέχρι (mechri)	3360: as far as, until	a prim. word
midnight.	μεσονυκτίου (mesonuktiou)	3317: at midnight	from mesonuktios (at midnight); from mesos and nux

KJV Lexicon

εν preposition

en en: in, at, (up-)on, by, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μια adjective - dative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατων noun - genitive plural neuter

sabbaton sab'-bat-on: sabbath (day), week.

συνηγμενων verb - perfect passive participle - genitive plural masculine

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

κλασαι verb - aorist active middle or passive deponent

klao klah'-o: to break (specially, of bread) -- break.

αρτον noun - accusative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

διελεγετο verb - imperfect middle or passive deponent indicative - third person singular

dialogomai dee-al-eg'-om-ahee: to say thoroughly, i.e. discuss (in argument or exhortation) -
- dispute, preach (unto), reason (with), speak.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μελλων verb - present active participle - nominative singular masculine

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

εξιεναι verb - present infinitive

exeimi ex'-i-mee: to issue, i.e. leave (a place), escape (to the shore) -- depart, get (to land), go out.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαύριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

παρετείνειν **verb - imperfect active indicative - third person singular**

parateino **par-at-i'-no**: to extend along, i.e. prolong (in point of time) -- continue.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

μεχρι **adverb**

mechri **mekh'-ree**: as far as, i.e. up to a certain point -- till, (un-)to, until.

μεσονυκτιου **noun - genitive singular neuter**

mesonuktion **mes-on-ook'-tee-on**: midnight (especially as a watch) -- midnight.

Acts 20:8 .

.	Greek	Strong's	Origin
There were many	ἱκαναὶ (ikanai)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
lamps	λαμπάδες (lampades)	2985: a torch	from lampó
in the upper room	ὑπερώω (uperōō)	5253: the upper story, the upper rooms	neut. of huperóos (upper)
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,

we were gathered
together.

συνηγμένοι
(sunēgmenoi)

4863: to lead together, i.e.
bring together, hence come
together (pass.), entertain

from sun and agó

KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαμπάδες **noun - nominative plural feminine**

lampas **lam-pas'**: a lamp or flambeau -- lamp, light, torch.

ικαναι **adjective - nominative plural feminine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπερω **noun - dative singular neuter**

huperoion **hoop-er-o'-on**: a higher part of the house, i.e. apartment in the third story -- upper chamber (room).

ου **adverb**

hou **hoo**: at which place, i.e. where -- where(-in), whither(-soever).

ἡμεν **verb - imperfect indicative - first person**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

συνηγμένοι **verb - perfect passive participle - nominative plural masculine**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

Acts 20:9 .

.	Greek	Strong's	Origin
And there was a young man	νεανίας (neanias)	3494: a young man	from neos,
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Eutychus	Εὐτυχος (eutuchos)	2161: "well-fated," Eutychus, a young man restored to life by Paul	from eu and tuché (fortune, fate)
sitting	καθεζόμενος (kathезomenos)	2516: to sit down	from kata and hezomai (to seat oneself, sit)
on the window sill,	θυρίδος (thuridos)	2376: a window	dim. from thura
sinking	καταφερόμενος (katapheromenos)	2702: to bring down	from kata and pheró
into a deep	βαθεῖ (bathei)	901: deep	a prim. word
sleep;	ύπνω (upnō)	5258: sleep	a prim. word
and as Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
kept on talking,	διαλεγομένου (dialeghomenou)	1256: to discuss, to address, to preach	from dia and legó
he was overcome	κατενεχθεῖς (katenechtheis)	2702: to bring down	from kata and pheró
by sleep	ύπνου (upnou)	5258: sleep	a prim. word
and fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
down	κάτω (katō)	2736: down, below	adverb from kata
from the third floor	τριστέγου (tristegou)	5152: the third story	from tristegos (of three stories); from treis and stegé

and was picked	ἤρθη (ēsthē)	142: to raise, take up, lift	a prim. verb
up dead.	νεκρός (nekros)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

καθημενος **verb - present middle or passive deponent participle - nominative singular masculine**
kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

νεανίας **noun - nominative singular masculine**

neanias neh-an-ee'-as: a youth (up to about forty years) -- young man.

ονοματι **noun - dative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ευτυχος **noun - nominative singular masculine**

Eutuchos yoo'-too-khos: well-fated, i.e. fortunate; Eutychus, a young man -- Eutychus.

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυριδος **noun - genitive singular feminine**

thuris thoo-rece': an aperture, i.e. window -- window.

καταφερομενος **verb - present passive participle - nominative singular masculine**

kataphero kat-af-er'-o: to bear down, i.e. (figuratively) overcome (with drowsiness); specially, to cast a vote -- fall, give, sink down.

υπνω **noun - dative singular masculine**

hupnos **hoop'-nos**: sleep, i.e. (figuratively) spiritual torpor -- sleep.

βαθει **adjective - dative singular masculine**

bathus **bath-oo's**: profound (as going down), literally or figuratively -- deep, very early.

διαλεγομενου **verb - present middle or passive deponent participle - genitive singular masculine**
dialegomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) -
- dispute, preach (unto), reason (with), speak.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πλειον **adjective - accusative singular neuter - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

κατενεχθεις **verb - aorist passive participle - nominative singular masculine**

kataphero **kat-af-er'-o**: to bear down, i.e. (figuratively) overcome (with drowsiness); specially, to cast a vote -- fall, give, sink down.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπνου **noun - genitive singular masculine**

hupnos **hoop'-nos**: sleep, i.e. (figuratively) spiritual torpor -- sleep.

επεσεν **verb - second aorist active indicative - third person singular**

pipto **pip'-to, :** to fall -- fail, fall (down), light on.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριστέγου noun - genitive singular neuter
tristegon tris'-teg-on: a third roof (story) -- third loft.

κατω adverb
kato kat'-o: downwards -- beneath, bottom, down, under.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρθη verb - aorist passive indicative - third person singular
airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

νεκρος adjective - nominative singular masculine
nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

Acts 20:10 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
went down	καταβὰς (katabas)	2597: to go down	from kata and the same as basis
and fell	ἐπέπεσεν (epepesen)	1968: to fall upon	from epi and piptó
upon him, and after embracing	συμπεριλαβὼν (sumperilabōn)	4843: to enclose, embrace	from sun and a comp. of peri and lambanó
him, he said,		3004: to say	a prim. verb
"Do not be troubled,	θορυβεῖσθε (thorubeisthe)	2350b: to make an uproar	from thorubos
for his life	ψυχῇ (psuchē)	5590: breath, the soul	of uncertain origin
is in him."			

KJV Lexicon

καταβας **verb - second aorist active participle - nominative singular masculine**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

επιπτεσεν **verb - second aorist active indicative - third person singular**

epipipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συμπεριλαβων **verb - second aorist active participle - nominative singular masculine**

sumperilambano **soom-per-ee-lam-ban'-o**: to take by enclosing altogether, i.e. earnestly throw the arms about one -- embrace.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

θορυβεισθε **verb - present passive imperative - second person**

thorubeo **thor-oo-beh'-o**: to be in tumult, i.e. disturb, clamor -- make ado (a noise), trouble self, set on an uproar.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ψυχή noun - nominative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Acts 20:11 .

.	Greek	Strong's	Origin
When he had gone	ἀναβάς (anabas)	305: to go up, ascend	from ana and the same as basis
[back] up and had broken	κλάσας (klasas)	2806: to break	a prim. verb
the bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and eaten,	γευσάμενος (geusamenos)	1089: to taste, eat	a prim. verb
he talked	ὁμιλήσας (omilēsas)	3656: to consort with, hence to converse with	from homilos (a crowd, throng)
with them a long while	ἱκανόν (ikanon)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)

until	ἄχρις (achris)	891: until, as far as	a prim. particle, preposition
daybreak,	αὐγῆς (augēs)	827: brightness, spec. daylight	a prim. word
and then	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
left.	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai

KJV Lexicon

αναβας **verb - second aorist active participle - nominative singular masculine**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλασας **verb - aorist active participle - nominative singular masculine**

klao **klah'-o**: to break (specially, of bread) -- break.

αρτον **noun - accusative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γευσμενος **verb - aorist middle deponent participle - nominative singular masculine**

geuomai **ghyoo'-om-ah-ee**: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

ικανον **adjective - accusative singular neuter**

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ομιλησας **verb - aorist active participle - nominative singular masculine**

homileo hom-il-eh'-o: to be in company with, i.e. (by implication) to converse -- commune, talk.

αχρις **preposition**

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

αυγης **noun - genitive singular feminine**

auge owg'-ay: a ray of light, i.e. (by implication) radiance, dawn -- break of day.

ουτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Acts 20:12 .

.	Greek	Strong's	Origin
They took away	ἔγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
the boy	παῖδα (paida)	3816: a child, boy, youth	a prim. word
alive,	ζῶντα (zōnta)	2198: to live	from prim. roots zé- and zó-
and were greatly	οὐ (ou)	3756: not, no	a prim. word
comforted.	παρεκλήθησαν (pareklēthēsan)	3870: to call to or for, to exhort, to encourage	from para and kaleó

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ηγαγον **verb - second aorist active indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδα **noun - accusative singular masculine**

pais **paheee**: child, maid(-en), (man) servant, son, young man.

ζωντα **verb - present active participle - accusative singular masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεκληθησαν **verb - aorist passive indicative - third person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μετριως **adverb**

metrios **met-ree'-oce**: moderately, i.e. slightly -- a little.

Acts 20:13 .

.	Greek	Strong's	Origin
But we, going ahead	προελαθόντες (proelthontes)	4281: to go forward, go on	from pro and erchomai

to the ship,	πλοῖον (ploion)	4143: a boat	from pleó
set sail	ἀνήχθημεν (anēchthēmen)	321: to lead up, bring up	from ana and agó
for Assos,	Ἄσσον (asson)	789: Assos, a city on the W. coast of Asia Minor	of uncertain origin
intending	μέλλοντες (mellontes)	3195: to be about to	a prim. verb
from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
to take	ἀναλαμβάνειν (analambanein)	353: to take up, raise	from ana and lambanó
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
on board;		353: to take up, raise	from ana and lambanó
for so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
he had arranged	διατεταγμένος (diatetagmenos)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
it, intending	μέλλων (mellōn)	3195: to be about to	a prim. verb
himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
to go by land.	πεζεύειν (pezeuein)	3978: to travel on foot or by land	from pezos

ημεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσελθόντες **verb - second aorist active participle - nominative plural masculine**
proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

ἐπὶ **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὁ **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοῖον **noun - accusative singular neuter**
ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

ἀναχθῆμεν **verb - aorist passive indicative - first person**
anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τὴν **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄσσον **noun - accusative singular feminine**
Assos **as'-sos**: Assus, a city of Asia Minor -- Assos.

ἐκεῖθεν **adverb**
ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

μέλλοντες **verb - present active participle - nominative plural masculine**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

ἀναλαμβάνειν **verb - present active infinitive**
analambano **an-al-am-ban'-o**: to take up -- receive up, take (in, unto, up).

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παῦλον **noun - accusative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

οὕτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἦν verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

διατεταγμενος verb - perfect passive participle - nominative singular masculine

diatasso dee-at-as'-so: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

μελλων verb - present active participle - nominative singular masculine

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

αὐτος personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πεζευειν verb - present active infinitive

pezeuo ped-zyoo'-o: to foot a journey, i.e. travel by land -- go afoot.

Acts 20:14 .

.	Greek	Strong's	Origin
And when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
he met	συνέβαλλεν (suneballen)	4820: to throw together, hence to discuss, consider, meet with	from sun and balló
us at Assos,	Ἄσσον (asson)	789: Assos, a city on the W. coast of Asia Minor	of uncertain origin
we took him on board	ἀναλαμβάνοντες (analabontes)	353: to take up, raise	from ana and lambanó
and came	ἦλθομεν (ēlthomen)	2064: to come, go	a prim. verb
to Mitylene.	Μιτυλήνην	3412: Mitylene, the chief city	for Mutiléné

(mitulēnēn)

of Lesbos

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συνεβαλεν **verb - second aorist active indicative - third person singular**

sumballo **soom-bal'-lo**: to combine, i.e. (in speaking) to converse, consult, dispute, (mentally) to consider, (by implication) to aid, (personally) to join, attack

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασσον **noun - accusative singular feminine**

Assos **as'-sos**: Assus, a city of Asia MInor -- Assos.

αναλαβοντες **verb - second aorist active participle - nominative plural masculine**

analambano **an-al-am-ban'-o**: to take up -- receive up, take (in, unto, up).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηλθομεν **verb - second aorist active indicative - first person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μιτυληνην **noun - accusative singular feminine**
Mitulene mit-oo-lay'-nay: Mitylene (or Mytilene), a town on the island of Lesbos --
Mitylene.

Acts 20:15 .

.	Greek	Strong's	Origin
Sailing	ἀποπλεύσαντες (apopleusantes)	636: to sail away	from apo and pleó
from there,	κακειῖθεν (kakeithen)	2547: and from there	from kai and ekeithen
we arrived	κατηντήσαμεν (katēntēsamen)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
the following		1897a: to come upon, come after	from epi and the same as exeimi
day opposite	ἄντικρυς (antikrus)	481: over against	from anti
Chios;	Χίου (chiou)	5508: Chios, an island in the Aegean Sea	of uncertain origin
and the next	ἑτέρα (etera)	2087: other	of uncertain origin
day we crossed over	παρεβάλομεν (parebalomen)	3846: to throw beside	from para and balló
to Samos;	Σάμον (samon)	4544: Samos, an island in the Aegean	of uncertain origin
and the day following	ἐχομένη (echomenē)	2192: to have, hold	a prim. verb
we came	ἦλθομεν (ēlthomen)	2064: to come, go	a prim. verb
to Miletus.	Μίλητον (milēton)	3399: Miletus, a city in S.W. Asia Minor	of uncertain origin

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κακειθεν **adverb - contracted form**

kakeithen **kak-i'-then**: likewise from that place (or time) -- and afterward (from) (thence), thence also.

αποπλευσαντες **verb - aorist active participle - nominative plural masculine**

apopleo **ap-op-leh'-o**: to set sail -- sail away.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιουση **verb - present participle - dative singular feminine**

epiousa **ep-ee-oo'-sah**: the ensuing day or night -- following, next.

κατηντησαμεν **verb - aorist active indicative - first person**

katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

αντικρυ **adverb**

antikru **an-tee-kroo'**: opposite -- over against.

χιου **noun - genitive singular feminine**

Chios **khee'-os**: Chios, an island in the Mediterranean -- Chios.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ετερα **adjective - dative singular feminine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

παρεβαλομεν **verb - second aorist active indicative - first person**

paraballo **par-ab-al'-lo**: to throw alongside, i.e. (reflexively) to reach a place, or (figuratively) to liken -- arrive, compare.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σαμον **noun - accusative singular feminine**

Samos **sam'-os**: Samus, an island of the Mediterranean -- Samos.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεινάντες verb - aorist active participle - nominative plural masculine
meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν preposition
en en: in, at, (up-)on, by, etc.

τρωγυλλίω noun - dative singular neuter
Trogullion tro-gool'-lee-on: Trogyllium, a place in Asia Minor -- Trogyllium.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχομενη verb - present passive participle - dative singular feminine
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ηλθομεν verb - second aorist active indicative - first person
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μιλητον noun - accusative singular feminine
Miletos mil'-ay-tos: Miletus, a city of Asia Minor -- Miletus.

Acts 20:16 .

.	Greek	Strong's	Origin
For Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
had decided	κεκρίκει (kekrikei)	2919: to judge, decide	a prim. verb
to sail past	παρὰπλεῦσαι (parapleusai)	3896: to sail by or past	from para and pleó
Ephesus	Ἔφεσον (epheson)	2181: Ephesus, a city in Asia Minor	of uncertain origin
so	ὥπως	3704: as, how, that	from hos, and pós

	(opōs)		
that he would	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
not have to spend time	χρονοτριβῆσαι (chronotribēsai)	5551: to spend time	from chronos and the same as tribos
in Asia;	Ἀσία (asia)	773: Asia, a Roman province	of uncertain origin
for he was hurrying	ἔσπευδεν (espeuden)	4692: to hasten, urge on	a prim. word
to be in Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
possible,	δυνατὸν (dunaton)	1415: strong, mighty, powerful	from dunamai
on the day	ἡμέραν (ēmeran)	2250: day	a prim. word
of Pentecost.	πεντηκοστῆς (pentēkostēs)	4005: fiftieth, Pentecost, the second of the three great Jewish feasts	from pentēkostos; an ord. num. from pentēkonta

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ἐκρινεν **verb - aorist active indicative - third person singular**

krino **kree'-no:** by implication, to try, condemn, punish

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

παραπλευσαι verb - aorist active middle or passive deponent

parapleo par-ap-leh'-o: to sail near -- sail by.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εφεσον noun - accusative singular feminine

Ephesos ef'-es-os: Ephesus, a city of Asia Minor -- Ephesus.

οπως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γενηται verb - second aorist middle deponent subjunctive - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χρονοτριβησαι verb - aorist active middle or passive deponent

chronotribeo khron-ot-rib-eh'-o: to be a time-wearer, i.e. to procrastinate (linger) -- spend time.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασια noun - dative singular feminine

Asia as-ee'-ah: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

εσπευδεν verb - imperfect active indicative - third person singular

speudo spyoo'-do : to speed (study), i.e. urge on (diligently or earnestly); by implication, to await eagerly -- (make, with) haste unto.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δυνατον adjective - nominative singular neuter

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεντηκοστης noun - genitive singular feminine

pentekoste pen-tay-kos-tay': fiftieth from Passover, i.e. the festival of Pentecost -- Pentecost.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα noun - accusative singular feminine

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine - Jerusalem.

Acts 20:17 .

.	Greek	Strong's	Origin
From Miletus	Μιλήτου (milētou)	3399: Miletus, a city in S.W. Asia Minor	of uncertain origin
he sent	πέμψας (pempsas)	3992: to send	a prim. word
to Ephesus	Ἔφεσον (epheson)	2181: Ephesus, a city in Asia Minor	of uncertain origin
and called	μετεκαλέσατο (metekalesato)	3333: to call from one place to another	from meta and kaleó
to him the elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)
of the church.	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó

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απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μλήτου **noun - genitive singular feminine**

Miletos mil'-ay-tos: Miletus, a city of Asia Minor -- Miletus.

πεμψας **verb - aorist active participle - nominative singular masculine**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΕΦΕΣΟΝ **noun - accusative singular feminine**
Ephesos **ef'-es-os**: Ephesus, a city of Asia Minor -- Ephesus.

ΜΕΤΕΚΑΛΕΣΑΤΟ **verb - aorist middle indicative - third person singular**
metakaleo **met-ak-al-eh'-o**: to call elsewhere, i.e. summon -- call (for, hither).

ΤΟΥΣ **definite article - accusative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΡΕΣΒΥΤΕΡΟΥΣ **adjective - accusative plural masculine**
presbuteros pres-boo'-ter-os: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

ΤΗΣ **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΚΚΛΗΣΙΑΣ **noun - genitive singular feminine**
ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

Acts 20:18 .

.	Greek	Strong's	Origin
And when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they had come	παρεγένοντο (paregenonto)	3854: to be beside, to arrive	from para and ginomai
to him, he said		3004: to say	a prim. verb
to them, "You yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
know,	ἐπίστασθε (epistasthe)	1987: to know, to understand	from ephistēmi
from the first	πρώτης (prōtēs)	4413: first, chief	contr. superl. of pro
day	ἡμέρας (ēmeras)	2250: day	a prim. word

that I set foot	ἐπέβην (epebēn)	1910: to go aboard, to go up to	from epi and the same as basis
in Asia,	Ἀσίαν (asian)	773: Asia, a Roman province	of uncertain origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
I was with you the whole	πάντα (panta)	3956: all, every	a prim. word
time,	χρόνον (chronon)	5550: time	a prim. word

KJV Lexicon

ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρεγενοντο **verb - second aorist middle deponent indicative - third person**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

επιστασθε **verb - present middle or passive deponent indicative - second person**
epistamai **ep-is'-tam-ahee**: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πρωτης **adjective - genitive singular feminine**
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ημερας **noun - genitive singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αφ **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ης **relative pronoun - genitive singular feminine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επεβην **verb - second aorist active indicative - first person singular**
epibaino **ep-ee-bah'-ee-no**: to walk upon, i.e. mount, ascend, embark, arrive -- come (into), enter into, go abroad, sit upon, take ship.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασιαν **noun - accusative singular feminine**
Asia **as-ee'-ah**: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

πως **adverb**
pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

μεθ **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παντα **adjective - accusative singular masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

χρονον **noun - accusative singular masculine**
chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

εγενομην **verb - second aorist middle deponent indicative - first person singular**
ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 20:19 .

.	Greek	Strong's	Origin
serving	δουλεύων (douleuōn)	1398: to be a slave, to serve	from doulos
the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
with all	πάσης (pasēs)	3956: all, every	a prim. word
humility	ταπεινοφροσύνης (tapeinophrosunēs)	5012a: lowliness of mind, humility	from tapeinophrón
and with tears	δακρύων (dakruōn)	1144: a teardrop	a prim. word
and with trials	πειρασμῶν (peirasmōn)	3986: an experiment, a trial, temptation	from peirazó
which came	συμβάντων (sumbantōn)	4819: to come together, i.e. (of events) to come to pass	from sun and the same as basis
upon me through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the plots	ἐπιβουλαῖς (epiboulais)	1917: a plan against	from epi and boulé

of the Jews;

Ἰουδαίων
(ioudaiōn)

2453: Jewish, a Jew, Judea from Ioudas

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δουλεῦν **verb - present active participle - nominative singular masculine**

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

τῷ **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυρίῳ **noun - dative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μετά **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

πάσης **adjective - genitive singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

ταπεινοφροσύνης **noun - genitive singular feminine**

tapeinophrosune tap-i-nof-ros-oo'-nay: humiliation of mind, i.e. modesty -- humbleness of mind, humility (of mind, loneliness (of mind).

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλῶν **adjective - genitive plural neuter**

polus pol-ooos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δακρυῶν **noun - genitive plural neuter**

dakru dak'-roo: a tear -- tear.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πειρασμων **noun - genitive plural masculine**

peirasmos **pi-ras-mos'**: a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συμβαnτων **verb - second aorist active participle - genitive plural masculine**

sumbaino **soom-bah'-ee-no**: to walk (figuratively, transpire) together, i.e. concur (take place) -- be(-fall), happen (unto).

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιβουλαις **noun - dative plural feminine**

epiboule **ep-ee-boo-lay'**: a plan against someone, i.e. a plot -- laying (lying) in wait.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 20:20 .

.	Greek	Strong's	Origin
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
I did not shrink	ὑπεστειλάμην (upesteilamēn)	5288: to draw in, let down, draw back	from hupo and stelló
from declaring	ἀναγγεῖλαι (anangeilai)	312: to bring back word, announce	from ana and aggeló
to you anything	οὐδὲν (ouden)	3762: no one, none	from oude and heis
that was profitable,	συμφερόντων	4851a: to bring together, to be	from sun and pheró

	(sumpherontōn)	profitable	
and teaching	διδάξαι (didaxai)	1321: to teach	a redupl. caus. form of daó (to learn)
you publicly	δημοσίᾳ (dēmosia)	1219: public	from démos
and from house to house,	οἴκους (oikous)	3624: a house, a dwelling	a prim. word

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ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ουδεν **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

υπεστειλαμην **verb - aorist middle indicative - first person singular**

hupostello **hoop-os-tel'-lo**: to withhold under (out of sight), i.e. (reflexively) to cower or shrink, (figuratively) to conceal (reserve) -- draw (keep) back, shun, withdraw.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συμφεροντων **verb - present active participle - genitive plural neuter**

sumphero **soom-fer'-o**: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αναγγειλαι **verb - aorist active middle or passive deponent**

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδάξαι verb - aorist active middle or passive deponent

didasko did-as'-ko: to teach (in the same broad application) -- teach.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

δημοσια adverb

demosios day-mos'ee-os: public; (feminine singular dative case as adverb) in public -- common, openly, publicly.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

οικους noun - accusative plural masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

Acts 20:21 .

.	Greek	Strong's	Origin
solemnly testifying	διαμαρτυρόμενος (diamarturomenos)	1263: to affirm solemnly	from dia and marturomai
to both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
and Greeks	Ἑλλῆσιν (ellēsin)	1672: a Greek, usually a name for a Gentile	from Hellas
of repentance	μετάνοιαν	3341: change of mind,	from metanoéo

	(metanoian)	repentance	
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
God	θεὸν (theon)	2316: God, a god	of uncertain origin
and faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
in our Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.		5547: the Anointed One, Messiah, Christ	from chrió

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διαμαρτυρομενος **verb - present middle or passive deponent participle - nominative singular masculine**

diamarturomai **dee-am-ar-too'-rom-ahee:** to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

ιουδαιοις **adjective - dative plural masculine**

Ioudaios **ee-oo-dah'-yos:** Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τε **particle**

te **teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελληνιν **noun - dative plural masculine**

Hellen **hel'-lane:** a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking

person, especially a non-Jew -- Gentile, Greek.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μετανοιαν **noun - accusative singular feminine**

metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστιν **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησουν **noun - accusative singular masculine**

Jesus **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Acts 20:22 .

.	Greek	Strong's	Origin
"And now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
bound	δεδεμένος (dedemenos)	1210: to tie, bind	a prim. verb
in spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
I am on my way	πορεύομαι (poreuomai)	4198: to go	from poros (a ford, passage)
to Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
not knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
what will happen	συναντήσοντα (sunantēsonta)	4876: to meet with, hence to befall	from sun and antaó (to come opposite, meet face to face)
to me there,	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νῦν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ιδου **verb - second aorist active middle - second person singular**
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

δεδεμενος **verb - perfect passive participle - nominative singular masculine**
deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

τω **definite article - dative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι **noun - dative singular neuter**
pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

πορευομαι **verb - present middle or passive deponent indicative - first person singular**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

αυτη **personal pronoun - dative singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συναντησονται **verb - future active participle - accusative plural neuter**
sunantao **soon-an-tah'-o**: to meet with; figuratively, to occur -- befall, meet.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,
nor, (can-)not, nothing, that not, un(-taken), without.

ειδως **verb - perfect active participle - nominative singular masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

Acts 20:23 .

.	Greek	Strong's	Origin
except	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
that the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
solemnly testifies	διαμαρτύρεται (diamarturetai)	1263: to affirm solemnly	from dia and marturomai
to me in every	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
city,	πόλιν (polin)	4172: a city	a prim. word
saying	λέγον (legon)	3004: to say	a prim. verb
that bonds	δεσμὰ (desma)	1199: a band, bond	from deó
and afflictions	θλίψεις (thlipseis)	2347: tribulation	from thlibó
await	μένουσιν (menousin)	3306: to stay, abide, remain	a prim. verb
me.			

KJV Lexicon

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - nominative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

πολις **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

διαμαρτυρεται **verb - present middle or passive deponent indicative - third person singular**

diamarturomai **dee-am-ar-too'-rom-ahee**: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

λεγον **verb - present active participle - nominative singular neuter**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δεσμα **noun - nominative plural neuter**

desmon **des-mon'**: a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

με **personal pronoun - first person accusative singular**
me **meh:** me -- I, me, my.

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θλιψεις **noun - nominative plural feminine**
thlipsis **thlip'-sis:** pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

μενουσιν **verb - present active indicative - third person**
meno **men'-o:** to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

Acts 20:24 .

.	Greek	Strong's	Origin
"But I do not consider	ποιούμαι (poioumai)	4160: to make, do	a prim. word
my life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
of any	οὐδενός (oudenos)	3762: no one, none	from oude and heis
account	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
as dear	τιμίαν (timian)	5093: valued, precious	from timé
to myself,	ἐμαυτῷ (emautō)	1683: of myself	gen. reflex. pronoun from emou and autos
so	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
that I may finish	τελειώσω (teleiōsō)	5048: to bring to an end, to complete, perfect	from teleios
my course	δρόμον (dromon)	1408: a course, race	from dramein (to run)
and the ministry	διακονίαν (diakonian)	1248: service, ministry	from diakonos

which	ὃν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
from the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to testify solemnly	διαμαρτύρασθαι (diamarturasthai)	1263: to affirm solemnly	from dia and marturomai
of the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of the grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουδενος adjective - genitive singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none

of these things move me, tidings, treatise, utterance, word, work.

ποιουμαι verb - present middle indicative - first person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ουδε adverb

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

εχω verb - present active indicative - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

τιμιαν adjective - accusative singular feminine

timios tim'-ee-os: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

εμαυτω reflexive pronoun - first person dative singular masculine

emautou em-ow-too': of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

τελειωσαι verb - aorist active middle or passive deponent

teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δρομον noun - accusative singular masculine

dromos drom'-os: a race, i.e. (figuratively) career -- course.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

χαράς noun - genitive singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονίαν noun - accusative singular feminine

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ελάβον verb - second aorist active indicative - first person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

παρά preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυρίου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

διαμαρτυρασθαι verb - aorist middle deponent middle or passive deponent

diamarturomai dee-am-ar-too'-rom-ahee: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
χαριτος noun - genitive singular feminine
charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).
του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 20:25 .

.	Greek	Strong's	Origin
"And now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that all	πάντες (pantes)	3956: all, every	a prim. word
of you, among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I went about	διῆλθον (diēlthon)	1330: to go through, go about, to spread	from dia and erchomai
preaching	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
the kingdom,	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó

will no longer	Οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
see		3708: to see, perceive, attend to	a prim. verb
my face.	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ἰδοῦ verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

ἐγώ personal pronoun - first person nominative singular
ego eg-o': I, me.

οἶδα verb - perfect active indicative - first person singular
eido i'-do: to see; by implication, (in the perfect tense only) to know

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκέτι adverb

ouketi ook-et'-ee: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

ὀψεσθε verb - future middle deponent indicative - second person
optanomai op-tan'-om-ahee: appear, look, see, shew self.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον **noun - accusative singular neuter**
prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

υμεις **personal pronoun - second person nominative plural**
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

παντες **adjective - nominative plural masculine**
pas pas: apparently a primary word; all, any, every, the whole

εν **preposition**
en en: in, at, (up-)on, by, etc.

οις **relative pronoun - dative plural masculine**
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

διελθον **verb - second aorist active indicative - first person singular**
dierchomai dee-er'-khom-ahee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

κηρυσσων **verb - present active participle - nominative singular masculine**
kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 20:26 .

.	Greek	Strong's	Origin
"Therefore,	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
I testify	μαρτύρομαι (marturomai)	3143: to summon as witness, to affirm	from martus
to you this	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
day	ἡμέρα (ēmera)	2250: day	a prim. word
that I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
innocent	καθαρός (katharos)	2513: clean (adjective)	a prim. word
of the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of all men.	πάντων (pantōn)	3956: all, every	a prim. word

KJV Lexicon

διότι **conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

μαρτυρομαι **verb - present middle or passive deponent indicative - first person singular**

marturomai **mar-too'-rom-ahee**: to be adduced as a witness, i.e. (figuratively) to obtest (in affirmation or exhortation) -- take to record, testify.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

σημερον adverb

semeron say'-mer-on: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καθαρος adjective - nominative singular masculine

katharos kath-ar-os': clean -- clean, clear, pure.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιματος noun - genitive singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

Acts 20:27 .

.	Greek	Strong's	Origin
"For I did not shrink	ὑπεστειλάμην (upesteilamēn)	5288: to draw in, let down, draw back	from hupo and stelló
from declaring	ἀναγγεῖλαι (anangeilai)	312: to bring back word, announce	from ana and aggeló
to you the whole	παᾶσαν (pasan)	3956: all, every	a prim. word

purpose	βουλήν (boulēn)	1012: counsel	from boulomai
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὑπεστέλαμην verb - aorist middle indicative - first person singular

hupostello hoop-os-tel'-lo: to withhold under (out of sight), i.e. (reflexively) to cower or shrink, (figuratively) to conceal (reserve) -- draw (keep) back, shun, withdraw.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἀναγγεῖλαι verb - aorist active middle or passive deponent

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

ὑμῖν personal pronoun - second person dative plural

hummin hoo-min': to (with or by) you -- ye, you, your(-selves).

πάσαν adjective - accusative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βουλην **noun - accusative singular feminine**

boule boo-lay': volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Acts 20:28 .

.	Greek	Strong's	Origin
"Be on guard	προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
for yourselves	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and for all	παντὶ (panti)	3956: all, every	a prim. word
the flock,	ποιμνίῳ (poimniō)	4168: a flock	from poimné
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
has made	ἔθετο (etheto)	5087: to place, lay, set	from a prim. root the-
you overseers,	ἐπισκόπους (episkopous)	1985: a superintendent, an overseer	from epi and skopos
to shepherd	ποιμαίνειν	4165: to act as a shepherd	from poimén

	(poimainein)		
the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He purchased	περιποιήσατο (periepoiēsato)	4046: to preserve, get possession of	from peri and poieó
with His own	ἰδίου (idiou)	2398: one's own, distinct	a prim. word
blood.	αἵματος (aimatos)	129: blood	of uncertain origin

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προσεχετε **verb - present active imperative - second person**

prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐαυτοῖς **reflexive pronoun - third person dative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πᾶντι **adjective - dative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τῷ **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιμνίῳ noun - dative singular neuter

poimnion poym'-nee-on: a flock, i.e. (figuratively) group (of believers) -- flock.

ἐν preposition

en en: in, at, (up-)on, by, etc.

ὃ relative pronoun - dative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ὑμᾶς personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεῦμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἅγιον adjective - nominative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ἐθετο verb - second aorist middle indicative - third person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

ἐπισκοπούς noun - accusative plural masculine

episkopos ep-is'-kop-os: a superintendent, i.e. Christian officer in genitive case charge of a (or the) church -- bishop, overseer.

ποιμαίνειν verb - present active infinitive

poimaino poy-mah'-ee-no: to tend as a shepherd of (figuratively, supervisor) -- feed (cattle), rule.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησίαν noun - accusative singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a

religious congregation--assembly, church.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

περιποιησατο verb - aorist middle indicative - third person singular

peripoieomai per-ee-poy-eh'-om-ahee: to make around oneself, i.e. acquire (buy) -- purchase.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιου adjective - genitive singular masculine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

αιματος noun - genitive singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

Acts 20:29 .

.	Greek	Strong's	Origin
"I know		3609a: to have seen or perceived, hence to know	perf. of eidon

that after	μετὰ (meta)	3326: with, among, after	a prim. preposition
my departure	ἄφιξιν (aphixin)	867: arrival, i.e. by impl. departure	from aphikneomai
savage	βαρεῖς (bareis)	926: heavy	a prim. word
wolves	λύκοι (lukoi)	3074: a wolf	a prim. word
will come	εἰσελεύσονται (eiseleusontai)	1525: to go in (to), enter	from eis and erchomai
in among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
you, not sparing	φειδόμενοι (pheidomenoi)	5339: to spare, forbear	a prim. verb
the flock;	ποιμνίου (poimniou)	4168: a flock	from poimné

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εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

gar **gar**: **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

οιδα **verb - perfect active indicative - first person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

touto **demonstrative pronoun - accusative singular neuter**
touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εισελευσονται verb - future middle deponent indicative - third person
eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

μετα preposition
meta met-ah': denoting accompaniment; amid (local or causal);

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αφιξιν noun - accusative singular feminine
aphixis af'-ix-is: arrival, i.e. (by implication) departure -- departing.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

λυκοι noun - nominative plural masculine
lukos loo'-kos: a wolf -- wolf.

βαρεις adjective - nominative plural masculine
barus bar-ooce': weighty, i.e. (fig) burdensome, grave -- grievous, heavy, weightier.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

μη particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φειδομενοι verb - present middle or passive deponent participle - nominative plural masculine
pheidomai fi'-dom-ahee: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

του definite article - genitive singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιμνιου noun - genitive singular neuter
poimnion poym'-nee-on: a flock, i.e. (figuratively) group (of believers) -- flock.

Acts 20:30 .

.	Greek	Strong's	Origin
and from among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
your own selves	αὐτῶν (autōn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
men	ἄνδρες (andres)	435: a man	a prim. word
will arise,	ἀναστήσονται (anastēsontai)	450: to raise up, to rise	from ana and histémi
speaking	λαλοῦντες (lalountes)	2980: to talk	from lalos (talkative)
perverse things,	διεστραμμένα (diestrammena)	1294: to distort, fig. misinterpret, corrupt	from dia and strephó
to draw away	ἀποσπᾶν (apospan)	645: to draw off, draw away	from apo and spaó
the disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
them.			

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αναστησονται verb - future middle indicative - third person

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ανδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

λαλουντες verb - present active participle - nominative plural masculine

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

διεστραμμενα verb - perfect passive participle - accusative plural neuter

diastrepho dee-as-tref'-o: to distort, i.e. (figuratively) misinterpret, or (morally) corrupt -- perverse(-rt), turn away.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποσπαν verb - present active infinitive

apospao ap-os-pah'-o: to drag forth, i.e. (literally) unsheathe (a sword), or relatively (with a degree of force implied) retire (personally or factiously)

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας noun - accusative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

οπισω adverb

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 20:31 .

.	Greek	Strong's	Origin
"Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
be on the alert,	γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró
remembering	μνημονεύοντες (mnēmoneuontes)	3421: to call to mind, to make mention of	from mnémón (mindful)
that night	νύκτα (nukta)	3571: night, by night	a prim. word
and day	ἡμέραν (ēmeran)	2250: day	a prim. word
for a period of three years	τριετίαν (trietian)	5148: a period of three years	from treis and etos
I did not cease	ἐπαυσάμην (epausamēn)	3973: to make to cease, hinder	a prim. word
to admonish	νουθετῶν (nouthetōn)	3560: to admonish, exhort	from nous and tithémi
each	ἕκαστον (ekaston)	1538: each, every	a prim. word
one	ἓνα (ena)	1520: one	a primary number
with tears.	δακρύων (dakruōn)	1144: a teardrop	a prim. word

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διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

γρηγορεῖτε **verb - present active imperative - second person**

gregoreuo **gray-gor-yoo'-o'**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

μνημονεύοντες **verb - present active participle - nominative plural masculine**
mnemoneuo mnay-mon-yoo'-o: to exercise memory, i.e. recollect; by implication, to punish;
also to rehearse -- make mention; be mindful, remember.

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as
concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τριετιαν **noun - accusative singular feminine**
trietia tree-et-ee'-ah: a three years' period (triennium) -- space of three years.

νυκτα **noun - accusative singular feminine**
nux noox: night -- (mid-)night.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ημεραν **noun - accusative singular feminine**
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)
time, while, years.

ουκ **particle - nominative**
ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +
special, un(-worthy), when, + without, + yet but.

επαυσαμην **verb - aorist middle indicative - first person singular**
pauo pow'-o: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an
end -- cease, leave, refrain.

μετα **preposition**
meta met-ah': denoting accompaniment; amid (local or causal);

δακρυων **noun - genitive plural neuter**
dakru dak'-roo: a tear -- tear.

νουθετων **verb - present active participle - nominative singular masculine**
noutheteo noo-thet-eh'-o: to put in mind, i.e. (by implication) to caution or reprove gently -
- admonish, warn.

ενα **adjective - accusative singular masculine**
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκαστον **adjective - accusative singular masculine**
hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman),
particularly.

Acts 20:32 .

.	Greek	Strong's	Origin
"And now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I commend	παρατίθεμαι (paratithemai)	3908: to place beside, to set before	from para and tithémi
you to God	κυρίῳ (kuriō)	2316: God, a god	of uncertain origin
and to the word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
of His grace,	χάριτος (charitos)	5485: grace, kindness	a prim. word
which is able	δυναμένῳ (dunamenō)	1410: to be able, to have power	a prim. verb
to build	οἰκοδομῆσαι (oikodomēsai)	3618: to build a house	from oikodomos
[you] up and to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[you] the inheritance	κληρονομίαν (klēronomian)	2817: an inheritance	from klēronomos
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
all	πᾶσιν (pasin)	3956: all, every	a prim. word
those	τὰ (ta)	3588: the	the def. art.
who are sanctified.	ἡγιασμένοις (ēgiasmenois)	37: to make holy, consecrate, sanctify	from hagios

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

παράτιθεμαι **verb - present middle indicative - first person singular**

paratithemi **par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω **noun - dative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none

of these things move me, tidings, treatise, utterance, word, work.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις **noun - genitive singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμενω **verb - present middle or passive deponent participle - dative singular masculine**

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

εποικοδομησαι **verb - aorist active middle or passive deponent**

epoikodomeo **ep-oy-kod-om-eh'-o**: to build upon, i.e. (figuratively) to rear up -- build thereon (thereupon, on, upon).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δουναι **verb - second aorist active middle or passive deponent**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

κληρονομια **noun - accusative singular feminine**

kleronomia **klay-ron-om-ee'-ah**: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγιασμενοις **verb - perfect passive participle - dative plural masculine**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to

venerate -- hallow, be holy, sanctify.

πασιν **adjective - dative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

Acts 20:33 .

.	Greek	Strong's	Origin
"I have coveted	ἐπεθύμησα (epethumēsa)	1937: desire, lust after	from epi and thumos
no one's	οὐδενός (oudenos)	3762: no one, none	from oude and heis
silver	ἀργυρίου (arguriou)	694: silvery, by ext. a piece of silver	from arguros
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
gold	χρυσίου (chrusiou)	5553: a piece of gold, gold	dim. of chrusos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
clothes.	ἱματισμοῦ (imatismou)	2441: clothing	from himatizó

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ἀργυρίου **noun - genitive singular neuter**

argurion ar-goo'-ree-on: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

ἢ **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

χρυσίου **noun - genitive singular neuter**

chrusion khroo-see'-on: a golden article, i.e. gold plating, ornament, or coin -- gold.

η **particle**
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ἱματισμοῦ **noun - genitive singular masculine**
himatismos **him-at-is-mos'**: clothing -- apparel (-led), array, raiment, vesture.

οὐδενός **adjective - genitive singular masculine**
oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ἐπιθυμῶ **verb - aorist active indicative - first person singular**
epithumeo **ep-ee-thoo-meh'-o**: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

Acts 20:34 .

.	Greek	Strong's	Origin
"You yourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that these	αὗται (autai)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
hands	χεῖρες (cheires)	5495: the hand	a prim. word
ministered	ὑπηρέτησαν (upēretēsan)	5256: to serve as a rower, to minister to, serve	from hupēretēs
to my [own] needs	χρείαις (chreiais)	5532: need, business	akin to chraomai
and to the men who were with me.			

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αυτοι **personal pronoun - nominative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γινωσκετε **verb - present active indicative - second person**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρηαις **noun - dative plural feminine**

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουσιν **verb - present participle - dative plural masculine**

on **oan**: being -- be, come, have.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

υπηρετησαν **verb - aorist active indicative - third person**

hupereteo **hoop-ay-ret-eh'-o**: to be a subordinate, i.e. (by implication) subserve -- minister (unto), serve.

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χείρες **noun - nominative plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αὗται **demonstrative pronoun - nominative plural feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 20:35 .

.	Greek	Strong's	Origin
"In everything	πάντα (panta)	3956: all, every	a prim. word
I showed	ὑπέδειξα (upedeixa)	5263: to show secretly, to show by tracing out, to teach, make known	from hupo and deiknumi
you that by working hard	κοπιῶντας (kopiōntas)	2872: to grow weary, toil	from kopos
in this manner	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you must	δεῖ (dei)	1163: it is necessary	a form of deó
help	ἀντιλαμβάνεσθαι (antilambanesthai)	482: to take instead of, take hold of	from anti and lambanó
the weak	ἀσθενούντων (asthenountōn)	770: to be weak, feeble	from asthenés
and remember	μνημονεύειν (mnēmoneuein)	3421: to call to mind, to make mention of	from mnémón (mindful)
the words	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
that He Himself	αὐτὸς	846: (1) self (emphatic) (2)	an intensive pronoun, a prim.

	(autos)	he, she, it (used for the third pers. pron.) (3) the same	word
said,		3004: to say	a prim. verb
'It is more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
blessed	μακάριον (makarion)	3107: blessed, happy	from makar (happy)
to give	διδόναι (didonai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to receive."	λαμβάνειν (lambanein)	2983: to take, receive	from a prim. root lab-

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παντα **adjective - accusative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

υπεδειξα **verb - aorist active indicative - first person singular**

hupodeiknumi hoop-od-ike'-noo-mee: to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish) -- show, (fore-)warn.

υμιν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

κοπιωντας **verb - present active participle - accusative plural masculine**

kopiaō kop-ee-ah'-o: to feel fatigue; by implication, to work hard -- (bestow) labour, toil,

be wearied.

δει verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

αντιλαμβανεσθαι verb - present middle or passive deponent infinitive

antilambanomai an-tee-lam-ban'-om-ahē: to take hold of in turn, i.e. succor; also to participate -- help, partaker, support.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενουντων verb - present active participle - genitive plural masculine

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

μνημονευειν verb - present active infinitive

mnemoneuo mnay-mon-yoo'-o: to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογων noun - genitive plural masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΑΥΤΟΣ personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΜΑΚΑΡΙΟΝ adjective - nominative singular neuter

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΜΑΛΛΟΝ adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

ΔΙΔΟΝΑΙ verb - present active infinitive

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

Η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ΛΑΜΒΑΝΕΙΝ verb - present active infinitive

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Acts 20:36 .

■			
.	Greek	Strong's	Origin
When he had said		3004: to say	a prim. verb
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
he knelt	γόνατα (gonata)	1119: the knee	a prim. word

down	θεῖς (theis)	5087: to place, lay, set	from a prim. root the-
and prayed	προσηύξατο (prosēuxato)	4336: to pray	from pros and euchomai
with them all.	παῖσιν (pasin)	3956: all, every	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταῦτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εἰπὼν verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

θεῖς verb - second aorist active participle - nominative singular masculine

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

τὰ definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γόνατα noun - accusative plural neuter

gonu gon-oo': the knee -- knee(-l).

αὐτοῦ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σὺν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

πᾶσιν **adjective - dative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προσηύξατο **verb - aorist middle deponent indicative - third person singular**

proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

Acts 20:37 .

.	Greek	Strong's	Origin
And they [began] to weep	κλαυθμός (klauthmos)	2805: weeping	from klaió
aloud	ἱκανός (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
and embraced	ἐπιπесόντες (epipesontes)	1968: to fall upon	from epi and piptó
Paul,	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and repeatedly kissed him,	κατεφίλουν (katephiloun)	2705: to kiss fervently	from kata and phileó

KJV Lexicon

ἱκανός **adjective - nominative singular masculine**

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

κλαυθμος **noun - nominative singular masculine**
klauthmos **klowth-mos'**: lamentation -- wailing, weeping, wept.

παντων **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιπιπτοντες **verb - second aorist active participle - nominative plural masculine**
epipipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τραχηλον **noun - accusative singular masculine**
trachelos **trakh'-ay-los**: the throat (neck), i.e. (figuratively) life -- neck.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**
Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

κατεφιλουν **verb - imperfect active indicative - third person**
kataphileo **kat-af-ee-leh'-o**: to kiss earnestly -- kiss.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 20:38 .

■			
.	Greek	Strong's	Origin

grieving	ὀδυνώμενοι (odunōmenoi)	3600: to cause or suffer pain	from oduné
especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he had spoken,		3004: to say	a prim. verb
that they would	μέλλουσιν (mellousin)	3195: to be about to	a prim. verb
not see	θεωρεῖν (theōrein)	2334: to look at, gaze	from theóros (an envoy, spectator)
his face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
again.	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
And they were accompanying	προέπεμπον (proepempon)	4311: to send before, send forth	from pro and pempó
him to the ship.	πλοῖον (ploion)	4143: a boat	from pleó

KJV Lexicon

οδυνωμενοι **verb - present passive participle - nominative plural masculine**
odunao od-oo-nah'-o: to grieve -- sorrow, torment.

μαλιστα adverb

malista mal'-is-tah: (adverbially) most (in the greatest degree) or particularly -- chiefly, most of all, (e-)specially.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειρηκει verb - pluperfect active indicative - third person singular - attic

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκετι adverb

ouketi ook-et'-ee: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

μελλουσιν verb - present active indicative - third person

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον noun - accusative singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

θεωρεῖν verb - present active infinitive

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

προσπεμπόν verb - imperfect active indicative - third person

propempe prop-em'-po: to send forward, i.e. escort or aid in travel -- accompany, bring (forward) on journey (way), conduct forth.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτόν personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοῖον noun - accusative singular neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

Acts 21:1 .

.	Greek	Strong's	Origin
When	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
we had parted	ἀποσπασθέντας (apospasthentas)	645: to draw off, draw away	from apo and spaó
from them and had set sail,	ἀναχθῆναι (anachthēnai)	321: to lead up, bring up	from ana and agó
we ran a straight course	εὐθυδρομήσαντες (euthudromēsantes)	2113: to run a straight course	from euthus and dromos
to Cos	Κῶ (kō)	2972: Cos, an island in the Aegean Sea	of uncertain origin
and the next	ἐξῆς (exēs)	1836: next	from echó

day to Rhodes	ῥόδον (rodon)	4499: Rhodes, an island in the Mediterranean	probably from the same as Rhodé
and from there	κακεῖθεν (kakeithen)	2547: and from there	from kai and ekeithen
to Patara;	Πάταρα (patara)	3959: Patara, a city of Lycia	probably of foreign origin

KJV Lexicon

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αναχθηναι **verb - aorist passive middle or passive deponent**

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

ΑΠΟΣΠΑΣΘΕΝΤΑΣ **verb - aorist passive participle - accusative plural masculine**

apospao **ap-os-pah'-o**: to drag forth, i.e. (literally) unsheathe (a sword), or relatively (with a degree of force implied) retire (personally or factiously)

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΑΥΤΩΝ **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ΕΥΘΥΔΡΟΜΗΣΑΝΤΕΣ **verb - aorist active participle - nominative plural masculine**

euthudromeo **yoo-thoo-drom-eh'-o**: to lay a straight course, i.e. sail direct -- (come) with a straight course.

ηλθομεν **verb - second aorist active indicative - first person**
erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κων **noun - accusative singular feminine**
Kos **koce**: Cos, an island in the Mediterranean -- Cos.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εξης **adverb**
hexes **hex-ace'**: successive -- after, following, morrow, next.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ροδον **noun - accusative singular feminine**
Rhodos **hrod'-os**: Rhodus, an island of the Mediterranean -- Rhodes.

κακειθεν **adverb - contracted form**
akeithen **kak-i'-then**: likewise from that place (or time) -- and afterward (from) (thence), thence also.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παταρα **noun - accusative plural neuter**
Patara **pat'-ar-ah**: Patara, a place in Asia Minor -- Patara.

Acts 21:2 .

.	Greek	Strong's	Origin
and having found	εύρόντες (eurontes)	2147: to find	a prim. verb
a ship	πλοῖον (ploion)	4143: a boat	from pleó
crossing over	διαπερῶν (diaperōn)	1276: to cross over	from dia and a derivation of peran
to Phoenicia,	Φοινίκην (phoinikēn)	5403: Phoenicia, a region N. of Galilee	probably from phoinix
we went aboard	ἐπιβάντες (epibantes)	1910: to go aboard, to go up to	from epi and the same as basis
and set sail.	ἀνήχθημεν (anēchthēmen)	321: to lead up, bring up	from ana and agó

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευροντες **verb - second aorist active participle - nominative plural masculine**

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

πλοιον **noun - accusative singular neuter**

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

διαπερων **verb - present active participle - accusative singular neuter**

diaperao dee-ap-er-ah'-o: to cross entirely -- go over, pass (over), sail over.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φοινικην **noun - accusative singular feminine**

Phoinike foy-nee'-kay: palm-country; Phoenice (or Phoenicia), a region of Palestine -- Phenice, Phenicia.

επιβαντες **verb - second aorist active participle - nominative singular masculine**
epibaino **ep-ee-bah'-ee-no**: to walk upon, i.e. mount, ascend, embark, arrive -- come (into), enter into, go abroad, sit upon, take ship.

ανηχθημεν **verb - aorist passive indicative - first person**
anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

Acts 21:3 .

.	Greek	Strong's	Origin
When we came in sight	ἀναφάναντες (anaphanantes)	398: to bring to light, make to appear	from ana and phainó
of Cyprus,	Κύπρον (kupron)	2954: Cyprus, an island at the east end of the Mediterranean Sea	of uncertain origin
leaving	καταλιπόντες (katalipontes)	2641: to leave, leave behind	from kata and leipó
it on the left,	εὐώνυμον (euōnumon)	2176: of good name, euph. for left	from eu and onoma
we kept sailing	ἐπλέομεν (epleomen)	4126: to sail	a prim. word
to Syria	Συρίαν (surian)	4947: Syria, a region N. and E. of Pal.	of uncertain origin, perhaps related to Tsor
and landed	κατήλθομεν (katēlthomen)	2718: to come down	from kata and erchomai
at Tyre;	Τύρον (turon)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
for there	ἐκεῖσε (ekeise)	1566: to there	from ekei
the ship	πλοῖον (ploion)	4143: a boat	from pleó
was to unload	ἀποφορτιζόμενον (apophortizomenon)	670: to discharge a cargo	from apo and phortizó
its cargo.	γόμον (gomon)	1117: a ship's freight, cargo	from gemó

KJV Lexicon

αναφανεντες **verb - second aorist active participle - nominative plural masculine**

anaphaino **an-af-ah'-ee-no**: to show, i.e. (reflexively) appear, or (passively) to have pointed out -- (should) appear, discover.;

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυπρον **noun - accusative singular feminine**

Kypros **koo'-pros**: Cyprus, an island in the Mediterranean -- Cyprus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταλιποντες **verb - second aorist active participle - nominative plural masculine**

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ευωνυμον **adjective - accusative singular feminine**

euonumos **yoo-o'-noo-mos**: well-named (good-omened), i.e. the left (which was the lucky side among the pagan Greeks); neuter as adverbial, at the left hand -- (on the) left.

επλεομεν **verb - imperfect active indicative - first person**

pleo **pleh'-o**: (through the idea of plunging through the water); to pass in a vessel -- sail.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

συριαν **noun - accusative singular feminine**

Suria **soo-ree'-ah**: Syria (i.e. Tsyria or Tyre), a region of Asia -- Syria.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατηχθημεν verb - second aorist passive indicative - first person singular

katago kat-ag'-o: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τυρον noun - accusative singular feminine

Turos too'-ros: Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

εκεισε adverb

ekeise ek-i'-seh: thither -- there.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον noun - nominative singular neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

αποφορτιζομενον verb - present middle or passive deponent participle - nominative singular neuter
apophortizomai ap-of-or-tid'-zom-ahee: to unload -- unlade.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γομον noun - accusative singular masculine

gomos gom'-os: a load (as filling), i.e. (specially) a cargo, or (by extension) wares -- burden, merchandise.

Acts 21:4 .

■			
.	Greek	Strong's	Origin

After looking	ἀνευρόντες (aneurontes)	429: to find out	from ana and heuriskó
up the disciples,	μαθητάς (mathētas)	3101: a disciple	from manthanó
we stayed	ἐπεμείναμεν (epemeinamen)	1961: to stay on	from epi and menó
there	αὐτοῦ (autou)	847: there, here	adverb from autos
seven	ἐπτὰ (epta)	2033: seven	a prim. word
days;	ἡμέρας (ēmeras)	2250: day	a prim. word
and they kept telling	ἔλεγον (elegon)	3004: to say	a prim. verb
Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
not to set foot	ἐπιβαίνειν (epibainein)	1910: to go aboard, to go up to	from epi and the same as basis
in Jerusalem.	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανευροντες **verb - second aorist active participle - nominative plural masculine**
aneurisko **an-yoo-ris'-ko**: to find out -- find.

μαθητας **noun - accusative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

επεμειναμεν **verb - aorist active indicative - first person**
epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in),
continue (in), tarry.

αυτου **adverb**
autou **ow-too'**: belonging to the same spot, i.e. in this (or that) place -- (t-)here.

ημερας **noun - accusative plural feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)
time, while, years.

επτα **numeral (adjective)**
hepta **hep-tah'**: seven -- seven.

οιτινες **relative pronoun - nominative plural masculine**
hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

παυλω **noun - dative singular masculine**
Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ελεγον **verb - imperfect active indicative - third person**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,
speak, tell, utter.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,
nor, (can-)not, nothing, that not, un(-taken), without.

αναβαινειν **verb - present active infinitive**
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up,

come (up).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 21:5 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
our days	ἡμέρας (ēmeras)	2250: day	a prim. word
there were ended,	ἡμᾶς (ēmas)	1822: to complete, to equip fully	from ek and artizó (get ready, prepare)
we left	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
and started	ἐπορευόμεθα (eporeuometha)	4198: to go	from poros (a ford, passage)
on our journey,	προπεμπόντων (propempontōn)	4311: to send before, send forth	from pro and pempó
while they all,	πάντων (pantōn)	3956: all, every	a prim. word
with wives	γυναιξὶν (gunaixin)	1135: a woman	a prim. word
and children,	τέκνοις (teknois)	5043: a child (of either sex)	from tiktó
escorted		4311: to send before, send forth	from pro and pempó
us until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
[we were] out of the	πόλεως	4172: a city	a prim. word

city.	(poleōs)		
After kneeling	γόνατα (gonata)	1119: the knee	a prim. word
down	θέντες (thentes)	5087: to place, lay, set	from a prim. root the-
on the beach	αἰγιαλὸν (aigialon)	123: the seashore	from aix (a wave)
and praying,	προσευξάμενοι (proseuxamenoi)	4336: to pray	from pros and euchomai
we said farewell		537b: to take leave of	from apo and aspazomai
to one another.		240: of one another	a reciporical pronoun

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οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

εξαρτισαι **verb - aorist active middle or passive deponent**

exartizo ex-ar-tid'-zo: to finish out (time); figuratively, to equip fully (a teacher) -- accomplish, thoroughly furnish.

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εξελθοντες **verb - second aorist active participle - nominative plural masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

επορευομεθα **verb - imperfect middle or passive deponent indicative - first person**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

προπεμποντων **verb - present active participle - genitive plural masculine**

propempe **prop-em'-po**: to send forward, i.e. escort or aid in travel -- accompany, bring (forward) on journey (way), conduct forth.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

γυναιξιν **noun - dative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τεκνοις **noun - dative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεντες **verb - second aorist active participle - nominative plural masculine**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γονατα **noun - accusative plural neuter**

gonu **gon-oo'**: the knee -- knee(-l).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιγιαλον **noun - accusative singular masculine**

aigialos **ahee-ghee-al-os'**: a beach (on which the waves dash) -- shore.

προσηυξαμεθα **verb - aorist middle deponent indicative - first person**

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

Acts 21:6 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
we went on board		1684: to walk on, to step into, i.e. embark	from en and the same as basis
the ship,	πλοῖον (ploion)	4143: a boat	from pleó
and they returned	ὑπέστρεψαν (upestrep-san)	5290: to turn back, return	from hupo and strephó

home

ἴδια
(idia)

2398: one's own, distinct

a prim. word

again.

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασπασσάμενοι **verb - aorist middle deponent participle - nominative plural masculine**
aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

ἀλλήλους **reciprocal pronoun - accusative plural masculine**
allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ἐπιβήμεν **verb - second aorist active indicative - first person**
epibaino ep-ee-bah'-ee-no: to walk upon, i.e. mount, ascend, embark, arrive -- come (into), enter into, go abroad, sit upon, take ship.

εἰς **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοῖον **noun - accusative singular neuter**
ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

ἐκεῖνοι **demonstrative pronoun - nominative plural masculine**
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

δὲ **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υπεστρεψαν **verb - aorist active indicative - third person**
hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα **definite article - accusative plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

idia **adjective - accusative plural neuter**
idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

Acts 21:7 .

.	Greek	Strong's	Origin
When we had finished	διανύσαντες (dianusantes)	1274: to accomplish fully	from dia and anuó (to effect)
the voyage	πλοῦν (ploun)	4144: a voyage	from pleó
from Tyre,	Τύρου (turou)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
we arrived	κατηντήσαμεν (katēntēsamen)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
at Ptolemais,	Πτολεμαῖδα (ptolemaida)	4424: Ptolemais, a seaport south of Tyre	from Ptolemaios (Ptolemy, a king of Egypt)
and after greeting	ἀσπασάμενοι (aspasamenoi)	782: to welcome, greet	a prim. verb
the brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
we stayed	ἐμείναμεν (emeinamen)	3306: to stay, abide, remain	a prim. verb
with them for a day.	ἡμέραν (ēmeran)	2250: day	a prim. word

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ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοον **noun - accusative singular masculine**

ploos **plo'-os**: a sail, i.e. navigation -- course, sailing, voyage.

διανυσαντες **verb - aorist active participle - nominative plural masculine**

dianuo **dee-an-oo'-o**: to accomplish thoroughly -- finish.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τυρου **noun - genitive singular feminine**

Turos **too'-ros**: Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

κατηντησαμεν **verb - aorist active indicative - first person**

katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πτολεμαιδα **noun - accusative singular feminine**

Ptolemais **ptol-em-ah-is'**: Ptolemais, a place in Palestine -- Ptolemais.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασπασαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

εμειναμεν **verb - aorist active indicative - first person**
meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ημεραν **noun - accusative singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

μιν **adjective - accusative singular feminine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παρ **preposition**
para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτοις **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 21:8 .

.	Greek	Strong's	Origin
On the next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
we left	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
and came	ἦλθομεν (ēlthomen)	2064: to come, go	a prim. verb
to Caesarea,	Καισάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
and entering	εἰσελθόντες (eiselthontes)	1525: to go in (to), enter	from eis and erchomai
the house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of Philip	Φιλίππου (philippou)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos

the evangelist,	εὐαγγελιστοῦ (euangelistou)	2099: an evangelist, a bringer of good news	from euaggelizó
who was one of the seven,	ἐπτά (epta)	2033: seven	a prim. word
we stayed	ἐμείναμεν (emeinamen)	3306: to stay, abide, remain	a prim. verb
with him.			

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τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

εξελθοντες **verb - second aorist active participle - nominative plural masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ηλθον verb - second aorist active indicative - third person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καισαρειαν noun - accusative singular feminine

Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθοντες verb - second aorist active participle - nominative plural masculine

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

φιλιππου noun - genitive singular masculine

Philippos fil'-ip-pos: fond of horses; Philippos, the name of four Israelites -- Philip.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιστου noun - genitive singular masculine

euaggelistes yoo-ang-ghel-is-tace': a preacher of the gospel -- evangelist.

οντος verb - present participle - genitive singular masculine

on oan: being -- be, come, have.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

μειναιμεν **verb - aorist active indicative - first person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

παρ **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 21:9 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
this man		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
had		1510: I exist, I am	a prol. form of a prim. and defective verb
four	τέσσαρες (tessares)	5064: four	a prim. cardinal number
virgin	παρθένοι (parthenoi)	3933: a maiden, a virgin	of uncertain origin
daughters	θυγατέρες (thugateres)	2364: daughter	a prim. word
who were prophetesses.	προφητεύουσαι (prophēteuousai)	4395: to foretell, tell forth, prophesy	from prophētés

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ΤΟΥΤΩ **demonstrative pronoun - dative singular masculine**

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἦσαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

θυγατερες **noun - nominative plural feminine**

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

παρθενοι **noun - nominative plural feminine**

parthenos par-then'-os: a maiden; by implication, an unmarried daughter -- virgin.

τεσσαρες **adjective - nominative plural feminine**

tessares tes'-sar-es: four -- four.

προφητεουσai **verb - present active participle - nominative plural feminine**

propheteuo prof-ate-yoo'-o: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

Acts 21:10 .

.	Greek	Strong's	Origin
As we were staying	Ἐπιμενόντων (epimenontōn)	1961: to stay on	from epi and menó
there for some		4183: much, many	a prim. word
days,	ἡμέρας (ēmeras)	2250: day	a prim. word
a prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word

Agabus	Ἀγαβος (agabos)	13: Agabus, a Christian prophet	of uncertain origin
came down	κατήλθεν (katēlthen)	2718: to come down	from kata and erchomai
from Judea.		2453: Jewish, a Jew, Judea	from Ioudas

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ἐπιμενοντων **verb - present active participle - genitive plural masculine**

epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

πλειους **adjective - accusative plural feminine - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

κατηλθεν **verb - second aorist active indicative - third person singular**

katerchomai **kat-er'-khom-ahee**: to come (or go) down -- come (down), depart, descend, go down, land.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας noun - genitive singular feminine Ioudaia ee-oo-dah'-yah: the Judean land (i.e. Judaea), a region of Palestine -- Judaea.
προφητης noun - nominative singular masculine prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
ονοματι noun - dative singular neuter onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).
αγαβος noun - nominative singular masculine Agabos ag'-ab-os: Agabus, an Israelite -- Agabus.

Acts 21:11 .

.	Greek	Strong's	Origin
And coming	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to us, he took	ἄρας (aras)	142: to raise, take up, lift	a prim. verb
Paul's	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
belt	ζώνην (zōnēn)	2223: a belt	from zōnnumi
and bound	δήσας (dēsas)	1210: to tie, bind	a prim. verb
his own	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
feet	πόδας (podas)	4228: a foot	a prim. word
and hands,	χεῖρας (cheiras)	5495: the hand	a prim. word
and said,	λέγει (legei)	3004: to say	a prim. verb
"This is what	τάδε (tade)	3592: this (referring to what is present)	from ho, and de

the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
says:		3004: to say	a prim. verb
'In this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
at Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
will bind	δήσουσιν (dēsousin)	1210: to tie, bind	a prim. verb
the man	ἄνδρα (andra)	435: a man	a prim. word
who	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
owns		1510: I exist, I am	a prol. form of a prim. and defective verb
this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
belt	ζώνη (zōnē)	2223: a belt	from zónnumi
and deliver	παράδωσουσιν (paradōsousin)	3860: to hand over, to give or deliver over, to betray	from para and didómi
him into the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
of the Gentiles."	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρας **verb - aorist active participle - nominative singular masculine**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωνην **noun - accusative singular feminine**

zone **dzo'-nay**: a belt; by implication, a pocket -- girdle, purse.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

δησας **verb - aorist active participle - nominative singular masculine**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous pooce: a foot (figuratively or literally) -- foot(-stool).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ταδε **demonstrative pronoun - accusative plural neuter**

hode hod'-eh: the same, i.e. this or that one (plural these or those); often used as a personal pronoun -- he, she, such, these, thus.

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - nominative singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρα noun - accusative singular masculine

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ου relative pronoun - genitive singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωνη noun - nominative singular feminine

zone **dzo'-nay**: a belt; by implication, a pocket -- girdle, purse.

αυτη demonstrative pronoun - nominative singular feminine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ουτως adverb

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

δησουσιν verb - future active indicative - third person

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

εν preposition

en **en**: in, at, (up-)on, by, etc.

ιερουσαλημ proper noun

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι adjective - nominative plural masculine

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραδωσουσιν verb - future active indicative - third person paradidomi par-ad-id'-o-mee : to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.
εις preposition eis ice : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
χειρας noun - accusative plural feminine cheir khire : the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.
εθνων noun - genitive plural neuter ethnos eth'-nos : a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

Acts 21:12 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
we had heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we as well	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
as the local residents	ἐντόπιοι (entopioi)	1786: of a place, a resident	from en and topos
[began] begging	παρεκαλοῦμεν (parekaloumen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
him not to go	ἀναβαίνειν (anabainein)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

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ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηκουσαμεν **verb - aorist active indicative - first person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

παρεκαλουμεν **verb - imperfect active indicative - first person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντοπιοι **adjective - nominative plural masculine**

entopios **en-top'-ee-os**: a resident -- of that place.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

αναβαινειν **verb - present active infinitive**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 21:13 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you doing,	ποιεῖτε (poieite)	4160: to make, do	a prim. word
weeping	κλαίοντες (klaiontes)	2799: to weep	a prim. verb
and breaking	συνθρύπτοντες (sunthruptontes)	4919: to break in pieces, crush	from sun and thruptó (to break in pieces)
my heart?	καρδίαν (kardian)	2588: heart	a prim. word
For I am	ἔχω (echō)	2192: to have, hold	a prim. verb

ready	ἐτοίμως (etoimōs)	2093: readily	adverb from hetoimos
not only	μόνον (monon)	3440: merely	adverb from monos
to be bound,	δεθῆναι (dethēnai)	1210: to tie, bind	a prim. verb
but even	καὶ (kai)	2532: and, even, also	a prim. conjunction
to die	ἀποθανεῖν (apothanein)	599: to die	from apo and thnēskó
at Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
for the name	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus."	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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απεκριθῆ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιειτε **verb - present active indicative - second person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

κλαιοντες **verb - present active participle - nominative plural masculine**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνθρυπτοντες **verb - present active participle - nominative plural masculine**

sunthrupto **soon-throop'-to**: to crush together, i.e. (figuratively) to dispirit -- break.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιαν **noun - accusative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

δεθηναι **verb - aorist passive middle or passive deponent**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποθανειν verb - second aorist active middle or passive deponent

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ετοιμως adverb

hetoimos het'-oy-moce: in readiness -- ready.

εχω verb - present active indicative - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματος noun - genitive singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

Acts 21:14 .

.	Greek	Strong's	Origin
And since he would not be persuaded,	πειθομένου (peithomenou)	3982: to persuade, to have confidence	a prim. verb
we fell silent,	ἡσυχάσαμεν (ēsuchasamen)	2270: to be still, be silent	from the same as hésuchios
remarking,		3004: to say	a prim. verb
"The will	θέλημα (thelēma)	2307: will	from theló
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
be done!"	γινέσθω (ginesthō)	1096: to come into being, to happen, to become	from a prim. root gen-

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μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πειθομένου **verb - present passive participle - genitive singular masculine**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἡσυχάσαμεν **verb - aorist active indicative - first person**
hesuchazo hay-soo-khad'-zo: to keep still (intransitively), i.e. refrain from labor, meddlesomeness or speech -- cease, hold peace, be quiet, rest.

ΕΙΠΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

το **definite article - nominative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Θελημα **noun - nominative singular neuter**
thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

γενεσθω **verb - second aorist middle deponent imperative - third person singular**
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 21:15 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
these	ταύτας (tautas)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
days	ἡμέρας (ēmeras)	2250: day	a prim. word
we got ready		1980b: to equip	from epi and skeuazó (to prepare)
and started on our way	ἀνεβαίνομεν (anebainomen)	305: to go up, ascend	from ana and the same as basis

up to Jerusalem.

Ἱεροσόλυμα
(ierosoluma)

2414: Jerusalem, the capital
of united Isr. and Judah

of Hebrew origin Yerushalaim

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μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ταυτας **demonstrative pronoun - accusative plural feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

επισκευασαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

aposkeuazo **ap-osk-yoo-ad'-zo**: to pack up (one's) baggage -- take up... carriages.

ανεβαινομεν **verb - imperfect active indicative - first person**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 21:16 .

■			
.	Greek	Strong's	Origin

[Some] of the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
from Caesarea	Καισαρείας (kaisareias)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
came	συνῆλθον (sunēlthon)	4905: to come together, by ext. to accompany	from sun and erchomai
with us, taking	ἄγοντες (agontes)	71: to lead, bring, carry	a prim. verb
us to Mnason	Μνάσωνι (mnasōni)	3416: Mnason, a Christian	of uncertain origin
of Cyprus,	Κυπρίῳ (kupriō)	2953: of Cyprus	from Kupros
a disciple	μαθητῇ (mathētē)	3101: a disciple	from manthanó
of long standing	ἀρχαίῳ (archaiō)	744: original, ancient	from arché
with whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we were to lodge.	ξενισθῶμεν (xenisthōmen)	3579: to receive as a guest, to surprise	from xenos

KJV Lexicon

συνῆλθον **verb - second aorist active indicative - third person**

sunerchomai soon-er'-khom-ahee: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

καισαρειας noun - genitive singular feminine

Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

αγοντες verb - present active participle - nominative plural masculine

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ξενισθωμεν verb - aorist passive subjunctive - first person

xenizo xen-id'-zo: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

μνασωνι noun - dative singular masculine

Mnason mnah'-sohn: Mnason, a Christian -- Mnason.

τινι indefinite pronoun - dative singular masculine

tis tis: some or any person or object

κυπριω noun - dative singular masculine

Kuprios koo'-pree-os: a Cyprian (Cypriot), i.e. inhabitant of Cyprus -- of Cyprus.

αρχαιω **adjective - dative singular masculine**
archaios **ar-khah'-yos**: original or primeval -- (them of) old (time).

μαθητη **noun - dative singular masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

Acts 21:17 .

.	Greek	Strong's	Origin
After	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we arrived	Γενομένων (genomenōn)	1096: to come into being, to happen, to become	from a prim. root gen-
in Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
received	ἀπεδέξαντο (apedexanto)	588: to accept gladly, welcome	from apo and dechomai
us gladly.	ἁσμένως (asmenōs)	780: gladly	adverb from asmenos (glad)

KJV Lexicon

γενομένων **verb - second aorist middle deponent participle - genitive plural masculine**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

ασμενως **adverb**

asmenos **as-men'-oce**: with pleasure -- gladly.

εδεξαντο **verb - aorist middle deponent indicative - third person**

dechomai **dekh'-om-ah-ee**: to receive (in various applications, literally or figuratively) --
accept, receive, take.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

Acts 21:18 .

.	Greek	Strong's	Origin
And the following		1897a: to come upon, come after	from epi and the same as exeimi
day Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
went	εἰσήει (eisēei)	1524: to go in, enter	from eis and eimi (to come or go)
in with us to James,	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
and all	πάντες (pantes)	3956: all, every	a prim. word
the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
were present.	παρεγίνοντο (paregenonto)	3854: to be beside, to arrive	from para and ginomai

KJV Lexicon

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιουση **verb - present participle - dative singular feminine**

epiousa **ep-ee-oo'-sah**: the ensuing day or night -- following, next.

εισηει **verb - pluperfect active indicative - third person singular**

eiseimi **ice'-i-mee**: to enter -- enter (go) into.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ιακωβον **noun - accusative singular masculine**

Iakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

παρεγενοντο **verb - second aorist middle deponent indicative - third person**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by

implication, to appear publicly -- come, go, be present.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεροι **adjective - nominative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

Acts 21:19 .

.	Greek	Strong's	Origin
After he had greeted	ἀσπασάμενος (aspasamenos)	782: to welcome, greet	a prim. verb
them, he [began] to relate	ἐξηγείτο (exēgeito)	1834: to show the way	from ek and hégeomai
one by one	ἐν (en)	1520: one	a primary number
the things which	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
had done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Gentiles	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
his ministry.	διακονίας (diakonias)	1248: service, ministry	from diakonos

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασπασαμενος **verb - aorist middle deponent participle - nominative singular masculine**
aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εξηγειτο **verb - imperfect middle or passive deponent indicative - third person singular**
exegeomai **ex-ayg-eh'-om-ahee**: to consider out (aloud), i.e. rehearse, unfold -- declare, tell.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

εν **adjective - accusative singular neuter**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκαστον **adjective - accusative singular neuter**
hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

ων **relative pronoun - genitive plural neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποίησεν **verb - aorist active indicative - third person singular**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τοις **definite article - dative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν noun - dative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονιας noun - genitive singular feminine

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 21:20 .

.	Greek	Strong's	Origin
And when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
it they [began] glorifying	ἐδόξαζον (edoxazon)	1392: to render or esteem glorious (in a wide application)	from doxa
God;	θεὸν (theon)	2316: God, a god	of uncertain origin
and they said	εἶπον (eipon)	3004: to say	a prim. verb
to him, "You see,	θεωρεῖς (theōreis)	2334: to look at, gaze	from theóros (an envoy, spectator)
brother,	ἀδελφέ (adelphe)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
how many	πόσαι (posai)	4214: how much? how great?	interrog. adjective from a prim. root
thousands	μυριάδες	3461: ten thousand, a myriad	from murios

	(muriades)		
there are among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
of those	Οἱ (oi)	3588: the	the def. art.
who have believed,	πεπιστευκότων (pepisteukotōn)	4100: to believe, entrust	from pistis
and they are all	πάντες (pantes)	3956: all, every	a prim. word
zealous	ζηλωταὶ (zēlōtai)	2207: zealous	from zēloó
for the Law;	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

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οἱ **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

εδοξαζον **verb - imperfect active indicative - third person**

doxazo **dox-ad'-zo:** to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κυριον noun - accusative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ειποντες verb - second aorist active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

θεωρεις verb - present active indicative - second person singular

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

αδελφε noun - vocative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

ποσαι correlative or interrogative pronoun - nominative plural feminine

posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

μυριαδες adjective - nominative plural masculine

urias moo-ree'-as: a ten-thousand; by extension, a myriad or indefinite number -- ten thousand.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

ιουδαιων adjective - genitive plural masculine

loudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευοτων verb - perfect active participle - genitive plural masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ζηλωται **noun - nominative plural masculine**
zelotes **dzay-lo-tace'**: a zealot -- zealous.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομου **noun - genitive singular masculine**
nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

υπαρχουσιν **verb - present active indicative - third person**
huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

Acts 21:21 .

.	Greek	Strong's	Origin
and they have been told	κατηχήθησαν (katēchēthēsan)	2727: to teach by word of mouth	from kata and écheó
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you, that you are teaching	διδάσκεις (didaskeis)	1321: to teach	a redupl. caus. form of daó (to learn)
all	πάντας (pantas)	3956: all, every	a prim. word
the Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
who are among	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
to forsake	ἀποστασίαν (apostasian)	646: defection, revolt	from aphis témi
Moses,	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

telling	λέγων (legōn)	3004: to say	a prim. verb
them not to circumcise	περιτέμνειν (peritemnein)	4059: to cut around, circumcise	from peri and the same as tomos
their children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
to walk	περιπατεῖν (peripatein)	4043: to walk	from peri and pateo
according to the customs.	ἔθεςιν (ethesin)	1485: custom, a usage (prescribed by habit or law)	from etho

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κατηχηθησαν **verb - aorist passive indicative - third person**

katecheo kat-ay-kheh'-o: to sound down into the ears, i.e. (by implication) to indoctrinate (catechize) or (genitive case) to apprise of -- inform, instruct, teach.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αποστασιν **noun - accusative singular feminine**

apostasia ap-os-tas-ee'-ah: defection from truth (properly, the state) (apostasy) -- falling away, forsake.

διδασκεις **verb - present active indicative - second person singular**
didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μωυσεως **noun - genitive singular masculine**
Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - accusative plural neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

παντας **adjective - accusative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

ιουδαιους **adjective - accusative plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

λεγων **verb - present active participle - nominative singular masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

περιτεμνειν **verb - present active infinitive**
peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΤΕΚΝΑ noun - accusative plural neuter teknon tek'-non: a child (as produced) -- child, daughter, son.
μηδε conjunction mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).
τοις definite article - dative plural neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εθεσιν noun - dative plural neuter ethos eth'-os: a usage (prescribed by habit or law) -- custom, manner, be wont.
περιπατειν verb - present active infinitive peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

Acts 21:22 .

.	Greek	Strong's	Origin
"What,	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
is [to be done]? They will certainly	πάντως (pantōs)	3843: altogether, by all means	adverb from pas
hear	ἀκούσονται (akousontai)	191: to hear, listen	from a prim. word mean. hearing
that you have come.	ἐλήλυθας (elēluthas)	2064: to come, go	a prim. verb

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τι **interrogative pronoun - nominative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

παντως adverb

pantos pan'-toce: entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

δεῖ verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

πληθος noun - nominative singular neuter

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

συνελθειν verb - second aorist active middle or passive deponent

sunerchomai soon-er'-khom-ahee: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

ακουσονται verb - future middle deponent indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εληλυθας verb - second perfect active indicative - second person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Acts 21:23 .

■			
.	Greek	Strong's	Origin

"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do	ποιήσον (poiēson)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
that we tell	λέγομεν (legomen)	3004: to say	a prim. verb
you. We have four	τέσσαρες (tessares)	5064: four	a prim. cardinal number
men	ἄνδρες (andres)	435: a man	a prim. word
who are under	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
a vow;	εὐχὴν (euchēn)	2171: a prayer	from euchomai

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΟΥΝ conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΠΟΙΗΣΟΝ verb - aorist active middle - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΣΟΙ personal pronoun - second person dative singular

soi **soy**: to thee -- thee, thine own, thou, thy.

λεγομεν **verb - present active indicative - first person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ανδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

τεσσαρες **adjective - nominative plural masculine**

tessares **tes'-sar-es**: four -- four.

ευχην **noun - accusative singular feminine**

eucho **yoo-khay'**: a wish, expressed as a petition to God, or in votive obligation -- prayer, vow.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

εαυτων **reflexive pronoun - third person genitive plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

Acts 21:24 .

.	Greek	Strong's	Origin
take	παραλαβών (paralabōn)	3880: to receive from	from para and lambanó
them and purify	ἀγνίσθητι (agnisthēti)	48: to purify, cleanse from defilement	from hagnos
yourself along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with them, and pay their expenses	δαπάνησον (dapanēson)	1159: to spend, spend freely	from dapané

so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may shave	ξυρήσονται (xurēsontai)	3587b: to shave	from xuron (a razor)
their heads;	κεφαλῇν (kephalēn)	2776: the head	a prim. word
and all	πάντες (pantes)	3956: all, every	a prim. word
will know	γνώσονται (gnōsontai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that there is nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis
to the things which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they have been told	κατήχηνται (katēchēntai)	2727: to teach by word of mouth	from kata and écheó
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you, but that you yourself	αὐτοῖς (autois)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
walk orderly,	στοιχεῖς (stoicheis)	4748: to be in rows, fig. to walk by rule	from stoichos (a row)
keeping	φυλάσσω (phulassōn)	5442: to guard, watch	from a root phulak-
the Law.	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

τούτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce** : these (persons, as objective of verb or preposition) -- such, them, these, this.

παραλαβων **verb - second aorist active participle - nominative singular masculine**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

αγνισθητι **verb - aorist passive imperative - second person singular**

hagnizo **hag-nid'-zo**: to make clean, i.e. (figuratively) sanctify (ceremonially or morally) -- purify (self).

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δαπανησον **verb - aorist active middle - second person singular**

dapanao **dap-an-ah'-o**: to expend, i.e. (in a good sense) to incur cost, or (in a bad one) to waste -- be at charges, consume, spend.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ξηρησωνται **verb - aorist middle deponent subjunctive - third person**

xurao **xoo-rah'-o**: to shave or shear the hair -- shave.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην **noun - accusative singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γνωσιν **verb - second aorist active subjunctive - third person**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ων **relative pronoun - genitive plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

κατηχηνται **verb - perfect passive indicative - third person**

katecheo **kat-ay-kheh'-o**: to sound down into the ears, i.e. (by implication) to indoctrinate (catechize) or (genitive case) to apprise of -- inform, instruct, teach.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ουδεν **adjective - nominative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

στοιχεις **verb - present active indicative - second person singular**

stoicheo **stoy-kheh'-o**: to march in (military) rank (keep step), i.e. (figuratively) to conform

to virtue and piety -- walk (orderly).

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτος personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

φυλασσων verb - present active participle - nominative singular masculine

phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

Acts 21:25 .

.	Greek	Strong's	Origin
"But concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
who have believed,	πεπιστευκότων (pepisteukotōn)	4100: to believe, entrust	from pistis
we wrote,	ἀπεστείλαμεν (apesteilamen)	1989: to send a message (by letter)	from epi and stelló
having decided	κρίναντες (krinantes)	2919: to judge, decide	a prim. verb
that they should abstain	φυλάσσεσθαι (phulassesthai)	5442: to guard, watch	from a root phulak-
from meat	τῶν (tōn)	3588: the	the def. art.

sacrificed to idols	εἰδωλόθυτον (eidōlothuton)	1494: sacrificed to idols	from eidólon and thuó
and from blood	αἷμα (aima)	129: blood	of uncertain origin
and from what is strangled	πνικτόν (pnikton)	4156: strangled	from pnigó
and from fornication."	πορνείαν (porneian)	4202: fornication	from porneuó

KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των **definite article - genitive plural masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΤΙΣΤΕΥΚΟΤΩΝ **verb - perfect active participle - genitive plural masculine**

pisteuo **pist-yoo'-o'**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εθνων **noun - genitive plural neuter**

ethnos **eth'-nos'**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ΕΠΕΣΤΕΙΛΑΜΕΝ **verb - aorist active indicative - first person**

epistello **ep-ee-stel'-lo'**: to enjoin (by writing), i.e. (genitive case) to communicate by letter (for any purpose) -- write (a letter, unto).

κριναντες **verb - aorist active participle - nominative plural masculine**

krino **kree'-no'**: by implication, to try, condemn, punish

μηδεν adjective - accusative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

τοιουτον demonstrative pronoun - accusative singular neuter

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

τηρειν verb - present active infinitive

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φυλασσεσθαι verb - present middle middle or passive deponent

phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ειδωλοθυτον adjective - accusative singular neuter

eidolothuton i-do-loth'-oo-ton: an image-sacrifice, i.e. part of an idolatrous offering -- (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αιμα noun - accusative singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πνικτον adjective - accusative singular neuter

pniktos pnik-tos': throttled, i.e. (neuter concretely) an animal choked to death (not bled) -- strangled.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορνειαν noun - accusative singular feminine

porneia por-ni'-ah: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

Acts 21:26 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
took	παραλαβὼν (paralabōn)	3880: to receive from	from para and lambanó
the men,	ἄνδρας (andras)	435: a man	a prim. word
and the next	ἐχομένη (echomenē)	2192: to have, hold	a prim. verb
day,	ἡμέρα (ēmera)	2250: day	a prim. word
purifying	ἀγνισθεῖς (agnistheis)	48: to purify, cleanse from defilement	from hagnos

himself along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with them, went	εἰσῆει (eisēei)	1524: to go in, enter	from eis and eimi (to come or go)
into the temple		2413: sacred, a sacred thing, a temple	a prim. word
giving notice	διαγγέλλων (diangellōn)	1229: to publish abroad, proclaim	from dia and agelló
of the completion	ἐκπλήρωσιν (ekplērōsin)	1604: a completion, fulfillment	from ekpléroó
of the days	ἡμέρων (ēmerōn)	2250: day	a prim. word
of purification,	ἀγνισμοῦ (agnismou)	49: purification	from hagnizó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the sacrifice	προσφορά (prospora)	4376: an offering	from prospheeró
was offered	προσηνέχθη (prosēnechthē)	4374: to bring to, i.e. to offer	from pros and pheró
for each	ἐκάστου (ekastou)	1538: each, every	a prim. word
one	ένός (enos)	1520: one	a primary number
of them.			

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

παραλαβων verb - second aorist active participle - nominative singular masculine

paralambano par-al-am-ban'-o: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρας noun - accusative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχομενη verb - present passive participle - dative singular feminine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγνισθεις verb - aorist passive participle - nominative singular masculine

hagnizo hag-nid'-zo: to make clean, i.e. (figuratively) sanctify (ceremonially or morally) -- purify (self).

εισηει verb - pluperfect active indicative - third person singular

eiseimi ice'-i-mee: to enter -- enter (go) into.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον noun - accusative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

διαγγελλων verb - present active participle - nominative singular masculine

diaggello de-ang-gel'-lo: to herald thoroughly -- declare, preach, signify.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκπληρωσιν noun - accusative singular feminine

ekplerosis ek-play'-ro-sis: completion -- accomplishment.

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερων noun - genitive plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγνισμου noun - genitive singular masculine

hagnismos hag-nis-mos': a cleansing (the act), i.e. (ceremonially) lustration -- purification.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προσηνεχθη verb - aorist passive indicative - third person singular

prosphero pros-fer'-o: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or

causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ενος adjective - genitive singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκάστου adjective - genitive singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσφορά noun - nominative singular feminine

prosphora pros-for-ah': presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

Acts 21:27 .

.	Greek	Strong's	Origin
When	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the seven	ἐπτὰ (ep̄ta)	2033: seven	a prim. word
days	ἡμέραι (ēmerai)	2250: day	a prim. word
were almost	ἔμελλον (emellon)	3195: to be about to	a prim. verb
over,	συντελεῖσθαι (sunteleisthai)	4931: to complete, accomplish	from sun and teleó
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas

from Asia,	Ἀσίας (asias)	773: Asia, a Roman province	of uncertain origin
upon seeing	θεασάμενοι (theasamenoi)	2300: to behold, look upon	of uncertain origin
him in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
[began] to stir	συνέχεον (sunecheon)	4797: to pour together, i.e. to confuse, throw into confusion	from sun and cheó (to pour)
up all	πάντα (panta)	3956: all, every	a prim. word
the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
and laid	ἐπέβαλον (epebalon)	1911: to throw over, to throw oneself	from epi and balló
hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on him,			

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ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εμελλον **verb - imperfect active indicative - third person**

mello **mel'-lo:** to intend, i.e. be about to be, do, or suffer something

αι **definite article - nominative plural feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επτα numeral (adjective)
hepta hep-tah': seven -- seven.

ημεραι noun - nominative plural feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

συντελεισθαι verb - present passive middle or passive deponent
sunteleo soon-tel-eh'-o: to complete entirely; generally, to execute -- end, finish, fulfil, make.

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασιας noun - genitive singular feminine
Asia as-ee'-ah: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

ιουδαιοι adjective - nominative plural masculine
loudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

θεασαμενοι verb - aorist middle deponent participle - nominative plural masculine
theaomai theh-ah'-om-ahee: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition
en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter
hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

συνεχεον verb - imperfect active indicative - third person
sugcheo soong-kheh'-o: to commingle promiscuously, i.e. (figuratively) to throw (an

assembly) into disorder, to perplex (the mind) -- confound, confuse, stir up, be in an uproar.

παντα **adjective - accusative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον **noun - accusative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επεβαλον **verb - second aorist active indicative - third person**

epiballo ep-ee-bal'-lo: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

επ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 21:28 .

.	Greek	Strong's	Origin
crying	κράζοντες (krazontes)	2896: to scream, cry out	from a prim. root krag-
out, "Men	ἄνδρες (andres)	435: a man	a prim. word

of Israel,	Ἰσραηλίται (israēlitai)	2475a: an Israelite	from Israēl
come to our aid!	βοηθεῖτε (boētheite)	997: to come to the aid of	from boé and theó (to run)
This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
who preaches	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
to all men	πάντας (pantas)	3956: all, every	a prim. word
everywhere		3836a: everywhere	from the same as pantachou
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
our people	λαοῦ (laou)	2992: the people	a prim. word
and the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
place;	τόπου (topou)	5117: a place	a prim. word
and besides	ἔτι (eti)	2089: still, yet	a prim. adverb
he has even	καὶ (kai)	2532: and, even, also	a prim. conjunction
brought	εἰσήγαγεν (eisēgagen)	1521: to bring in, to introduce	from eis and agó
Greeks	Ἕλληνας (ellēnas)	1672: a Greek, usually a name for a Gentile	from Hellas
into the temple		2413: sacred, a sacred thing,	a prim. word

		a temple	
and has defiled	ΚΕΚΟΙΝΩΚΕΝ (kekoinōken)	2840: to make common	from koinos
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
place."	τόπον (topon)	5117: a place	a prim. word

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κραζοντες **verb - present active participle - nominative plural masculine**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ισραηλιται **noun - vocative plural masculine**

Israelites **is-rah-ale-ee'-tace**: an Israelite, i.e. descendant of Israel -- Israelite.

βοηθειτε **verb - present active imperative - second person**

boetheo **bo-ay-theh'-o**: to aid or relieve -- help, succor.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου noun - genitive singular masculine

laos lah-os': a people -- people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομου noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπου noun - genitive singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

πανταχου adverb

pantachou pan-takh-oo': universally -- in all places, everywhere.

διδασκων verb - present active participle - nominative singular masculine

didasko did-as'-ko: to teach (in the same broad application) -- teach.

ΕΤΙ adverb

eti et'-ee: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

ΤΕ particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΛΛΗΝΑΣ noun - accusative plural masculine

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

ΕΙΣΗΓΑΓΕΝ verb - second aorist active indicative - third person singular

eisago ice-ag'-o: to introduce -- bring in(-to), (+ was to) lead into.

ΕΙΣ preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΟ definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΕΡΟΝ noun - accusative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΚΕΚΟΙΝΩΚΕΝ verb - perfect active indicative - third person singular

koinoo koy-no'-o: to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

ΤΟΝ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΓΙΟΝ adjective - accusative singular masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ΤΟΠΟΝ noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**
touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

Acts 21:29 .

.	Greek	Strong's	Origin
For they had previously seen	προεωρακότες (proeōrakotes)	4308: to see before	from pro and horaó
Trophimus	Τρόφιμον (trophimon)	5161: Trophimus, a Christian	from trophé
the Ephesian	Ἐφέσιον (ephesion)	2180: Ephesian	from Ephesos
in the city	πόλει (polei)	4172: a city	a prim. word
with him, and they supposed	ἐνόμιζον (enomizon)	3543: to practice, consider	from nomos
that Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
had brought	εἰσήγαγεν (eisēgagen)	1521: to bring in, to introduce	from eis and agó
him into the temple.		2413: sacred, a sacred thing, a temple	a prim. word

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ἦσαν **verb - imperfect indicative - third person**
en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ **conjunction**
gar gar: assigning a reason (used in argument, explanation or intensification; often with

other particles)

εωρακοτες **verb - perfect active participle - nominative plural masculine - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τροφιμον **noun - accusative singular masculine**

Trophimos **trof'-ee-mos**: nutritive; Trophimus, a Christian -- Trophimus.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εφεσιον **adjective - accusative singular masculine**

Ephesios **ef-es'-ee-os**: an Ephesian or inhabitant of Ephesus -- Ephesian, of Ephesus.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολει **noun - dative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ενομιζον **verb - imperfect active indicative - third person**

nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

to **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον **noun - accusative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

εισηγαγεν **verb - second aorist active indicative - third person singular**

eisago **ice-ag'-o**: to introduce -- bring in(-to), (+ was to) lead into.

o **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 21:30 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
all	ὅλη (olē)	3650: whole, complete	a prim. word
the city	πόλις (polis)	4172: a city	a prim. word
was provoked,	ἐκινήθη (ekinēthē)	2795: to move	a prim. verb
and the people	λαοῦ (laou)	2992: the people	a prim. word
rushed together,	συνδρομή (sundromē)	4890: a running together, i.e. a concourse (esp. of a riotous gathering)	from suntrechó
and taking hold	ἐπιλαβόμενοι (epilabomenoi)	1949: to lay hold of	from epi and lambanó
of Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
they dragged	εἴλκον (eilkon)	1670: to drag	a prim. verb

him out of the temple,		2413: sacred, a sacred thing, a temple	a prim. word
and immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
the doors	θύραι (thurai)	2374: a door	a prim. word
were shut.	ἐκλείσθησαν (ekleisthēsan)	2808: to shut	of uncertain origin

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ἐκινήθη **verb - aorist passive indicative - third person singular**

kineo **kin-eh'-o**: to stir (transitively), literally or figuratively -- (re-)move(-r), way.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολις **noun - nominative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

ολη **adjective - nominative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

συνδρομη **noun - nominative singular feminine**

sundrome **soon-drom-ay'**: a running together, i.e. (riotous) concourse -- run together.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου noun - genitive singular masculine

laos lah-os': a people -- people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιλαμβανομαι verb - second aorist middle deponent participle - nominative plural masculine
epilambanomai ep-ee-lam-ban'-om-ahee: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου noun - genitive singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ειλκον verb - imperfect active indicative - third person

helkuo hel-koo'-o: to drag -- draw.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερου noun - genitive singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

εκλεισθησαν **verb - aorist passive indicative - third person**
kleio **kli'-o**: to close -- shut (up).

αι **definite article - nominative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυραι **noun - nominative plural feminine**
thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

Acts 21:31 .

.	Greek	Strong's	Origin
While they were seeking	Ζητούντων (zētountōn)	2212: to seek	of uncertain origin
to kill	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
him, a report	φάσις (phasis)	5334: information, a report	from phémi
came	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up to the commander	χιλίαρχω (chiliarchō)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
of the [Roman] cohort	σπείρης (speirēs)	4686: anything wound up or coiled, by ext. a body (of soldiers), i.e. a cohort	of Latin origin
that all	ὅλη (olē)	3650: whole, complete	a prim. word
Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
was in confusion.	συγχύννεται (sunchunnetai)	4797: to pour together, i.e. to confuse, throw into confusion	from sun and cheó (to pour)

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ζητούντων **verb - present active participle - genitive plural masculine**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

αποκτειναι **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

ανεβη **verb - second aorist active indicative - third person singular**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

φασις **noun - nominative singular feminine**

phasis **fas'-is**: a saying, i.e. report -- tidings.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιαρχω **noun - dative singular masculine**

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπειρης **noun - genitive singular feminine**

speira **spi'-rah**: a coil (spira, spire), i.e. (figuratively) a mass of men (a Roman military cohort; also (by analogy) a squad of Levitical janitors) -- band.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ολη **adjective - nominative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

συγκεχυται **verb - perfect passive indicative - third person singular**

sugcheo **soong-kheh'-o**: to commingle promiscuously, i.e. (figuratively) to throw (an

assembly) into disorder, to perplex (the mind) -- confound, confuse, stir up, be in an uproar.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 21:32 .

.	Greek	Strong's	Origin
At once	ἐξαυτῆς (exautēs)	1824: at once, forthwith	from ek and gen. sing. fem. of autos
he took along	παραλαβὼν (paralabōn)	3880: to receive from	from para and lambanó
[some] soldiers	στρατιώτας (stratiōtas)	4757: a soldier	from stratia
and centurions	ἐκατοντάρχας (ekatontarchas)	1543: a centurion, a captain of one hundred men	from hekaton and archó
and ran down	κατέδραμεν (katedramen)	2701: to run down	from kata and trechó
to them; and when they saw		3708: to see, perceive, attend to	a prim. verb
the commander	χιλίαρχον (chiliarchon)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
and the soldiers,	στρατιώτας (stratiōtas)	4757: a soldier	from stratia
they stopped	ἐπαύσαντο (epausanto)	3973: to make to cease, hinder	a prim. word
beating	τύπτοντες (tuptontes)	5180: to strike, smite, beat	a prim. verb
Paul.	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξαυτης **adverb**

exautes **ex-ow'-tace**: from that hour, i.e. instantly -- by and by, immediately, presently, straightway.

παραλαβων **verb - second aorist active participle - nominative singular masculine**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

στρατιωτας **noun - accusative plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκατονταρχους **noun - accusative plural masculine**

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

κατεδραμεν **verb - second aorist active indicative - third person singular**

katatrecho **kat-at-rekh'-o**: to run down, i.e. hasten from a tower -- run down.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιαρχον noun - accusative singular masculine

chiliarchos khil-ee'-ar-khos: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατιωτας noun - accusative plural masculine

stratiotes strat-ee-o'-tace: a camper-out, i.e. a (common) warrior -- soldier.

επαυσαντο verb - aorist middle indicative - third person

pauo pow'-o: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

τυπτοντες verb - present active participle - nominative plural masculine

tupto toop'-to: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 21:33 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the commander	χιλιαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
came	ἐγγίσας (engisas)	1448: to make near, refl. to come near	from eggus
up and took hold	ἐπελάβετο (epelabeto)	1949: to lay hold of	from epi and lambanó

of him, and ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
him to be bound	δεθῆναι (dethēnai)	1210: to tie, bind	a prim. verb
with two	δυσί (dusi)	1417: two	a primary number
chains;	άλύσεσιν (alusesin)	254: a chain	of uncertain origin
and he [began] asking	ἐπυνθάνετο (epunthaneto)	4441: to inquire, by impl. to learn	from a prim. root puth-
who	τις (tis)	5101: who? which? what?	an interrog. pronoun related to tis
he was and what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
he had done.	πεποιηκώς (pepoiēkōs)	4160: to make, do	a prim. word

KJV Lexicon

εγγισας **verb - aorist active participle - nominative singular masculine**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιάρχος **noun - nominative singular masculine**

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

επελαβετο **verb - second aorist middle deponent indicative - third person singular**

epilambanomai **ep-ee-lam-ban'-om-ahee**: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκελευσεν **verb - aorist active indicative - third person singular**
keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

δεθηναι **verb - aorist passive middle or passive deponent**
deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

αλυσεσιν **noun - dative plural feminine**
halusis **hal'-oo-sis**: a fetter or manacle -- bonds, chain.

δυσιν **adjective - dative plural feminine**
duo **doo'-o**: two -- both, twain, two.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επυνθανετο **verb - imperfect middle or passive deponent indicative - third person singular**
punthanomai **poon-than'-om-ahee**: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

τις **interrogative pronoun - nominative singular masculine**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

ειη **verb - present optative - third person singular**
eien **i'-ane**: might (could, would, or should) be -- mean, + perish, should be, was, were.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τι **interrogative pronoun - nominative singular neuter**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -

unto, -with, -withal), whether, which, who(-m, -se), why.

ΕΣΤΙV verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΠΕΠΟΙΗΚΩS verb - perfect active participle - nominative singular masculine
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Acts 21:34 .

.	Greek	Strong's	Origin
But among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the crowd	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
some	ἄλλοι (alloi)	243: other, another	a prim. word
were shouting	ἐπεφώνουν (epephōnoun)	2019: to call out	from epi and phōnéō
one thing [and] some another,	ἄλλο (allo)	243: other, another	a prim. word
and when he could	δυναμένου (dunamenou)	1410: to be able, to have power	a prim. verb
not find	γινῶναι (ginōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
out the facts	ἀσφαλές (asphales)	804: certain, secure	from alpha (as a neg. prefix) and sphalló (to trip up)
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the uproar,	θόρυβον (thorubon)	2351: an uproar	from the same as throeó
he ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
him to be brought	ἄγεσθαι (agesthai)	71: to lead, bring, carry	a prim. verb

into the barracks.

παρεμβολήν
(parembolēn)

3925b: an insertion, an army
in battle array, barracks

from paremballó

KJV Lexicon

αλλοι **adjective - nominative plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλλο **adjective - accusative singular neuter**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

τι **indefinite pronoun - accusative singular neuter**

tis tis: some or any person or object

εβων **verb - imperfect active indicative - third person**

boao bo-ah'-o: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλω **noun - dative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δυναμενος **verb - present middle or passive deponent participle - nominative singular masculine**

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γινωσκει **verb - second aorist active middle or passive deponent**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασφαλεις **adjective - accusative singular neuter**

asphales **as-fal-ace'**: secure -- certain(-ty), safe, sure.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θορυβον **noun - accusative singular masculine**

thorubos **thor'-oo-bos**: a disturbance -- tumult, uproar.

εκελευσεν **verb - aorist active indicative - third person singular**

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

αγεσθαι **verb - present passive middle or passive deponent**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεμβολην **noun - accusative singular feminine**

parembole **par-em-bol-ay'**: a throwing in beside (juxtaposition), i.e. (specially), battle-array, encampment or barracks (tower Antonia) -- army, camp, castle.

Acts 21:35 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
he got	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to the stairs,	ἀναβαθμούς (anabathmous)	304: a going up, an ascent	from anabainó and bathmos (a step)
he was carried	βαστάζεσθαι (bastazesthai)	941: to take up, carry	of uncertain origin
by the soldiers	στρατιωτῶν (stratiōtōn)	4757: a soldier	from stratia
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the violence	βίαν (bian)	970: strength, force	a prim. word
of the mob;	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word

KJV Lexicon

ὅτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δέ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐγένετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναβαθμους **noun - accusative plural masculine**

anabathmos **an-ab-ath-mos'**: a stairway -- stairs.

συνεβη **verb - second aorist active indicative - third person singular**

sumbaino **soom-bah'-ee-no**: to walk (figuratively, transpire) together, i.e. concur (take place) -- be(-fall), happen (unto).

βασταζεσθαι **verb - present passive middle or passive deponent**

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατιωτων **noun - genitive plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιαν **noun - accusative singular feminine**

bia **bee'-ah**: force -- violence.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

Acts 21:36 .

.	Greek	Strong's	Origin
for the multitude	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
of the people	λαοῦ (laou)	2992: the people	a prim. word
kept following	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
them, shouting,	κράζοντες (krazontes)	2896: to scream, cry out	from a prim. root krag-
"Away	αἶρε (aire)	142: to raise, take up, lift	a prim. verb
with him!"			

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ἠκολουθεῖ **verb - imperfect active indicative - third person singular**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - nominative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

λαου **noun - genitive singular masculine**

laos **lah-os'**: a people -- people.

κραζον **verb - present active participle - accusative singular neuter**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

αιρε **verb - present active imperative - second person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 21:37 .

.	Greek	Strong's	Origin
As Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was about	Μέλλων (mellōn)	3195: to be about to	a prim. verb
to be brought	εἰσάγεσθαι (eisagesthai)	1521: to bring in, to introduce	from eis and agó
into the barracks,	παρεμβολήν (parembolēn)	3925b: an insertion, an army in battle array, barracks	from paremballó
he said	λέγει (legei)	3004: to say	a prim. verb
to the commander,	χιλιάρχῳ (chiliarchō)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
"May	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
I say		3004: to say	a prim. verb
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

to you?" And he said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Do you know	γινώσκεις (ginōskeis)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Greek?	Ἑλληνιστὶ (ellēnisti)	1676: in Greek	adverb from the same as Hellénistés

KJV Lexicon

μελλων **verb - present active participle - nominative singular masculine**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

εισαγεσθαι **verb - present passive middle or passive deponent**

eisago **ice-ag'-o**: to introduce -- bring in(-to), (+ was to) lead into.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεμβολην **noun - accusative singular feminine**

parembole **par-em-bol-ay'**: a throwing in beside (juxtaposition), i.e. (specially), battle-array, encampment or barracks (tower Antonia) -- army, camp, castle.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιαρχω noun - dative singular masculine

chiliarchos khil-ee'-ar-khos: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εξεστιν verb - present impersonal active indicative - third person singular

exesti ex'-es-tee: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

ειπειν verb - second aorist active middle or passive deponent

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εφη verb - imperfect indicative - third person singular

phemi fay-mee': to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ελληνιστι adverb

Hellenisti hel-lay-nis-tee': Hellenistically, i.e. in the Grecian language -- Greek.

γινωσκεις verb - present active indicative - second person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

Acts 21:38 .

.	Greek	Strong's	Origin
"Then		686: therefore (an illative particle)	a prim. particle
you are not the Egyptian	Αἰγύπτιος (aiguptios)	124: Egyptian	from Aiguptos
who some		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
time	ἡμέρων (ēmerōn)	2250: day	a prim. word
ago	πρὸ (pro)	4253: before	a prim. preposition
stirred up a revolt	ἀναστατώσας (anastatōsas)	387: to stir up, unsettle	from anastatos (driven from one's home)
and led	ἐξαγαγὼν (exagagōn)	1806: to lead out	from ek and agó
the four thousand	τετρακισχιλίους (tetrakischilious)	5070: four thousand	from an adverb derivation of tessares and chilioi
men	ἄνδρας (andras)	435: a man	a prim. word
of the Assassins	σικαρίων (sikariōn)	4607: an assassin	of Latin origin, sica (a dagger)
out into the wilderness?"	ἐρήμον (erēmon)	2048: solitary, desolate	a prim. word

KJV Lexicon

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αρα **particle - interrogative**

ara ar'-ah: denoting an interrogation to which a negative answer is presumed -- therefore.

σου **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

ει **verb - present indicative - second person singular**
ei i: thou art -- art, be.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιγυπτιος **adjective - nominative singular masculine**
Aiguptios ahee-goop'-tee-os: an Egyptian or inhabitant of Egyptus -- Egyptian.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προ **preposition**
pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

τουτων **demonstrative pronoun - genitive plural feminine**
touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

των **definite article - genitive plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερων **noun - genitive plural feminine**
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αναστατωσας **verb - aorist active participle - nominative singular masculine**
anastatoo an-as-tat-o'-o: to drive out of home, i.e. (by implication) to disturb -- trouble, turn upside down, make an uproar.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαγαγων **verb - second aorist active participle - nominative singular masculine**
exago ex-ag'-o: to lead forth -- bring forth (out), fetch (lead) out.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημον adjective - accusative singular feminine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τετρακισχιλιους adjective - accusative plural masculine

tetrakischilioi tet-rak-is-khil'-ee-oy: four times a thousand -- four thousand.

ανδρας noun - accusative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σικαριων noun - genitive plural masculine

sikarios sik-ar'-ee-os: a dagger-man or assassin; a freebooter (Jewish fanatic outlawed by the Romans) -- murderer.

Acts 21:39 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said,		3004: to say	a prim. verb
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
a Jew	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
of Tarsus	Ταρσεὺς (tarseus)	5018: of Tarsus	from Tarsos
in Cilicia,	Κιλικίας (kilikias)	2791: Cilicia, a province of Asia Minor	of uncertain origin
a citizen	πολίτης	4177: a citizen	from polis

	(politēs)		
of no	οὐκ (ouk)	3756: not, no	a prim. word
insignificant	ἀσήμου (asēmou)	767: without mark	from alpha (as a neg. prefix) and the same as sémainó
city;	πόλεως (poleōs)	4172: a city	a prim. word
and I beg	δέομαι (deomai)	1189a: to want, entreat	a form of deó
you, allow	ἐπίτρεψον (epitrepsōn)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
me to speak	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
to the people."	λαόν (laon)	2992: the people	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ειμι verb - present indicative - first person singular

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ιουδαίος adjective - nominative singular masculine

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ταρσεύς noun - nominative singular masculine

Tarseus **tar-syoos'**: a Tarsean, i.e. native of Tarsus -- of Tarsus.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κιλικίας noun - genitive singular feminine

Kilikia **kil-ik-ee'-ah**: Cilicia, a region of Asia Minor -- Cilicia.

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ασημου adjective - genitive singular feminine

asemos **as'-ay-mos**: unmarked, i.e. (figuratively) ignoble -- mean.

πολεως noun - genitive singular feminine

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

πολιτης noun - nominative singular masculine

polites **pol-ee'-tace**: a townsman -- citizen.

δεομαι verb - present middle or passive deponent indicative - first person singular

deomai **deh'-om-ahee**: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

επιτρεπον verb - aorist active middle - second person singular

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

λαλησαι **verb - aorist active middle or passive deponent**
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**
laos **lah-os'**: a people -- people.

Acts 21:40 .

.	Greek	Strong's	Origin
When he had given him permission,	ἐπιτρέψαντος (epitrepsantos)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
standing	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
on the stairs,	ἀναβαθμῶν (anabathmōn)	304: a going up, an ascent	from anabainó and bathmos (a step)
motioned	κατέσεισεν (kateseisen)	2678: to shake	from kata and seió
to the people	λαῶ (laō)	2992: the people	a prim. word
with his hand;	χειρὶ (cheiri)	5495: the hand	a prim. word
and when there was a great	πολλῆς (pollēs)	4183: much, many	a prim. word
hush,	σιγῆς (sigēs)	4602: silence	a prim. word

he spoke	προσεφώνησεν (prosephōnēsen)	4377: to call to	from pros and phōnéō
to them in the Hebrew	Ἑβραϊδι (ebraidi)	1446: Hebrew, the Aramaic vernacular of Pal.	from Eber
dialect,	διαλέκτω (dialektō)	1258: speech, language	from dialegomai
saying,	λέγων (legōn)	3004: to say	a prim. verb

KJV Lexicon

επιτρεψαντος **verb - aorist active participle - genitive singular masculine**

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εστως **verb - perfect active participle - nominative singular masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αναβαθμων **noun - genitive plural masculine**
anabathmos **an-ab-ath-mos'**: a stairway -- stairs.

κατεσεισεν **verb - aorist active indicative - third person singular**
kataseio **kat-as-i'-o**: to sway downward, i.e. make a signal -- beckon.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρι **noun - dative singular feminine**
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**
laos **lah-os'**: a people -- people.

πολλης **adjective - genitive singular feminine**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σιγης **noun - genitive singular feminine**
sige **see-gay'**: silence -- silence.

γενομενης **verb - second aorist middle deponent participle - genitive singular feminine**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

προσεφωνει **verb - imperfect active indicative - third person singular**
prosphoneo **pros-fo-neh'-o**: to sound towards, i.e. address, exclaim, summon -- call unto, speak (un-)to.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εβραιδι **noun - dative singular feminine**
Hebrais **heb-rah-is'**: the Hebraistic (Hebrew) or Jewish (Chaldee) language -- Hebrew.

διαλεκτω **noun - dative singular feminine**
dialektos **dee-al'-ek-tos**: a (mode of) discourse, i.e. dialect -- language, tongue.

λεγων verb - present active participle - nominative singular masculine
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Acts 22:1 .

.	Greek	Strong's	Origin
"Brethren	ἄνδρες (andres)	435: a man	a prim. word
and fathers,	πατέρες (pateres)	3962: a father	a prim. word
hear	ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing
my defense	ἀπολογίας (apologias)	627: a speech in defense	from apologeomai
which I now	νυνὶ (nuni)	3570: now	a strengthened form of nun
[offer] to you."			

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ἄνδρες noun - vocative plural masculine
aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ἀδελφοὶ noun - vocative plural masculine
adephos ad-el-fos': a brother near or remote -- brother.

καὶ conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατέρες noun - vocative plural masculine
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ακουσατε verb - aorist active middle - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

νυνι adverb

nuni noo-nee': just now -- now.

απολογιας noun - genitive singular feminine

apologia ap-ol-og-ee'-ah: a plea (apology) -- answer (for self), clearing of self, defence.

Acts 22:2 .

.	Greek	Strong's	Origin
And when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
that he was addressing	προσεφώνει (prosephōnei)	4377: to call to	from pros and phōnéō
them in the Hebrew	Ἑβραϊδι (ebraidi)	1446: Hebrew, the Aramaic vernacular of Pal.	from Eber
dialect,	διαλέκτω (dialektō)	1258: speech, language	from dialegomai
they became	παρέσχον (pareschon)	3930: to furnish, to present	from para and echō
even more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
quiet;	ἡσυχίαν (ēsuchian)	2271: stillness	from hēsuchios

and he said,

φησίν
(phēsin)

5346: to declare, say

from a prim. root pha-

KJV Lexicon

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εβραιδι **noun - dative singular feminine**

Hebrais **heb-rah-is'**: the Hebraistic (Hebrew) or Jewish (Chaldee) language -- Hebrew.

διαλεκτω **noun - dative singular feminine**

dialektos **dee-al'-ek-tos**: a (mode of) discourse, i.e. dialect -- language, tongue.

προσεφωνει **verb - imperfect active indicative - third person singular**

prospheo **pros-fo-neh'-o**: to sound towards, i.e. address, exclaim, summon -- call unto, speak (un-)to.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

παρεσχον **verb - second aorist active indicative - third person**

parecho **par-ekh'-o**: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

ησυχίαν **noun - accusative singular feminine**
hesuchia **hay-soo-khee'-ah:** (as noun) stillness, i.e. desistance from bustle or language -- quietness, silence.

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φησιν **verb - present indicative - third person singular**
phemi **fay-mee':** to show or make known one's thoughts, i.e. speak or say -- affirm, say.

Acts 22:3 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
a Jew,	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
born	γεγεννημένος (gegennēmenos)	1080: to beget, to bring forth	from genna (descent, birth)
in Tarsus	Ταρσῶ (tarsō)	5019: Tarsus, a city of Cilicia	of uncertain origin
of Cilicia,	Κιλικίας (kilikias)	2791: Cilicia, a province of Asia Minor	of uncertain origin
but brought	ἀνατεθραμμένος (anatethrammenos)	397: to nurse up, nourish	from ana and trephó
up in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
city,	πόλει (polei)	4172: a city	a prim. word
educated	πεπαιδευμένος (pepaideuomenos)	3811: to train children, to chasten, correct	from pais
under	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
Gamaliel,	Γαμαλιήλ (gamaliēl)	1059: Gamaliel, a renowned teacher of the law	of Hebrew origin Gamliel
strictly	ἀκριβείαν	195: exactness	from akribés

	(akribēian)		
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of our fathers,	πατρῴου (patrōou)	3971: of one's fathers, received from one's fathers	from patér
being	ὑπάρχων (uparchōn)	5225: to begin, to be ready or at hand, to be	from hupo and archó
zealous	ζηλωτής (zēlōtēs)	2207: zealous	from zéloó
for God	θεοῦ (theou)	2316: God, a god	of uncertain origin
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as you all	πάντες (pantes)	3956: all, every	a prim. word
are today.	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ειμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ιουδαιος **adjective - nominative singular masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

γεγεννημενος **verb - perfect passive participle - nominative singular masculine**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταρσω **noun - dative singular feminine**

Tarsos **tar-sos'**: Tarsus, a place in Asia Minor -- Tarsus.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κιλικιας **noun - genitive singular feminine**

Kilikia **kil-ik-ee'-ah**: Cilicia, a region of Asia Minor -- Cilicia.

ανατεθραμμενος **verb - perfect passive participle - nominative singular masculine**

anatrepho **an-at-ref'-o**: to rear (physically or mentally) -- bring up, nourish (up).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολει **noun - dative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

ταυτη **demonstrative pronoun - dative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**
pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

γαμαλιηλ **proper noun**
Gamaliel **gam-al-ee-ale'**: Gamaliel (i.e. Gamliel), an Israelite -- Gamaliel.

παιδευμενος **verb - perfect passive participle - nominative singular masculine**
paideuo **pahee-dyoo'-o**: to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ακριβειαν **noun - accusative singular feminine**
akribēia **ak-ree'-bi-ah**: exactness -- perfect manner.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρων **adjective - genitive singular masculine**
patroios **pat-ro'-os**: paternal, i.e. hereditary -- of fathers.

νομου **noun - genitive singular masculine**
nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ζηλωτης **noun - nominative singular masculine**
zelotes **dzay-lo-tace'**: a zealot -- zealous.

υπαρχων **verb - present active passive - nominative singular masculine**
huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καθως **adverb**
kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

παντες **adjective - nominative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

ὕμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ἐστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

σημερον **adverb**
semeron **say'-mer-on**: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

Acts 22:4 .

.	Greek	Strong's	Origin
"I persecuted	ἐδίωξα (ediōxa)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Way	ὁδὸν (odon)	3598: a way, road	a prim. word
to the death,	θανάτου (thanatou)	2288: death	from thnéskó
binding	δεσμεύων (desmeuōn)	1195: to bind together, to fetter	from desmos
and putting	παραδιδούς (paradidous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
men	ἄνδρας (andras)	435: a man	a prim. word
and women	γυναῖκας (gunaikas)	1135: a woman	a prim. word
into prisons,	φυλακὰς (phulakas)	5438: a guarding, guard, watch	from phulassó

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ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

εδιωξα **verb - aorist active indicative - first person singular**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

θανατου **noun - genitive singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

δεσμευων **verb - present active participle - nominative singular masculine**

desmeuo **des-myoo'-o**: to be a binder (captor), i.e. to enchain (a prisoner), to tie on (a load) -- bind.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραδιδους **verb - present active participle - nominative singular masculine**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φυλακας **noun - accusative plural feminine**
phulax **foo'-lax**: a watcher or sentry -- keeper.;

ανδρας **noun - accusative plural masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναικας **noun - accusative plural feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

Acts 22:5 .

.	Greek	Strong's	Origin
as also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierews
and all	πάν (pan)	3956: all, every	a prim. word
the Council of the elders	πρεσβυτέριον (presbuterion)	4244: a body of elders	from presbuteros
can testify.	μαρτυρεῖ (marturei)	3140: to bear witness, testify	from martus
From them I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
received	δεξάμενος (dexamenos)	1209: to receive	a prim. verb
letters	ἐπιστολάς (epistolas)	1992: an epistle, a letter	from epistelló
to the brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and started	ἐπορευόμεν	4198: to go	from poros (a ford, passage)

	(eporeuomēn)		
off for Damascus	Δαμασκὸν (damaskon)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
in order to bring	ἄξων (axōn)	71: to lead, bring, carry	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
those	ὁ (o)	3588: the	the def. art.
who were there	ἐκεῖσε (ekeise)	1566: to there	from ekei
to Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
as prisoners	δεδεμένους (dedemenous)	1210: to tie, bind	a prim. verb
to be punished.	τιμωρηθῶσιν (timōrēthōsin)	5097: to punish, avenge	perhaps from timé and arnumai (to exact atonment)

KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεus **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

μαρτυρει **verb - present active indicative - third person singular**
martureo **mar-too-reh'-o:** to be a witness, i.e. testify

μοι **personal pronoun - first person dative singular**
moi **moy:** to me -- I, me, mine, my.

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παν **adjective - nominative singular neuter**
pas **pas:** apparently a primary word; all, any, every, the whole

το **definite article - nominative singular neuter**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεριον **noun - nominative singular neuter**
presbuterion **pres-boo-ter'-ee-on:** the order of elders, i.e. (specially), Israelite Sanhedrin or Christian presbytery -- (estate of) elder(-s), presbytery.

παρ **preposition**
para **par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ων **relative pronoun - genitive plural masculine**
hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστολας **noun - accusative plural feminine**
epistole **ep-is-tol-ay':** a written message -- epistle, letter.

δεξαμενος **verb - aorist middle deponent participle - nominative singular masculine**
dechomai **dekh'-om-ah-ee:** to receive (in various applications, literally or figuratively) -- accept, receive, take.

προς **preposition**
pros **pros:** a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**
adelphos **ad-el-fos':** a brother near or remote -- brother.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δαμασκον noun - accusative singular feminine

Damaskos dam-as-kos': Damascus, a city of Syria -- Damascus.

επορευομην verb - imperfect middle or passive deponent indicative - first person singular
poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

αγων verb - future active participle - nominative singular masculine

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκεισε adverb

ekeise ek-i'-seh: thither -- there.

οντας verb - present participle - accusative plural masculine

on oan: being -- be, come, have.

δεδεμενους verb - perfect passive participle - accusative plural masculine

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τιμωρηθωσιν verb - aorist passive subjunctive - third person

timoreo tim-o-reh'-o: to protect one's honor, i.e. to avenge (inflict a penalty) -- punish.

Acts 22:6 .

.	Greek	Strong's	Origin
"But it happened	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that as I was on my way,	πορευομένῳ (poreuomenō)	4198: to go	from poros (a ford, passage)
approaching	ἐγγίζοντι (engizonti)	1448: to make near, refl. to come near	from eggus
Damascus	Δαμασκῷ (damaskō)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
noontime,	μεσημβρίαν (mesēmbrian)	3314: noon, the south	from mesos and hēmera
a very bright	ἰκανὸν (ikanon)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
suddenly	ἐξαίφνης (exaiphnēs)	1810: suddenly	from ek and the same as aiphnidios
flashed	περιαστράψαι (periastrapsai)	4015b: to flash around	from peri and astraptó
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
all around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
me,			

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

πορευομενω **verb - present middle or passive deponent participle - dative singular masculine**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγγιζοντι **verb - present active participle - dative singular masculine**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαμασκω **noun - dative singular feminine**

Damaskos **dam-as-kos'**: Damascus, a city of Syria -- Damascus.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μεσημβριαν **noun - accusative singular feminine**

mesembria **mes-ame-bree'-ah**: midday; by implication, the south -- noon, south.

εξαιφνης **adverb**

exaiphnes **ex-ah'-eef-nace**: of a sudden (unexpectedly) -- suddenly.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

περιαστραψαι **verb - aorist active middle or passive deponent**

periastrapto **per-ee-as-trap'-to**: to flash all around, i.e. envelop in light -- shine round (about).

φως **noun - nominative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

ικανον **adjective - nominative singular neuter**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

Acts 22:7 .

.	Greek	Strong's	Origin
and I fell	ἔπεσα (epesa)	4098: to fall	from a redupl. of the prim. root pet
to the ground	ἔδαφος (edaphos)	1475: a basis, bottom, ground	of uncertain derivation
and heard	ἤκουσα (ēkousa)	191: to hear, listen	from a prim. word mean. hearing
a voice	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
saying	λεγούσης (legousēs)	3004: to say	a prim. verb
to me, 'Saul,	Σαοὺλ (saoul)	4549: Saul, the first Isr. king, also the Jewish name of Paul	of Hebrew origin Shaul
Saul,	Σαούλ	4549: Saul, the first Isr. king,	of Hebrew origin Shaul

	(saoul)	also the Jewish name of Paul	
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you persecuting	διώκεις (diōkeis)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
Me?			

KJV Lexicon

επεσα **verb - second aorist active indicative - first person singular**
pipto pip'-to, : to fall -- fail, fall (down), light on.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εδαφος **noun - accusative singular neuter**

edaphos ed'-af-os: a basis (bottom), i.e. the soil -- ground.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκουσα **verb - aorist active indicative - first person singular**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

φωνης **noun - genitive singular feminine**

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

λεγουσῆς **verb - present active participle - genitive singular feminine**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

σαουλ **proper noun**
Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

σαουλ **proper noun**
Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

τι **interrogative pronoun - accusative singular neuter**
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

διωκεις **verb - present active indicative - second person singular**
dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Acts 22:8 .

.	Greek	Strong's	Origin
"And I answered,	ἀπεκρίθην (apekrithēn)	611: to answer	from apo and krinó
'Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are You, Lord?"	κύριε (kurie)	2962: lord, master	from kuros (authority)
And He said		3004: to say	a prim. verb
to me, 'I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

the Nazarene,	Ναζωραῖος (nazōraios)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are persecuting.'	διώκεις (diōkeis)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απεκριθην **verb - aorist middle deponent indicative - first person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) --
every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -
unto, -with, -withal), whether, which, who(-m, -se), why.

ει **verb - present indicative - second person singular**

ei i: thou art -- art, be.

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master
(as a respectful title) -- God, Lord, master, Sir.

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command,
grant, say (on), speak, tell.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the
latter participle.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

ειμι verb - present indicative - first person singular
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ιησους noun - nominative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιος noun - nominative singular masculine
Nazoraios nad-zo-rah'-yos: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

ον relative pronoun - accusative singular masculine
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

συ personal pronoun - second person nominative singular
su soo: the person pronoun of the second person singular thou -- thou.

διωκεις verb - present active indicative - second person singular
dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Acts 22:9 .

.	Greek	Strong's	Origin
"And those	οἱ (oi)	3588: the	the def. art.
who		5101: who? which? what?	an interrog. pronoun related to tis
were with me saw	εθεάσαντο (etheasanto)	2300: to behold, look upon	of uncertain origin
the light,	φῶς	5457: light	cont. of phaos (light, daylight);

	(phōs)		from the same as phainó
to be sure,	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
but did not understand	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
the voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
of the One who was speaking	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
to me.			

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συν **preposition**

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ἐμοὶ **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

οντες **verb - present participle - nominative plural masculine**

on oan: being -- be, come, have.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

φως noun - accusative singular neuter

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εθεασαντο verb - aorist middle deponent indicative - third person

theaomai theh-ah'-om-ahee: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμφοβοι adjective - nominative plural masculine

emphobos em'-fob-os: in fear, i.e. alarmed -- affrighted, afraid, tremble.

εγενοντο verb - second aorist middle deponent indicative - third person

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φωνην noun - accusative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηκουσαν verb - aorist active indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλουντος verb - present active participle - genitive singular masculine

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

Acts 22:10 .

.	Greek	Strong's	Origin
"And I said,		3004: to say	a prim. verb
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I do,	ποιήσω (poiēsō)	4160: to make, do	a prim. word
Lord?"	κύριε (kurie)	2962: lord, master	from kuros (authority)
And the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said		3004: to say	a prim. verb
to me, 'Get	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histēmi
up and go	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
on into Damascus,	Δαμασκὸν (damaskon)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
and there	κακεῖ (akei)	2546: and there	from kai and ekei
you will be told	λαληθήσεται (lalēthēsetai)	2980: to talk	from lalos (talkative)
of all	πάντων (pantōn)	3956: all, every	a prim. word
that has been appointed	τέτακται (tetaktai)	5021: to draw up in order, arrange	from a prim. root tag-
for you to do.'	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιησω **verb - aorist active subjunctive - first person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise,

lift up, raise up (again), rise (again), stand up(-right).

πορευου verb - present middle or passive deponent imperative - second person singular
poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δαμασκον noun - accusative singular feminine
Damaskos dam-as-kos': Damascus, a city of Syria -- Damascus.

κακει adverb - contracted form
akei kak-i': likewise in that place -- and there, there (thither) also.

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

λαληθησεται verb - future passive indicative - third person singular
laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

περι preposition
peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντων adjective - genitive plural neuter
pas pas: apparently a primary word; all, any, every, the whole

ων relative pronoun - genitive plural neuter
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τετακται verb - perfect passive indicative - third person singular
tasso tas'-so: to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot) -- adduct, appoint, determine, ordain, set.

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

ποιησαι verb - aorist active middle or passive deponent
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Acts 22:11 .

.	Greek	Strong's	Origin
"But since	ὥς	5613: as, like as, even as,	adverb from hos,

	(ōs)	when, since, as long as	
I could not see	ἐνέβλεπον (eneblepon)	1689: to look at, fig. to consider	from en and blepó
because	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
of the brightness	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of that light,	φωτὸς (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainó
I was led by the hand	χειραγωγούμενος (cheiragōgoumenos)	5496: to lead by the hand	from cheiragógos
by those	τῆς (tēs)	3588: the	the def. art.
who were with me and came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
into Damascus.	Δαμασκόν (damaskon)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq

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ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐνέβλεπον **verb - imperfect active indicative - third person**

emblepo **em-blep'-o**: to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly -- behold, gaze up, look upon, (could) see.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξης noun - genitive singular feminine

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωτος noun - genitive singular neuter

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εκεινου demonstrative pronoun - genitive singular neuter

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

χειραγωγουμενος verb - present passive participle - nominative singular masculine

cheiragogeo khi-rag-ogue-eh'-o: to be a hand-leader, i.e. to guide (a blind person) -- lead by the hand.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνοντων verb - present participle - genitive plural masculine

suneimi soon'-i-mee: to be in company with, i.e. present at the time -- be with.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

ηλθον verb - second aorist active indicative - first person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δαμασκον **noun - accusative singular feminine**
Damaskos **dam-as-kos'**: Damascus, a city of Syria -- Damascus.

Acts 22:12 .

.	Greek	Strong's	Origin
"A certain	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
Ananias,	Ἀνανίας (anania)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
a man	ἀνὴρ (anēr)	435: a man	a prim. word
who was devout	εὐλαβής (eulabēs)	2126: cautious	from eu and lambanó
by the standard		3358: a measure	a prim. word
of the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
[and] well spoken	μαρτυρούμενος (martouromenos)	3140: to bear witness, testify	from martus
of by all	πάντων (pantōn)	3956: all, every	a prim. word
the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
who lived	κατοικούντων (katoikountōn)	2730: to inhabit, to settle	from kata and oikeó
there,			

KJV Lexicon

ανανias **noun - nominative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ευσεβης **adjective - nominative singular masculine**

eusebes **yoo-seb-ace'**: well-reverent, i.e. pious -- devout, godly.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

μαρτυρουμενος **verb - present passive participle - nominative singular masculine**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικουντων **verb - present active participle - genitive plural masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 22:13 .

.	Greek	Strong's	Origin
came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to me, and standing near	ἐπιστὰς (epistas)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
said		3004: to say	a prim. verb
to me, 'Brother	ἀδελφέ (adelphē)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Saul,	Σαοῦλ (saoul)	4549: Saul, the first Isr. king, also the Jewish name of Paul	of Hebrew origin Shaul
receive	ἀνάβλεψον (anablepson)	308: to look up, recover sight	from ana and blepó
your sight!"	ἀνέβλεψα (aneblepsa)	308: to look up, recover sight	from ana and blepó
And at that very	αὐτῇ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
time	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
I looked		308: to look up, recover sight	from ana and blepó
up at him.			

KJV Lexicon

ἐλθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστας verb - second aorist active participle - nominative singular masculine

ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

σαουλ proper noun

Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

αδελφε noun - vocative singular masculine

adephos ad-el-fos': a brother near or remote -- brother.

αναβλεπον verb - aorist active middle - second person singular

anablepo an-ab-lep'-o: to look up; by implication, to recover sight -- look (up), see, receive sight.

καγω personal pronoun - first person nominative singular - contracted form

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ανεβλεψα verb - aorist active indicative - first person singular

anablepo an-ab-lep'-o: to look up; by implication, to recover sight -- look (up), see, receive

sight.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 22:14 .

.	Greek	Strong's	Origin
"And he said,		3004: to say	a prim. verb
The God	θεός (theos)	2316: God, a god	of uncertain origin
of our fathers	πατέρων (paterōn)	3962: a father	a prim. word
has appointed	προεχειρίσατο (proecheirisato)	4400: to put into the hand, to take into one's hand, hence to determine	from a comp. of pro and cheir
you to know	γνῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnō-
His will	θέλημα (thelēma)	2307: will	from theló
and to see		3708: to see, perceive, attend to	a prim. verb
the Righteous One	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
and to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
an utterance	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
from His mouth.	στόματος (stomatos)	4750: the mouth	a prim. word

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερων **noun - genitive plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

προεχειριστο **verb - aorist middle deponent indicative - third person singular**

procheirizomai **prokh-i-rid'-zom-ahee**: to handle for oneself in advance, i.e. (figuratively) to purpose -- choose, make.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

γινωκειν **verb - second aorist active middle or passive deponent**

ginosko **ghin-oc'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θελημα noun - accusative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδειν verb - second aorist active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιον adjective - accusative singular masculine

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουσαι verb - aorist active middle or passive deponent

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

φωνην noun - accusative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοματος noun - genitive singular neuter

stoma stom'-a: edge, face, mouth.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

Acts 22:15 .

.	Greek	Strong's	Origin
For you will be a witness	μάρτυς (martus)	3144: a witness	a prim. word
for Him to all	πάντας (pantas)	3956: all, every	a prim. word
men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
of what	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have seen	εἶδρακας (eōrakas)	3708: to see, perceive, attend to	a prim. verb
and heard.	ἤκουσας (ēkousas)	191: to hear, listen	from a prim. word mean. hearing

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εση verb - future indicative - second person singular

esomai es'-om-ah-ee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

μαρτυς noun - nominative singular masculine

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ανθρωπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ων **relative pronoun - genitive plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εωρακας **verb - perfect active indicative - second person singular - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκουσας **verb - aorist active indicative - second person singular**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Acts 22:16 .

.	Greek	Strong's	Origin
Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you delay?	μέλλεις (melleis)	3195: to be about to	a prim. verb
Get	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and be baptized,	βάπτισαι (baptisai)	907: to dip, sink	from baptó
and wash away	ἀπόλουσαι (apolousai)	628: to wash off, wash away	from apo and louó
your sins,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

calling	ἐπικαλεσάμενος (epikalesamenos)	1941: to call upon	from epi and kaleó
on His name.'	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

μελλεις verb - present active indicative - second person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

αναστας verb - second aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

βαπτισαι verb - aorist middle imperative - second person singular

baptizo bap-tid'-zo: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολουσαι verb - aorist middle imperative - second person singular

apolouo ap-ol-oo'-o: to wash fully, i.e. (figuratively) have remitted (reflexively) -- wash (away).

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αμαρτίας **noun - accusative plural feminine**

hamartia **ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

σου **personal pronoun - second person genitive singular**

sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

επικαλεσαμενος **verb - aorist middle passive - nominative singular masculine**

epikaleomai **ep-ee-kal-eh'-om-ahee:** to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

το **definite article - accusative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma **on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Acts 22:17 .

.	Greek	Strong's	Origin
"It happened	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
when I returned	ὑποστρέψαντι (upostrepsanti)	5290: to turn back, return	from hupo and strephó
to Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and was praying	προσευχομένου (proseuchomenou)	4336: to pray	from pros and euchomai
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
that I fell	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-

into a trance,

ἔκστασει
(ekstasei)

1611: a displacement (of the mind), i.e. bewilderment, ecstasy

KJV Lexicon

ἐγένετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

υποστρεψαντι **verb - aorist active participle - dative singular masculine**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευχομενου **verb - present middle or passive deponent participle - genitive singular masculine**

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

εν preposition

en en: in, at, (up-)on, by, etc.

εκστασει noun - dative singular feminine

ekstasis ek'-stas-is: a displacement of the mind, i.e. bewilderment, ecstasy -- be amazed, amazement, astonishment, trance.

Acts 22:18 .

.	Greek	Strong's	Origin
and I saw		3708: to see, perceive, attend to	a prim. verb
Him saying	λέγοντα (legonta)	3004: to say	a prim. verb
to me, 'Make haste,	σπεῦσον (speuson)	4692: to hasten, urge on	a prim. word
and get	ἔξελθε (exelthe)	1831: to go or come out of	from ek and erchomai
out of Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
quickly,	τάχει (tachei)	5034: speed	from tachus
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
they will not accept	παραδέχονται (paradexontai)	3858: to receive, admit	from para and dechomai

your testimony	μαρτυρίαν (marturian)	3141: testimony	from martureó
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me.'			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδεῖν verb - second aorist active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντα verb - present active participle - accusative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

σπευσον verb - aorist active middle - second person singular

spseudo spyoo'-do : to speed (study), i.e. urge on (diligently or earnestly); by implication, to await eagerly -- (make, with) haste unto.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξελθε verb - second aorist active middle - second person singular

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ἐν preposition

en **en**: in, at, (up-)on, by, etc.

ταχει **noun - dative singular neuter**

tachos **takh'-os**: a brief space (of time) -- quickly, shortly, speedily.

ex **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

dioti **conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

ou **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

παραδεχονται **verb - future middle or passive deponent indicative - third person**

paradechomai **par-ad-ekh'-om-ahee**: to accept near, i.e. admit or (by implication) delight in - receive.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυριαν **noun - accusative singular feminine**

marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

Acts 22:19 .

.	Greek	Strong's	Origin
"And I said,		3004: to say	a prim. verb

'Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
they themselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
understand	ἐπίστανται (epistantai)	1987: to know, to understand	from ephistémi
that in one synagogue	συναγωγὰς (sunagōgas)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
after another	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
I used to imprison	φυλακίζων (phulakizōn)	5439: to imprison	from phulax
and beat	δέρων (derōn)	1194: to skin, to thrash	a prim. verb
those	ταῖς (tas)	3588: the	the def. art.
who believed	πιστεύοντας (pisteuontas)	4100: to believe, entrust	from pistis
in You.			

KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ειπον **verb - second aorist active indicative - first person singular**

epo ep'-o': to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτοι **personal pronoun - nominative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΠΙΣΤΑΝΤΑΙ **verb - present middle or passive deponent indicative - third person**
epistamai **ep-is'-tam-ahēe**: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

ΟΤΙ **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ημην **verb - imperfect indicative - first person singular**
emen **ay'-mane**: I was -- be, was. (Sometimes unexpressed).

φυλακιζων **verb - present active participle - nominative singular masculine**
phulakizo **foo-lak-id'-zo**: to incarcerate -- imprison.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δερων **verb - present active participle - nominative singular masculine**
dero **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τας **definite article - accusative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγας **noun - accusative plural feminine**
sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΟΝΤΑΣ **verb - present active participle - accusative plural masculine**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit;

by implication, to entrust (especially one's spiritual well-being to Christ)

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΣΕ personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

Acts 22:20 .

.	Greek	Strong's	Origin
And when	ὅτε (ote)	3753: when	from hos, and te
the blood	αἷμα (aima)	129: blood	of uncertain origin
of Your witness	μάρτυρος (marturos)	3144: a witness	a prim. word
Stephen	Στεφάνου (stephanou)	4736: "crown," Stephen, the first Christian martyr	the same as stephanos
was being shed,	ἐξεχύννετο (exechunneto)	1632b: to pour out, fig. to bestow	from the same as ekcheó
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
was standing	ἐφεστῶς (ephestōs)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
by approving,	συνευδοκῶν (suneudokōn)	4909: to join in approving	from sun and eudokeó
and watching	φυλάσσων (phulassōn)	5442: to guard, watch	from a root phulak-
out for the coats	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
of those	τὸ (to)	3588: the	the def. art.
who were slaying	ἀναιρούντων (anairountōn)	337: to take up, take away, make an end	from ana and haireó

him.'

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτε adverb

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

εξεχειτο verb - imperfect passive indicative - third person singular

ekcheo **ek-kheh'-o**, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιμα noun - nominative singular neuter

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

στεφανου noun - genitive singular masculine

Stephanos **stef'-an-os**: Stephanus, a Christian -- Stephen.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρος noun - genitive singular masculine

martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ημην **verb - imperfect indicative - first person singular**

emen ay'-mane: I was -- be, was. (Sometimes unexpressed).

εφεστως **verb - perfect active participle - nominative singular masculine**

ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνευδοκων **verb - present active participle - nominative singular masculine**

suneudokeo soon-yoo-dok-eh'-o: to think well of in common, i.e. assent to, feel gratified with -- allow, assent, be pleased, have pleasure.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναιρεσει **noun - dative singular feminine**

anairesis an-ah'-ee-res-is: (the act of) killing -- death.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

[και] **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φυλασσω **verb - present active participle - nominative singular masculine**

phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - accusative plural neuter**

himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναιρουντων **verb - present active participle - genitive plural masculine**
anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 22:21 .

.	Greek	Strong's	Origin
"And He said		3004: to say	a prim. verb
to me, 'Go!	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
For I will send	ἐξαποστελῶ (exapostelō)	1821: to send forth or away	from ek and apostellō
you far	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
away		1821: to send forth or away	from ek and apostellō
to the Gentiles."	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

KJV Lexicon

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

πορευου verb - present middle or passive deponent imperative - second person singular
poreuomai por-yoo'-om-ahēe: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εθνη noun - accusative plural neuter
ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

μακραν adverb
makran mak-ran': at a distance -- (a-)far (off), good (great) way off.

εξαποστελω verb - future active indicative - first person singular
exapostello ex-ap-os-tel'-lo: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

σε personal pronoun - second person accusative singular
se seh: thee -- thee, thou, thy house.

Acts 22:22 .

.	Greek	Strong's	Origin
They listened	ἤκουον (ēkouon)	191: to hear, listen	from a prim. word mean. hearing
to him up to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
statement,	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

and [then] they raised	ἐπῆραν (epēran)	1869: to lift up	from epi and airó
their voices	φωνήν (phōnēn)	5456: a voice, sound	probably from phémi
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Away	αἶρε (aire)	142: to raise, take up, lift	a prim. verb
with such a fellow	τοιούτον (toiouton)	5108: such as this, such	from toios (such, such-like) and houtos,
from the earth,	γῆς (gēs)	1093: the earth, land	a prim. word
for he should not be allowed	καθῆκεν (kathēken)	2520: to be proper or fitting	from kata and hékó
to live!"	ζῆν (zēn)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

ηκουον **verb - imperfect active indicative - third person**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αχρι **preposition**

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

τουτου **demonstrative pronoun - genitive singular masculine**

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογου noun - genitive singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηραν verb - aorist active indicative - third person

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνην noun - accusative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αιρε verb - present active imperative - second person singular

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

γῆς noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιοῦτον demonstrative pronoun - accusative singular masculine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

καθεκεν verb - imperfect impersonal active indicative - third person singular

katheko kath-ay'-ko: to reach to, i.e. (neuter of present active participle, figuratively as adjective) becoming -- convenient, fit.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζην verb - present active imperative or passive deponent

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Acts 22:23 .

.	Greek	Strong's	Origin
And as they were crying	κραυγαζόντων (kraugazontōn)	2905: to cry out	from kraugé
out and throwing off		4496: to throw, cast, spec. to throw off, toss	a prim. verb
their cloaks	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and tossing	βαλλόντων (ballontōn)	906: to throw, cast	a prim. word

dust	κονιορτὸν (koniorton)	2868: dust	from the same as koniaó and ornumi (to stir up)
into the air,	ἀέρα (aera)	109: air	from aémi (to breathe, blow)

KJV Lexicon

κραζοντων **verb - present active participle - genitive plural masculine**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ριπτουντων **verb - present active participle - genitive plural masculine**

rhipteo **hrip-teh'-o**: to toss up -- cast off.;

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - accusative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κονιορτον **noun - accusative singular masculine**

koniortos **kon-ee-or-tos'**: pulverulence (as blown about) -- dust.

βαλλοντων **verb - present active participle - genitive plural masculine**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αερα noun - accusative singular masculine

aer ah-ayr': by analogy, to blow); air (as naturally circumambient) -- air.

Acts 22:24 .

.	Greek	Strong's	Origin
the commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
him to be brought	εἰσάγεσθαι (eisagesthai)	1521: to bring in, to introduce	from eis and agó
into the barracks,	παρεμβολήν (parembolēn)	3925b: an insertion, an army in battle array, barracks	from paremballó
stating	εἶπας (eipas)	3004: to say	a prim. verb
that he should be examined	ἀνετάζεσθαι (anetazesthai)	426: to examine judicially	from ana and etazó (to examine)
by scourging	μάστιξιν (mastixin)	3148: a whip, scourge	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he might find	ἐπιγνῶ (epignō)	1921: to know exactly, to recognize	from epi and ginóskó
out the reason	αἰτίαν (aitian)	156: cause, reason	from aiteó
why	δι'	1223: through, on account of,	a prim. preposition

	(di)	because of	
they were shouting	ἐπεφώνουν (epephōnoun)	2019: to call out	from epi and phōneó
against him that way.	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

KJV Lexicon

ἐκελευσεν **verb - aorist active indicative - third person singular**

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιάρχος **noun - nominative singular masculine**

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

αγεσθαι **verb - present passive middle or passive deponent**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεμβολην **noun - accusative singular feminine**

parembole **par-em-bol-ay'**: a throwing in beside (juxtaposition), i.e. (specially), battle-array, encampment or barracks (tower Antonia) -- army, camp, castle.

ειπωεν **verb - second aorist active participle - nominative singular masculine**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μαστιξιν noun - dative plural feminine

mastix mas'-tix: a whip (literally, the Roman flagellum for criminals; figuratively, a disease) -- plague, scourging.

ανεταζεσθαι verb - present passive middle or passive deponent

anetazo an-et-ad'-zo: to investigate (judicially) -- (should have) examined(-d).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

επιγνω verb - second aorist active subjunctive - third person singular

epiginosko ep-ig-in-occe'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αιτιαν noun - accusative singular feminine

aitia ahee-tee'-a: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

επεφωνουν verb - imperfect active indicative - third person

epiphoneo ep-ee-fo-neh'-o: to call at something, i.e. exclaim -- cry (against), give a shout.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 22:25 .

■			
.	Greek	Strong's	Origin

But when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they stretched	προέτειναν (proeteinan)	4385: to stretch out	from pro and teinó (to stretch)
him out with thongs,	ἱμάσιν (imasin)	2438: a thong, strap	of uncertain origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said		3004: to say	a prim. verb
to the centurion	ἐκατόνταρχον (ekatontarchon)	1543: a centurion, a captain of one hundred men	from hekaton and archó
who was standing	ἐστῶτα (estōta)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
by, "Is it lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
for you to scourge	μαστιρίζειν (mastizein)	3147: to whip, scourge	from mastix
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
who is a Roman	Ῥωμαῖον (rōmaion)	4514: Roman	from Rhómé
and uncondemned?"	ἀκατάκριτον (akatakriton)	178: uncondemned	from alpha (as a neg. prefix) and katakrinó

KJV Lexicon

ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προετεινεν **verb - aorist active indicative - third person singular**
proteino **prot-i'-no**: to pretend, i.e. tie prostrate (for scourging) -- bind.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τοις **definite article - dative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιμασιν **noun - dative plural masculine**
himas **hee-mas'**: a strap, i.e. (specially) the tie (of a sandal) or the lash (of a scourge) -- latchet, thong.

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εστωτα **verb - perfect active participle - accusative singular masculine**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εκατονταρχον **noun - accusative singular masculine**
hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**
Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ει **conditional**
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ανθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ρωμαιον **adjective - accusative singular masculine**
Rhomaïos **hro-mah'-yos**: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακατακριτον adjective - accusative singular masculine

akatakritos ak-at-ak'-ree-tos: without (legal) trial -- uncondemned.

εξεστιν verb - present impersonal active indicative - third person singular

exesti ex'-es-tee: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

μαστιζειν verb - present active infinitive

mastizo mas-tid'-zo: to whip (literally) -- scourge.

Acts 22:26 .

.	Greek	Strong's	Origin
When the centurion	ἐκατοντάρχης (ekatontarchēs)	1543: a centurion, a captain of one hundred men	from hekaton and archó
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], he went	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to the commander	χιλιάρχῳ (chiliarchō)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
and told	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you about	μέλλεις (melleis)	3195: to be about to	a prim. verb
to do?	ποιεῖν (poiein)	4160: to make, do	a prim. word
For this	οὗτος	3778: this	probably from a redupl. of ho,,

	(outos)		used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is a Roman."	Ῥωμαῖος (rōmaios)	4514: Roman	from Rhóme

KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχος **noun - nominative singular masculine**

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

προσελθων **verb - second aorist active participle - nominative singular masculine**

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

απηγγειλεν **verb - aorist active indicative - third person singular**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιαρχω **noun - dative singular masculine**

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

οπα verb - present active imperative - second person singular

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

μελλεις verb - present active indicative - second person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

ποιειν verb - present active infinitive

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ρωμαιος adjective - nominative singular masculine

Rhomaios hro-mah'-yos: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Acts 22:27 .

.	Greek	Strong's	Origin
The commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
came	προσελθών (proselthōn)	4334: to approach, to draw near	from pros and erchomai
and said to him,	λέγε	3004: to say	a prim. verb

"Tell	(lege)		
me, are you a Roman?"	Ῥωμαῖος (rōmaios)	4514: Roman	from Rhóme
And he said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Yes."	ναί (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation

KJV Lexicon

προσελθων **verb - second aorist active participle - nominative singular masculine**
proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιάρχος **noun - nominative singular masculine**

chiliarchos khil-ee'-ar-khos: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγε **verb - present active imperative - second person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

ει conditional ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
συ personal pronoun - second person nominative singular su soo: the person pronoun of the second person singular thou -- thou.
ρωμαιος adjective - nominative singular masculine Rhomaïos hro-mah'-yos: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.
ει verb - present indicative - second person singular ei i: thou art -- art, be.
ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
εφη verb - imperfect indicative - third person singular phemi fay-mee': to show or make known one's thoughts, i.e. speak or say -- affirm, say.
ναι particle nai nahee: yes -- even so, surely, truth, verily, yea, yes.

Acts 22:28 .

.	Greek	Strong's	Origin
The commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"I acquired	ἐκτησάμην (ektēsamēn)	2932: to acquire	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
citizenship	πολιτείαν (politeian)	4174: citizenship	from politeuomai
with a large	πολλοῦ (pollou)	4183: much, many	a prim. word
sum of money."	κεφαλαίου	2774: of the head, the main	from kephalé

	(kephalaïou)	point	
And Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"But I was actually	καὶ (kai)	2532: and, even, also	a prim. conjunction
born	γεγέννημαι (gegennēmai)	1080: to beget, to bring forth	from genna (descent, birth)
[a citizen]."			

KJV Lexicon

ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιάρχος **noun - nominative singular masculine**

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

πολλοῦ **adjective - genitive singular neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

κεφαλαιου **noun - genitive singular neuter**

kephalaion **kef-al'-ah-yon**: a principal thing, i.e. main point; specially, an amount (of money) -- sum.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιτειαν **noun - accusative singular feminine**

politeia **pol-ee-ti'-ah**: citizenship; concretely, a community -- commonwealth, freedom.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εκτησαμην **verb - aorist middle deponent indicative - first person singular**

ктаομαι **ktah'-om-ahee**: to get, i.e. acquire (by any means; own) -- obtain, possess, provide, purchase.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γεγεννημαι **verb - perfect passive indicative - first person singular**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

Acts 22:29 .

■			
.	Greek	Strong's	Origin

Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
those	οἱ (oi)	3588: the	the def. art.
who were about	μέλλοντες (mellontes)	3195: to be about to	a prim. verb
to examine	ἀνετάζειν (anetazein)	426: to examine judicially	from ana and etazó (to examine)
him immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
let go	ἀπέστησαν (apestēsan)	868: to lead away, to depart from	from apo and histēmi
of him; and the commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
was afraid	ἐφοβήθη (ephobēthē)	5399: to put to flight, to terrify, frighten	from phobos
when he found	ἐπιγνοὺς (epignous)	1921: to know exactly, to recognize	from epi and ginóskó
out that he was a Roman,	Ῥωμαῖος (rōmaios)	4514: Roman	from Rhómé
and because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he had put him in chains.	δεδεκώς (dedekōs)	1210: to tie, bind	a prim. verb

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἀπεστήσαν verb - second aorist active indicative - third person

aphistemi **af-is'-tay-mee**: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

ἀπὸ preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτοῦ personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οἱ definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλοντες verb - present active participle - nominative plural masculine

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

αὐτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἀνετάζειν verb - present active infinitive

anetazo **an-et-ad'-zo**: to investigate (judicially) -- (should have) examined(-d).

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιάρχος noun - nominative singular masculine

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

δέ conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐφοβήθη verb - aorist passive deponent indicative - third person singular

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of,

i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

ἐπιγινους **verb - second aorist active participle - nominative singular masculine**

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ῥωμαῖος **adjective - nominative singular masculine**

Rhomaïos hro-mah'-yos: Romaeen, i.e. Roman (as noun) -- Roman, of Rome.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἦν **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δεδεκως **verb - perfect active participle - nominative singular masculine**

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

Acts 22:30 .

.	Greek	Strong's	Origin
But on the next day,	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
wishing	βουλόμενος (boulomenos)	1014: to will	a prim. verb

to know	γνῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
for certain	ἀσφαλές (asphales)	804: certain, secure	from alpha (as a neg. prefix) and sphalló (to trip up)
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
he had been accused	κατηγορεῖται (katēgoreitai)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
by the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
he released	ἔλυσεν (elusen)	3089: to loose, to release, to dissolve	a prim. verb
him and ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and all	πάν (pan)	3956: all, every	a prim. word
the Council	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
to assemble,	συνελθεῖν (sunelthein)	4905: to come together, by ext. to accompany	from sun and erchomai
and brought	καταγαγών (katagagōn)	2609: to bring down	from kata and agó
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
down		2609: to bring down	from kata and agó
and set	ἔστησεν (estēsen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

him before	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)
them.		

KJV Lexicon

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

βουλομενος **verb - present middle or passive deponent participle - nominative singular masculine**

boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

γινωμαι **verb - second aorist active middle or passive deponent**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασφαλες **adjective - accusative singular neuter**

asphales **as-fal-ace'**: secure -- certain(-ty), safe, sure.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) --

every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

κατηγορείται verb - present passive indicative - third person singular

kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

παρά preposition

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ελυσεν verb - aorist active indicative - third person singular

luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

απο preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμων noun - genitive plural masculine

desmon **des-mon'**: a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκελευσεν verb - aorist active indicative - third person singular

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

ελθειν verb - second aorist active middle or passive deponent

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεῖς noun - accusative plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅλον adjective - accusative singular neuter

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριον noun - accusative singular neuter

sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταγαγῶν verb - second aorist active passive - nominative singular masculine

katago kat-ag'-o: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εστησεν verb - aorist active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αὐτοὺς personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

Acts 23:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
looking intently	Ατενίσας (atenisas)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
at the Council,	συνεδρίῳ (sunedriō)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
said,		3004: to say	a prim. verb
"Brethren,	ἄνδρες (andres)	435: a man	a prim. word
I have lived my life	πεπολίτευμαι (pepoliteumai)	4176: to live as a citizen	from polités
with a perfectly	πάσῃ (pasē)	3956: all, every	a prim. word
good	ἀγαθῇ (agathē)	18: good	of uncertain origin
conscience	συνειδήσει (suneidēsei)	4893: consciousness, spec. conscience	from suneidon
before God	θεῷ (theō)	2316: God, a god	of uncertain origin
up to this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
day."	ἡμέρας (ēmeras)	2250: day	a prim. word

KJV Lexicon

ατενισας **verb - aorist active participle - nominative singular masculine**

atenizo **at-en-id'-zo**: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριω **noun - dative singular neuter**

sunedrion **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

παση **adjective - dative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

συνειδησει **noun - dative singular feminine**

suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

αγαθη **adjective - dative singular feminine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

πεπολιτευμαι **verb - perfect passive indicative - first person singular**

politeuomai **pol-it-yoo'-om-ahee**: to behave as a citizen (figuratively) -- let conversation be, live.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αχρι preposition

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας noun - genitive singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Acts 23:2 .

.	Greek	Strong's	Origin
The high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
Ananias	Ἀνανίας (ananias)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
commanded	ἐπέταξεν (epetaxen)	2004: to arrange upon, i.e. to command	from epi and tassó
those	ὅ (o)	3588: the	the def. art.
standing beside	παρεστῶσιν (parestōsin)	3936: to place beside, to present, stand by, appear	from para and histémi
him to strike	τύπτειν (tuptein)	5180: to strike, smite, beat	a prim. verb

him on the mouth.

στόμα
(stoma)

4750: the mouth

a prim. word

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αρχιερεus **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ανανias **noun - nominative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

επιταξεν **verb - aorist active indicative - third person singular**

epitasso **ep-ee-tas'-so**: to arrange upon, i.e. order -- charge, command, injoin.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεστωσιν **verb - perfect active participle - dative plural masculine**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τυπτεiv **verb - present active infinitive**

tupto **toop'-to**: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

to **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στομα noun - accusative singular neuter
stoma stom'-a: edge, face, mouth.

Acts 23:3 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said		3004: to say	a prim. verb
to him, "God	θεός (theos)	2316: God, a god	of uncertain origin
is going	μέλλει (mellei)	3195: to be about to	a prim. verb
to strike	τύπτειν (tuptein)	5180: to strike, smite, beat	a prim. verb
you, you whitewashed	κεκονιαμένε (kekoniame)	2867: to plaster over	from konia (dust)
wall!	τοιῆχε (toiche)	5109: a wall	alt. form of teichos
Do you sit	κάθη (kathē)	2521: to be seated	from kata and hémai (to sit)
to try	κρίνων (krinōn)	2919: to judge, decide	a prim. verb
me according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

and in violation of the Law	παρὰνομῶν (paranomōn)	3891: to transgress the law	from a comp. of para and nomos
order	κελεύεις (keleueis)	2753: to command	from kelomai (to urge on)
me to be struck?"	τύπτεσθαι (tuptesthai)	5180: to strike, smite, beat	a prim. verb

KJV Lexicon

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΥΠΤΕΙΝ **verb - present active infinitive**

tupto toop'-to: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

ΜΕΛΛΕΙ **verb - present active indicative - third person singular**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τοιχε **noun - vocative singular masculine**

toichos **toy'-khos**: a wall -- wall.

κεκοιμημενε **verb - perfect passive participle - vocative singular masculine**

koniao **kon-ee-ah'-o**: by analogy, lime); to whitewash -- whiten.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

καθη **verb - present middle or passive deponent indicative - second person singular - attic**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

κρινων **verb - present active participle - nominative singular masculine**

krino **kree'-no**: by implication, to try, condemn, punish

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρανομων **verb - present active participle - nominative singular masculine**

paranomeo **par-an-om-eh'-o**: to be opposed to law, i.e. to transgress -- contrary to law.

ΚΕΛΕΥΕΙΣ **verb - present active indicative - second person singular**
keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

ΜΕ **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

ΤΥΠΤΕΣΘΑΙ **verb - present passive middle or passive deponent**
tupto **toop'-to**: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

Acts 23:4 .

.	Greek	Strong's	Origin
But the bystanders	παρεστῶτες (parestōtes)	3936: to place beside, to present, stand by, appear	from para and histēmi
said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Do you revile	λοιδορεῖς (loidoreis)	3058: to abuse, revile	from loidoros
God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
high priest?"	ἀρχιερέα (archiereia)	749: high priest	from archō and hierēus

KJV Lexicon

οἱ **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρεστῶτες **verb - perfect active participle - nominative plural masculine - contracted form**
paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΟΝ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΡΧΙΕΡΕΑ **noun - accusative singular masculine**

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ΤΟΥ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΛΟΙΔΟΡΕΙΣ **verb - present active indicative - second person singular**

loidoreo loy-dor-eh'-o: to reproach, i.e. vilify -- revile.

Acts 23:5 .

.	Greek	Strong's	Origin
And Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"I was not aware,		3609a: to have seen or perceived, hence to know	perf. of eidon
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that he was high priest;	ἀρχιερεύς (archiereus)	749: high priest	from archó and hierous
for it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
YOU SHALL NOT SPEAK		3004: to say	a prim. verb

EVIL	κακῶς (kakōs)	2560: badly	adverb from kakos
OF A RULER	ἄρχοντα (archonta)	758: ruler, chief	pres. part. of archó
OF YOUR PEOPLE."	λαοῦ (laou)	2992: the people	a prim. word

KJV Lexicon

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηδεν **verb - pluperfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αρχιερεὺς **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αρχοντα **noun - accusative singular masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου **noun - genitive singular masculine**

laos **lah-os'**: a people -- people.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ερεις **verb - future active indicative - second person singular**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

κακως **adverb**

kakos **kak-oce'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

Acts 23:6 .

.	Greek	Strong's	Origin
But perceiving	Γνοὺς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that one	ἐν (en)	1520: one	a primary number
group	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)

were Sadducees	Σαδδουκαίων (saddoukaiōn)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq
and the other	ἕτερον (eteron)	2087: other	of uncertain origin
Pharisees,	Φαρισαίων (pharisaïōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
[began] crying	ἔκραζεν (ekrazen)	2896: to scream, cry out	from a prim. root krag-
out in the Council,	συνεδρίῳ (sunedriō)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
"Brethren,	ἄνδρες (andres)	435: a man	a prim. word
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
a Pharisee,	Φαρισαῖος (pharisaïos)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
a son	υἱός (uios)	5207: a son	a prim. word
of Pharisees;	Φαρισαίων (pharisaïōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
I am on trial	κρίνομαι (krinomai)	2919: to judge, decide	a prim. verb
for the hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizō
and resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
of the dead!"	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

γινωσκ **verb - second aorist active participle - nominative singular masculine**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **adjective - nominative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

μερος **noun - nominative singular neuter**

meros **mer'-os**: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

σαδδουκαιων **noun - genitive plural masculine**

Saddoukaios **sad-doo-kah'-yos**: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ετερον **adjective - nominative singular neuter**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

φαραισαιων **noun - genitive plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

εκραξεν **verb - aorist active indicative - third person singular**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριω **noun - dative singular neuter**

sunedrion **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

φαραισαιος **noun - nominative singular masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

φαραισαιου **noun - genitive singular masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ελπιδος noun - genitive singular feminine

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναστασεως noun - genitive singular feminine

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

νεκρων adjective - genitive plural masculine

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

κρिनομαι verb - present passive indicative - first person singular

krino **kree'-no**: by implication, to try, condemn, punish

Acts 23:7 .

■			
.	Greek	Strong's	Origin
As he said		2980: to talk	from lalos (talkative)
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
there occurred	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
a dissension	στάσις (stasis)	4714b: a standing, by impl. an insurrection, fig. strife	from histémi
between the Pharisees	Φαρισαίων (pharisaíōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and Sadducees,	Σαδδουκαίων (saddoukaiōn)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq
and the assembly	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
was divided.	ἐσχίσθη	4977: to cleave, split	from a prim. root schid-

(eschisthē)

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαλησαντος verb - aorist active participle - genitive singular masculine

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

στασις noun - nominative singular feminine

stasis stas'-is: a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy -- dissension, insurrection, standing, uproar.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιων noun - genitive plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

[και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαδδουκαιων] **noun - genitive plural masculine**
Saddoukaios **sad-doo-kah'-yos**: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσχισθη **verb - aorist passive indicative - third person singular**
schizo **skhid'-zo**: to split or sever -- break, divide, open, rend, make a rent.

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - nominative singular neuter**
plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

Acts 23:8 .

.	Greek	Strong's	Origin
For the Sadducees	Σαδδουκαῖοι (saddoukaioi)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq
say	λέγουσιν (legousin)	3004: to say	a prim. verb
that there is no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
resurrection,	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
nor	μήτε (mēte)	3383: neither, nor	from mé and te
an angel,	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
nor	μήτε (mēte)	3383: neither, nor	from mé and te
a spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

but the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
acknowledge	ὁμολογοῦσιν (omologousin)	3670: to speak the same, to agree	from homologos (of one mind)
them all.	ἀμφοτέρα (amphotera)	297: both	cptv. of amphó (on both sides, around)

KJV Lexicon

σαδδουκαῖοι **noun - nominative plural masculine**

Saddoukaios **sad-doo-kah'-yos**: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εἶναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ἀνάστασις **noun - accusative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

αγγελον **noun - accusative singular masculine**
aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

μητε **conjunction**
mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

πνευμα **noun - accusative singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

φαρισαιοι **noun - nominative plural masculine**
Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ομολογουσιν **verb - present active indicative - third person**
homologeo **hom-ol-og-eh'-o**: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμφοτερα **adjective - accusative plural neuter**
amphoterōs **am-fot'-er-os**: (in plural) both -- both.

Acts 23:9 .

.	Greek	Strong's	Origin
And there occurred	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
a great	μεγάλη (megalē)	3173: great	a prim. word
uproar;	κραυγὴ (kraugē)	2906: an outcry	from krazó
and some	τινὲς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
of the Pharisaic	Φαρισαίων	5330: a Pharisee, member of	of Hebrew origin, cf. parash

	(pharisaiōn)	a Jewish religious sect	
party	μέρους (merous)	3313: a part, share, portion	from meioromai (to receive one's portion)
stood	ἀναστάντες (anastantes)	450: to raise up, to rise	from ana and histémi
up and [began] to argue heatedly,	διεμάχοντο (diemachonto)	1264: to struggle against	from dia and machomai
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"We find	εὐρίσκομεν (euriskomen)	2147: to find	a prim. verb
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
wrong	κακὸν (kakon)	2556: bad, evil	a prim. word
with this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man;	ἄνθρωπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
suppose	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
has spoken	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to him?"			

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ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κραυγή **noun - nominative singular feminine**

krauge **krow-gay'**: an outcry (in notification, tumult or grief) -- clamour, cry(-ing).

μεγάλη **adjective - nominative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανασταντες **verb - second aorist active participle - nominative plural masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μερους **noun - genitive singular neuter**

meros **mer'-os**: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαίων **noun - genitive plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

διεμάχοντο **verb - imperfect middle or passive deponent indicative - third person**

diamachomai **dee-am-akh'-om-ahēe**: to fight fiercely (in altercation) -- strive.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουδεν **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

κακον **adjective - accusative singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

ευρισκομεν **verb - present active indicative - first person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τουτω **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ελαλησεν **verb - aorist active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἢ **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ἄγγελος **noun - nominative singular masculine**

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

θεομαχῶμεν **verb - present active subjunctive - first person**

theomacheo theh-o-makh-eh'-o: to resist deity -- fight against God.

Acts 23:10 .

.	Greek	Strong's	Origin
And as a great	Πολλῆς (pollēs)	4183: much, many	a prim. word
dissension	στάσεως (staseōs)	4714b: a standing, by impl. an insurrection, fig. strife	from histēmi
was developing,	γινομένης (ginomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
the commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
was afraid	φοβηθεὶς (phobētheis)	5399: to put to flight, to terrify, frighten	from phobos
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
would be torn to pieces	διασπασθῇ (diaspasthē)	1288: to draw apart, tear asunder	from dia and spaó
by them and ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)

the troops	στράτευμα (strateuma)	4753: an expedition, an army, a company of soldiers	from strateuó
to go down	καταβάν (kataban)	2597: to go down	from kata and the same as basis
and take him away from them by force,	ἄρπάσαι (arpasai)	726: to seize, catch up, snatch away	from a prim. root harp-
and bring	ἄγειν (agein)	71: to lead, bring, carry	a prim. verb
him into the barracks.	παρεμβολήν (parembolēn)	3925b: an insertion, an army in battle array, barracks	from paremballó

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πολλης **adjective - genitive singular feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly.

δε **conjunction**

de deh': but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai ghin'-om-ahee': to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

στασεως **noun - genitive singular feminine**

stasis stas'-is: a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy -- dissension, insurrection, standing, uproar.

ευλαβηθεις **verb - aorist passive participle - nominative singular masculine**

eulabeomai yoo-lab-eh'-om-ahee': to be circumspect, i.e. (by implication) to be apprehensive; religiously, to reverence -- (moved with) fear.

ο **definite article - nominative singular masculine**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιάρχος **noun - nominative singular masculine**

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

διασπασθῇ **verb - aorist passive subjunctive - third person singular**

diaspao **dee-as-pah'-o**: to draw apart, i.e. sever or dismember -- pluck asunder, pull in pieces.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

υπὲρ **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αὐτῶν **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐκελευσεν **verb - aorist active indicative - third person singular**

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατεῦμα **noun - accusative singular neuter**

strateuma **strat'-yoo-mah**: an armament, i.e. (by implication) a body of troops (more or less extensive or systematic) -- army, soldier, man of war.

καταβῆναι **verb - second aorist active middle or passive deponent**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἁρπασαι **verb - aorist active middle or passive deponent**

harpazo **har-pad'-zo**: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

μεσσω adjective - genitive singular neuter

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αἰεὶν verb - present active middle or passive deponent

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τὴν definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεμβολὴν noun - accusative singular feminine

parembole par-em-bol-ay': a throwing in beside (juxtaposition), i.e. (specially), battle-array, encampment or barracks (tower Antonia) -- army, camp, castle.

Acts 23:11 .

.	Greek	Strong's	Origin
But on the night	νυκτὶ (nukti)	3571: night, by night	a prim. word
[immediately] following,		1897a: to come upon, come after	from epi and the same as exeimi
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)

stood	ἐπιστάς (epistas)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
at his side and said,		3004: to say	a prim. verb
"Take courage;	θάρσει (tharsei)	2293: to be of good courage	from tharsos
for as you have solemnly witnessed	διεμαρτύρω (diemarturō)	1263: to affirm solemnly	from dia and marturomai
to My cause	Τῇ (tē)	3588: the	the def. art.
at Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you must	δεῖ (dei)	1163: it is necessary	a form of deó
witness	μαρτυρῆσαι (marturēsai)	3140: to bear witness, testify	from martus
at Rome	Ῥώμην (rōmēn)	4516: Rome, the capital of Italy and the Rom. Empire (named after Romulus, the legendary founder)	of Latin origin
also."	καὶ (kai)	2532: and, even, also	a prim. conjunction

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τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐπιουσα **verb - present participle - dative singular feminine**

epiousea **ep-ee-oo'-sah**: the ensuing day or night -- following, next.

νυκτι **noun - dative singular feminine**

nux **noox**: night -- (mid-)night.

ἐπιστάς **verb - second aorist active participle - nominative singular masculine**

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

θάρσει **verb - present active imperative - second person singular**

tharseo **thar-seh'-o**: to have courage -- be of good cheer (comfort).

παυλε **noun - vocative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

διεμαρτύρω **verb - aorist middle deponent indicative - second person singular**

diamarturomai **dee-am-ar-too'-rom-ahee**: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

τὰ **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περί **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ουτως **adverb**
houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

δει **verb - present impersonal active indicative - third person singular**
dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ρωμην **noun - accusative singular feminine**
Rhome **hro'-may**: strength; Roma, the capital of Italy -- Rome.

μαρτυρησαι **verb - aorist active middle or passive deponent**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

Acts 23:12 .

.	Greek	Strong's	Origin
When it was day,	ἡμέρας (ēmeras)	2250: day	a prim. word

the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
formed a conspiracy	ποιήσαντες (poiēsantes)	4160: to make, do	a prim. word
and bound	ἀνεθεμάτισαν (anethematisan)	332: to declare anathema, devote to destruction	from anathema
themselves	ἑαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
under an oath,		332: to declare anathema, devote to destruction	from anathema
saying	λέγοντες (legontes)	3004: to say	a prim. verb
that they would neither	μήτε (mēte)	3383: neither, nor	from mé and te
eat		2068: to eat	akin to edó (to eat)
nor	μήτε (mēte)	3383: neither, nor	from mé and te
drink	πιεῖν (piein)	4095: to drink	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
they had killed	ἀποκτείνωσιν (apokteinōsin)	615: to kill	from apo and kteinó (to kill)
Paul.	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

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γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἡμέρας **noun - genitive singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ποίησαντες **verb - aorist active participle - nominative plural masculine**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

τινες **indefinite pronoun - nominative plural masculine**
tis **tis**: some or any person or object

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαίων **adjective - genitive plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

συστροφην **noun - accusative singular feminine**
sustrophe **soos-trof-ay'**: a twisting together, i.e. (figuratively) a secret coalition, riotous crowd -- + band together, concourse.

ἀνέθεματισαν **verb - aorist active indicative - third person**
anathematizo **an-ath-em-at-id'-zo**: to declare or vow under penalty of execration -- (bind under a) curse, bind with an oath.

εαυτούς **reflexive pronoun - third person accusative plural masculine**
heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

λεγοντες **verb - present active participle - nominative plural masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μητε **conjunction**
mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

φαγεῖν **verb - second aorist active middle or passive deponent**
phago **fag'-o**: to eat -- eat, meat.

μητε **conjunction**
mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither,

(n-)or, so as much.

ΠΙΝΕΙΝ verb - second aorist active middle or passive deponent
pino pee'-no: to imbibe -- drink.

ΕΩΣ conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ΟΥ relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΑΠΟΚΤΕΙΝΩΣΙΝ verb - present active subjunctive - third person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

ΤΟΝ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΑΥΛΟΝ noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 23:13 .

.	Greek	Strong's	Origin
There were more		4183: much, many	a prim. word
than forty		5065b: forty	from tessares and a modified form of deka
who formed	ποιησάμενοι (poiēsamenoi)	4160: to make, do	a prim. word
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
plot.	συνωμοσίαν (sunōmosian)	4945: a swearing together, i.e. a conspiracy	from sunomnumi (to swear together); from sun and omnuó

KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πλειους **adjective - nominative plural masculine - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

τεσσαρακοντα **numeral (adjective)**

tessarakonta **tes-sar-ak'-on-tah**: forty -- forty.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνωμοσιαν **noun - accusative singular feminine**

sunomosis **soon-o-mos-ee'-ah**: a swearing together, i.e. (by implication) a plot -- conspiracy.

πεποιηκοτες **verb - perfect active participle - nominative plural masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

Acts 23:14 .

.	Greek	Strong's	Origin
They came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
to the chief priests	ἀρχιερεῦσιν (archiereusin)	749: high priest	from archó and hierous
and the elders	πρεσβυτέρους (presbuterois)	4245: elder	a cptv. of presbus (an old man)
and said,	εἶπαν	3004: to say	a prim. verb

	(eipan)		
"We have bound	ἀνεθεματίσαμεν (anethematisamen)	332: to declare anathema, devote to destruction	from anathema
ourselves	ἑαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
under		332: to declare anathema, devote to destruction	from anathema
a solemn	ἀναθέματι (anathemati)	331: that which is laid up, i.e. a votive offering	from anatithémi
oath		332: to declare anathema, devote to destruction	from anathema
to taste	γεύσασθαι (geusasthai)	1089: to taste, eat	a prim. verb
nothing	μηδενός (mēdenos)	3367: no one, nothing	from méde and heis
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
we have killed	ἀποκτείνωμεν (apokteinōmen)	615: to kill	from apo and kteinó (to kill)
Paul.	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

προσελθοντες **verb - second aorist active participle - nominative plural masculine**

proserchomai **pros-er'-khom-ahēe**: to approach, i.e. (literally) come near, visit, or
(figuratively) worship, assent to

τοῖς definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀρχιερεῶσιν noun - dative plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοῖς definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεροῖς adjective - dative plural masculine

presbuteros pres-boo'-ter-os: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

εἶπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἀναθεματὶ noun - dative singular neuter

anathema an-ath'-em-ah: a (religious) ban or (concretely) excommunicated (thing or person) -- accused, anathema, curse, great.

ἀναθεματίσαμεν verb - aorist active indicative - first person

anathematizo an-ath-em-at-id'-zo: to declare or vow under penalty of execration -- (bind under a) curse, bind with an oath.

ἐαυτοὺς reflexive pronoun - third person accusative plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

μηδενος adjective - genitive singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

γευσασθαι verb - aorist middle deponent middle or passive deponent

geuomai ghyoo'-om-ahee: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

ἕως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ου **relative pronoun - genitive singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αποκτεινωμεν **verb - present active subjunctive - first person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 23:15 .

.	Greek	Strong's	Origin
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
you and the Council	συνεδρίῳ (sunedriō)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
notify	ἐμφανίσατε (emphanisate)	1718: to exhibit, appear (in person), to declare	from emphanés
the commander	χιλιάρχῳ (chiliarchō)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
to bring him down	καταγάγῃ (katagagē)	2609: to bring down	from kata and agó
to you, as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you were going	μέλλοντας (mellontas)	3195: to be about to	a prim. verb
to determine	διαγινώσκειν (diaginōskein)	1231: to distinguish, to determine	from dia and ginóskō
his case	τῷ (tō)	3588: the	the def. art.

by a more thorough investigation;	ἀκριβέστερον (akribesteron)	199: with exactness	adverb from akribés
and we for our part are ready	ἔτοιμοι (etoimoi)	2092: prepared	a prim. word
to slay	ἀνελεῖν (anelein)	337: to take up, take away, make an end	from ana and haireó
him before	πρὸ (pro)	4253: before	a prim. preposition
he comes near	ἐγγίσαι (engisai)	1448: to make near, refl. to come near	from eggus
[the place]."			

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νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

υμεῖς **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ἐμφανισατε **verb - aorist active middle - second person**

emphanizo em-fan-id'-zo: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιάρχω **noun - dative singular masculine**

chiliarchos khil-ee'-ar-khos: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριω noun - dative singular neuter

sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

οπως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

αυριον adverb

aurion ow'-ree-on: fresh, i.e. to-morrow -- (to-)morrow, next day.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καταγαγη verb - second aorist active subjunctive - third person singular

katago kat-ag'-o: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

μελλοντας verb - present active participle - accusative plural masculine

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

διαγιγνωσκειν verb - present active infinitive

diaginosko dee-ag-in-o'-sko: to know thoroughly, i.e. ascertain exactly -- (would) enquire, know the uttermost.

ακριβεστερον adverb - contracted form

akribos ak-ree-boce': exactly -- circumspectly, diligently, perfect(-ly).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ημεις personal pronoun - first person nominative plural

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προ preposition

pro **pro**: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εγγισαι verb - aorist active middle or passive deponent

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ετοιμοι adjective - nominative plural masculine

hetoimos **het-oy'-mos**: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

εσμεν verb - present indicative - first person

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανελειν verb - second aorist active middle or passive deponent

anaireo **an-ahee-reh'-o**: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 23:16 .

.	Greek	Strong's	Origin
But the son	υἱὸς (uios)	5207: a son	a prim. word
of Paul's	Παῦλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
sister	ἀδελφῆς (adelphēs)	79: sister	fem. from adelphos
heard	Ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
of their ambush,	ἐνέδραν (enedran)	1747: a lying in wait, an ambush	from en and hedra (a seat)
and he came	παραγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai
and entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the barracks	παρεμβολὴν (parembolēn)	3925b: an insertion, an army in battle array, barracks	from paremballó
and told	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggelló
Paul.	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

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ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, be understood.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφης noun - genitive singular feminine

adelphe ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

παυλου noun - genitive singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενεδρον noun - accusative singular neuter

enedron en'-ed-ron: an ambush, i.e. (figuratively) murderous design -- lying in wait.

παραγενομενος verb - second aorist middle deponent participle - nominative singular masculine

paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθων verb - second aorist active participle - nominative singular masculine

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεμβολην noun - accusative singular feminine

parembole par-em-bol-ay': a throwing in beside (juxtaposition), i.e. (specially), battle-array,

encampment or barracks (tower Antonia) -- army, camp, castle.

απηγγειλεν **verb - aorist active indicative - third person singular**

apaggello **ap-ang-el'-lo:** to announce -- bring word (again), declare, report, shew (again), tell.

τω **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω **noun - dative singular masculine**

Paulos **pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 23:17 .

.	Greek	Strong's	Origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
one	ἓνα (ena)	1520: one	a primary number
of the centurions	ἐκατονταρχῶν (ekatontarchōn)	1543: a centurion, a captain of one hundred men	from hekaton and archó
to him and said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Lead	ἄπαγε (apage)	520: to lead away	from apo and agó
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
young man	νεανίαν (neanian)	3494: a young man	from neos,
to the commander,	χιλίαρχον (chiliarchon)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
for he has	ἔχει (echei)	2192: to have, hold	a prim. verb
something	τι	5100: a certain one,	a prim. enclitic indef. pronoun

	(ti)	someone, anyone	
to report	ἀπαγγεῖλαι (apangeilai)	518: to report, announce	from apo and aggeló
to him."			

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προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**
proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ενα adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχων noun - genitive plural masculine

hekatontarches hek-at-on-tar'-khace: the captain of one hundred men -- centurion.

εφη verb - imperfect indicative - third person singular

phemi fay-mee': to show or make known one's thoughts, i.e. speak or say -- affirm, say.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεανιαν noun - accusative singular masculine

neanias neh-an-ee'-as: a youth (up to about forty years) -- young man.

ΤΟΥΤΟΝ	demonstrative pronoun - accusative singular masculine
touton too'-ton:	this (person, as objective of verb or preposition) -- him, the same, that, this.
ΑΠΑΓΑΓΕ	verb - second aorist active middle - second person singular
apago ap-ag'-o:	to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.
ΠΡΟΣ	preposition
pros pros:	a preposition of direction; forward to, i.e. toward
ΤΟΝ	definite article - accusative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ΧΙΛΙΑΡΧΟΝ	noun - accusative singular masculine
chiliarchos khil-ee'-ar-khos:	the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.
ΕΧΕΙ	verb - present active indicative - third person singular
echo ekh'-o:	(used in certain tenses only) a primary verb; to hold
ΓΑΡ	conjunction
gar gar:	assigning a reason (used in argument, explanation or intensification; often with other particles)
ΤΙ	indefinite pronoun - accusative singular neuter
tis tis:	some or any person or object
ΑΠΑΓΓΕΙΛΑΙ	verb - aorist active middle or passive deponent
apaggello ap-ang-el'-lo:	to announce -- bring word (again), declare, report, shew (again), tell.
ΑΥΤΩ	personal pronoun - dative singular masculine
autos ow-tos':	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 23:18 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
he took	παραλαβών (paralabōn)	3880: to receive from	from para and lambanō
him and led	ἡγάγεν	71: to lead, bring, carry	a prim. verb

	(ēgagen)		
him to the commander	χιλίαρχον (chiliarchon)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
and said,	φησίν (phēsin)	5346: to declare, say	from a prim. root pha-
"Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
the prisoner	δέσμιος (desmios)	1198: binding, bound	from deó
called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
me to him and asked	ἠρώτησεν (ērōtēsen)	2065: to ask, question	akin to eromai (to ask)
me to lead	ἀγαγεῖν (agagein)	71: to lead, bring, carry	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
young man	νεανίαν (neanian)	3495: a young man, a youth	from neanias
to you since he has	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to tell	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
you."			

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

παραλαβων **verb - second aorist active participle - nominative singular masculine**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ηγαγεν **verb - second aorist active indicative - third person singular**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιαρχον **noun - accusative singular masculine**

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φησιν **verb - present indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμιος **noun - nominative singular masculine**

desmios **des'-mee-os**: a captive (as bound) -- in bonds, prisoner.

παυλος noun - nominative singular masculine Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.
προσκαλεσμενος verb - aorist middle deponent participle - nominative singular masculine proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).
με personal pronoun - first person accusative singular me meh: me -- I, me, my.
ηρωτησεν verb - aorist active indicative - third person singular erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.
τουτον demonstrative pronoun - accusative singular masculine touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
νεανιαν noun - accusative singular masculine neanias neh-an-ee'-as: a youth (up to about forty years) -- young man.
αγαγειν verb - second aorist active middle or passive deponent ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.
προς preposition pros pros: a preposition of direction; forward to, i.e. toward
σε personal pronoun - second person accusative singular se seh: thee -- thee, thou, thy house.
εχοντα verb - present active participle - accusative singular masculine echo ekh'-o: (used in certain tenses only) a primary verb; to hold
τι indefinite pronoun - accusative singular neuter tis tis: some or any person or object
λαλησαι verb - aorist active middle or passive deponent laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.
σοι personal pronoun - second person dative singular soi soy: to thee -- thee, thine own, thou, thy.

Acts 23:19 .

.	Greek	Strong's	Origin
The commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
took	ἐπιλαβόμενος (epilabomenos)	1949: to lay hold of	from epi and lambanó
him by the hand	χειρὸς (cheiros)	5495: the hand	a prim. word
and stepping aside,	ἀναχωρήσας (anachōrēsas)	402: to go back, withdraw	from ana and chóreó
[began] to inquire	ἐπυνθάνετο (epunthaneto)	4441: to inquire, by impl. to learn	from a prim. root puth-
of him privately,	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is it that you have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
to report	ἀπαγγεῖλαι (apangeilai)	518: to report, announce	from apo and agelló
to me?"			

KJV Lexicon

ἐπιλαβόμενος **verb - second aorist middle deponent participle - nominative singular masculine**
epilambanomai ep-ee-lam-ban'-om-ahēe: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρος noun - genitive singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιαρχος noun - nominative singular masculine

chiliarchos khil-ee'-ar-khos: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναχωρησας verb - aorist active participle - nominative singular masculine

anachoreo an-akh-o-reh'-o: to retire -- depart, give place, go (turn) aside, withdraw self.

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ιδιαν adjective - accusative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

επυνθανετο verb - imperfect middle or passive deponent indicative - third person singular

punthanomai poon-than'-om-ahee: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εχεις verb - present active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

απαγγεῖλαι **verb - aorist active middle or passive deponent**
apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

Acts 23:20 .

.	Greek	Strong's	Origin
And he said,		3004: to say	a prim. verb
"The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
have agreed	συνέθεντο (sunethento)	4934: to place together, hence observe, agree	from sun and tithémi
to ask	ἐρωτῆσαι (erōtēsai)	2065: to ask, question	akin to eromai (to ask)
you to bring	καταγάγης (katagagēs)	2609: to bring down	from kata and agó
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
down		2609: to bring down	from kata and agó
tomorrow	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
to the Council,	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they were going	μέλλων (mellōn)	3195: to be about to	a prim. verb
to inquire	πυνθάνεσθαι (punthanesthai)	4441: to inquire, by impl. to learn	from a prim. root puth-

somewhat	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
more thoroughly	ἀκριβέστερον (akribesteron)	199: with exactness	adverb from akribés
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
him.			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

συνεθεντο **verb - second aorist middle indicative - third person**

suntithemai soon-tith'-em-ah-ee: to place jointly, i.e. (figuratively) to consent (bargain, stipulate), concur -- agree, assent, covenant.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερωτησαι **verb - aorist active middle or passive deponent**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat,

pray.

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

οπως **adverb**

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

αυριον **adverb**

aurion ow'-ree-on: fresh, i.e. to-morrow -- (to-)morrow, next day.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριον **noun - accusative singular neuter**

sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

καταγαγης **verb - second aorist active subjunctive - second person singular**

katago kat-ag'-o: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

μελλοντα **verb - present active participle - nominative plural neuter**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

τι **indefinite pronoun - accusative singular neuter**

tis tis: some or any person or object

ακριβεστερον **adverb - contracted form**

akribos ak-ree-boce': exactly -- circumspectly, diligently, perfect(-ly).

πυνθανεσθαι **verb - present middle or passive deponent infinitive**

punthanomai poon-than'-om-ahee: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

περι preposition
peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time
αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 23:21 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
do not listen	πεισθη̃ς (peisthēs)	3982: to persuade, to have confidence	a prim. verb
to them, for more		4183: much, many	a prim. word
than forty		5065b: forty	from tessares and a modified form of deka
of them are lying in wait	ἐνεδρεύουσιν (enedreuousin)	1748: to lie in wait for, to plot	from enedra
for him who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
have bound	ἀνεθεμάτισαν (anethematisan)	332: to declare anathema, devote to destruction	from anathema
themselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
under a curse		332: to declare anathema, devote to destruction	from anathema
not to eat		2068: to eat	akin to edó (to eat)
or	μήτε (mēte)	3383: neither, nor	from mé and te
drink	πιεῖν (piein)	4095: to drink	a prim. word

until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
they slay	ἀνέλωσιν (anelōsin)	337: to take up, take away, make an end	from ana and haireó
him; and now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
they are ready	ἔτοιμοι (etoimoi)	2092: prepared	a prim. word
and waiting	προσδεχόμενοι (prosdechomenoi)	4327: to receive to oneself	from pros and dechomai
for the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
from you."			

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συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πεισθης verb - aorist passive subjunctive - second person singular

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

αὐτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ενεδρευουσιν verb - present active indicative - third person

enedreuo en-ed-ryoo'-o: to lurk, i.e. (figuratively) plot assassination -- lay wait for.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

πλειους adjective - nominative plural masculine - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

τεσσαρακοντα numeral (adjective)

tessarakonta tes-sar-ak'-on-tah: forty -- forty.

οιτινες relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ανθεματισαν verb - aorist active indicative - third person

anathematizo an-ath-em-at-id'-zo: to declare or vow under penalty of execration -- (bind under a) curse, bind with an oath.

εαυτους reflexive pronoun - third person accusative plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

φαγειν verb - second aorist active middle or passive deponent

phago fag'-o: to eat -- eat, meat.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither,

(n-)or, so as much.

πιειν verb - second aorist active middle or passive deponent

pino pee'-no: to imbibe -- drink.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ανελωσιν verb - aorist active subjunctive - third person

anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ετοιμοι adjective - nominative plural masculine

hetoimos het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

προσδεχομενοι verb - present middle or passive deponent participle - nominative plural masculine

prosdechomai pros-dekh'-om-ahee: to admit (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience) -- accept, allow, look (wait) for, take.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

επαγγελιαν noun - accusative singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

Acts 23:22 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
let	ἀπέλυσεν (apelusen)	630: to set free, release	from apo and luó
the young man	νεανίσκον (neaniskon)	3495: a young man, a youth	from neanias
go,		630: to set free, release	from apo and luó
instructing	παράγγειλας (parangeilas)	3853: to transmit a message, to order	from para and aggeló
him, "Tell	ἐκλαλήσαι (eklalēsai)	1583: to speak out, divulge	from ek and laleó
no one	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
that you have notified	ἐνεφάνισας (enephanisas)	1718: to exhibit, appear (in person), to declare	from emphanés
me of these things."		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

χιλιαρχος noun - nominative singular masculine

chiliarchos khil-ee'-ar-khos: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

απελευσεν verb - aorist active indicative - third person singular

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεανιαν noun - accusative singular masculine

neanias neh-an-ee'-as: a youth (up to about forty years) -- young man.

παραγγελιας verb - aorist active participle - nominative singular masculine

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

μηδενι adjective - dative singular masculine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

εκλαλησαι verb - aorist active middle or passive deponent

eklaleo ek-lal-eh'-o: to divulge -- tell.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ενεφανισας verb - aorist active indicative - second person singular

emphanizo em-fan-id'-zo: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

Acts 23:23

.	Greek	Strong's	Origin
And he called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
to him two	τινὰς (tinas)	1417: two	a primary number
of the centurions	ἐκατονταρχῶν (ekatontarchōn)	1543: a centurion, a captain of one hundred men	from hekaton and archó
and said,		3004: to say	a prim. verb
"Get	ἐτοιμάσατε (etoimasate)	2090: to prepare	from hetoimos
two	διακοσίους (diakosious)	1250: two hundred	pl. cardinal number from dis and hekaton
hundred	διακοσίους (diakosious)	1250: two hundred	pl. cardinal number from dis and hekaton
soldiers	στρατιώτας (stratiōtas)	4757: a soldier	from stratia
ready		2090: to prepare	from hetoimos
by the third	τρίτης (tritēs)	5154: third	ord. num. from treis
hour	ώρας (ōras)	5610: a time or period, an hour	a prim. word
of the night	νυκτός (nuktos)	3571: night, by night	a prim. word
to proceed	πορευθῶσιν (poreuthōsin)	4198: to go	from poros (a ford, passage)

to Caesarea,	Καισαρείας (kaisareias)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
with seventy	ἐβδομήκοντα (ebdomēkonta)	1440: seventy	from hebdomos and a modified form of deka
horsemen	ἵππεῖς (ippeis)	2460: a horseman	from hippos
and two hundred		1250: two hundred	pl. cardinal number from dis and hekatōn
spearman."	δεξιολάβους (dexiolabous)	1187: probably a spearman or slinger	from dexios and lambanō

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**
proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

δύο numeral (adjective)

duo **doo'-o**: two -- both, twain, two.

τινας indefinite pronoun - accusative plural masculine

tis **tis**: some or any person or object

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχων noun - genitive plural masculine

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ετοιμασατε **verb - aorist active middle - second person**
hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

στρατιωτας **noun - accusative plural masculine**
stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

διακοσιους **adjective - accusative plural masculine**
diakosioi **dee-ak-os'-ee-oy**: two hundred -- two hundred.

οπως **adverb**
hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

πορευθωσιν **verb - aorist passive deponent subjunctive - third person**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εως **conjunction**
heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

καισαρειας **noun - genitive singular feminine**
Kaisereia **kahee-sar'-i-a**: Caesaria, the name of two places in Palestine -- Caesarea.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιππεις **noun - accusative plural masculine**
hippeus **hip-yooce'**: an equestrian, i.e. member of a cavalry corps -- horseman.

εβδομηκοντα **numeral (adjective)**
hebdomekonta **heb-dom-ay'-kon-tah**: seventy -- seventy, three score and ten.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεξιολαβους **noun - accusative plural masculine**
dexiolabos **dex-ee-ol-ab'-os**: a guardsman (as if taking the right) or light-armed soldier -- spearman.

διακοσιους **adjective - accusative plural masculine**
diakosioi **dee-ak-os'-ee-oy**: two hundred -- two hundred.

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τρῖτης adjective - genitive singular feminine tritōs tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).
ώρας noun - genitive singular feminine hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.
τῆς definite article - genitive singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
νυκτός noun - genitive singular feminine nux noox: night -- (mid-)night.

Acts 23:24 .

.	Greek	Strong's	Origin
[They were] also	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to provide	παραστήσαι (parastēsai)	3936: to place beside, to present, stand by, appear	from para and histēmi
mounts	κτῆνη (ktēnē)	2934: a beast of burden	from ktaomai
to put	ἐπιβιβάσαντες (epibibasantes)	1913: to place upon	caus. form of epibainō
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
on and bring him safely	διασώσωσιν (diasōsōsin)	1295: to bring safely through (a danger), to save thoroughly	from dia and sōzō
to Felix	Φήλικα (phēlika)	5344: "fortunate," Felix, a governor of Judea	of Latin origin
the governor.	ἡγεμόνα (ēgemona)	2232: a leader, governor	from hēgeomai

KJV Lexicon

κτηνη **noun - accusative plural neuter**

ktenos **ktay'-nos**: property, i.e. (specially) a domestic animal -- beast.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

παραστησαι **verb - aorist active middle or passive deponent**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

επιβιβασαντες **verb - aorist active participle - nominative plural masculine**

epibibazo **ep-ee-bee-bad'-zo**: to cause to mount (an animal) -- set on.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

διασωσωσιν **verb - aorist active subjunctive - third person**

diasozo **dee-as-odze'-o**: to save thoroughly, i.e. (by implication or analogy) to cure, preserve, rescue, etc. -- bring safe, escape (safe), heal, make perfectly whole, save.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

φηλικά **noun - accusative singular masculine**

Phelix **fay'-lix**: happy; Phelix (i.e. Felix), a Roman -- Felix.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγεμονα **noun - accusative singular masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

Acts 23:25 .

.	Greek	Strong's	Origin
And he wrote	γράψας (grapsas)	1125: to write	a prim. verb
a letter	ἐπιστολήν (epistolēn)	1992: an epistle, a letter	from epistelló
having	ἔχουσιν (echousan)	2192: to have, hold	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
form:	τύπον (tupon)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó

KJV Lexicon

γραψας **verb - aorist active participle - nominative singular masculine**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ἐπιστολήν **noun - accusative singular feminine**

epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

περιέχουσιν **verb - present active participle - accusative singular feminine**

periecho **per-ee-ekh'-o**: to hold all around, i.e. include, clasp (figuratively) -- + astonished, contain, after (this manner).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τύπον **noun - accusative singular masculine**

tupos **too'-pos**: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

τουτον **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

Acts 23:26 .

.	Greek	Strong's	Origin
"Claudius	Κλαύδιος (klaudios)	2804: Claudius, the name of an Emperor, also an army officer	of Latin origin
Lysias,	Λυσίας (lusias)	3079: Lysias, a Rom.	of uncertain origin
to the most excellent	κρατίστῳ (kratistō)	2903: strongest, noblest	superl. from kratus (strong)
governor	ἡγεμόνι (ēgemoni)	2232: a leader, governor	from hēgeomai
Felix,	Φήλικι (phēlikī)	5344: "fortunate," Felix, a governor of Judea	of Latin origin
greetings.	χαίρειν (chairein)	5463: to rejoice, be glad	a prim. verb

KJV Lexicon

κλαυδιος **noun - nominative singular masculine**

Klaudios **klow'-dee-os:** Claudius, the name of two Romans -- Claudius.

λυσιας **noun - nominative singular masculine**

Lusias **loo-see'-as:** Lysias, a Roman -- Lysias.

τῷ **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρατιστῷ **adjective - dative singular masculine**

kratistos **krat'-is-tos:** strongest, i.e. (in dignity) very honorable -- most excellent (noble).

ἡγεμονι **noun - dative singular masculine**

hegemon hayg-em-ohn': a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

φηλικι noun - dative singular masculine

Phelix fay'-lix: happy; Phelix (i.e. Felix), a Roman -- Felix.

χαιρειν verb - present active infinitive

chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

Acts 23:27 .

.	Greek	Strong's	Origin
"When this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνδρα (andra)	435: a man	a prim. word
was arrested	συλλημφθέντα (sullēmphthenta)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
by the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
and was about	μέλλοντα (mellonta)	3195: to be about to	a prim. verb
to be slain	ἀναιρεῖσθαι (anaireisthai)	337: to take up, take away, make an end	from ana and haireó
by them, I came	ἐπιστάς (epistas)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
up to them with the troops	στρατεύματι (strateumati)	4753: an expedition, an army, a company of soldiers	from strateuó
and rescued	ἐξειλάμην (exeilamēn)	1807: to take out, to deliver	from ek and haireó
him, having learned	μαθὼν (mathōn)	3129: to learn	from the root math-
that he was a Roman.	Ῥωμαῖος (rōmaios)	4514: Roman	from Rhómé

KJV Lexicon

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρα **noun - accusative singular masculine**

aner **an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton:** this (person, as objective of verb or preposition) -- him, the same, that, this.

συλληφεντα **verb - aorist passive participle - accusative singular masculine**

sullambano **sool-lam-ban'-o:** to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

υπο **preposition**

hupo **hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των **definite article - genitive plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos:** Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μελλοντα **verb - present active participle - accusative singular masculine**

mello **mel'-lo:** to intend, i.e. be about to be, do, or suffer something

αναιρεισθαι **verb - present passive middle or passive deponent**

anaireo **an-ahee-reh'-o:** to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

υπ **preposition**

hupo **hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αὐτῶν personal pronoun - genitive plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ἐπιστάς verb - second aorist active participle - nominative singular masculine ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)
σύν preposition sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.
τῷ definite article - dative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
στρατευματι noun - dative singular neuter strateuma strat'-yoo-mah: an armament, i.e. (by implication) a body of troops (more or less extensive or systematic) -- army, soldier, man of war.
ἐξειλομην verb - second aorist middle indicative - first person singular exaireo ex-ah-ee-reh'-o: actively, to tear out; middle voice, to select; figuratively, to release -- deliver, pluck out, rescue.
αὐτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
μαθων verb - second aorist active participle - nominative singular masculine manthano man-than'-o: to learn (in any way) -- learn, understand.
ὅτι conjunction hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.
ῥωμαῖος adjective - nominative singular masculine Rhomaïos hro-mah'-yos: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.
ἐστιν verb - present indicative - third person singular esti es-tee': he (she or it) is; also (with neuter plural) they are

Acts 23:28 .

.	Greek	Strong's	Origin
"And wanting	βουλόμενος (boulomenos)	1014: to will	a prim. verb

to ascertain	ἐπιγινῶναι (epignōnai)	1921: to know exactly, to recognize	from epi and ginóskō
the charge	αἰτίαν (aitian)	156: cause, reason	from aiteó
for which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they were accusing	ἐνεκάλουν (enekaloun)	1458: to call in (as a debt or demand), i.e. bring to account	from en and kaleó
him, I brought him down	κατήγαγον (katēgagon)	2609: to bring down	from kata and agó
to their Council;	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios

KJV Lexicon

βουλομενος **verb - present middle or passive deponent participle - nominative singular masculine**
boulomai boo'-lom-ahēe: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γινῶναι **verb - second aorist active middle or passive deponent**

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἰτίαν **noun - accusative singular feminine**

aitia ahēe-tee'-a: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

δι **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγκαλουν **verb - imperfect active indicative - third person**

egkaleo **eng-kal-eh'-o**: to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.) -- accuse, call in question, implead, lay to the charge.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατηγαγον **verb - second aorist active indicative - first person singular**

katago **kat-ag'-o**: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριον **noun - accusative singular neuter**

sunedrion **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 23:29 .

.	Greek	Strong's	Origin
and I found	εὑρον (euron)	2147: to find	a prim. verb
him to be accused	ἐγκαλούμενον (enkaloumenon)	1458: to call in (as a debt or demand), i.e. bring to account	from en and kaleó
over	περὶ	4012: about, concerning, around (denotes place, cause	a prim. preposition

	(peri)	or subject)	
questions	ζητημάτων (zētēmatōn)	2213: an inquiry	from zéteó
about		4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
their Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but under	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
no	μηδέν (mēden)	3367: no one, nothing	from méde and heis
accusation	ἐγκλημα (enklēma)	1462: an accusation	from egkaleó
deserving	ἄξιον (axion)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
death	θανάτου (thanatou)	2288: death	from thnéskó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
imprisonment.	δεσμῶν (desmōn)	1199: a band, bond	from deó

KJV Lexicon

ον **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ευρον **verb - second aorist active indicative - first person singular**

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

εγκαλουμενον **verb - present passive participle - accusative singular masculine**

egkaleo **eng-kal-eh'-o**: to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.) -- accuse, call in question, implead, lay to the charge.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ζητημάτων noun - genitive plural neuter

zetema **dzay'-tay-mah**: a search (properly concretely), i.e. (in words) a debate -- question.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομου noun - genitive singular masculine

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηδεν adjective - accusative singular neuter

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

αξιον adjective - accusative singular neuter

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

θανατου noun - genitive singular masculine

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

δεσμων noun - genitive plural masculine

desmon **des-mon'**: a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

εγκλημα noun - accusative singular neuter

egklema **eng'-klay-mah**: an accusation, i.e. offence alleged -- crime laid against, laid to charge.

εχοντα verb - present active participle - accusative singular masculine

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Acts 23:30 .

.	Greek	Strong's	Origin
"When I was informed	μηνυθείσης (mēnuthēisēs)	3377: to make known, report	a prim. word
that there would be a plot	ἐπιβουλῆς (epiboulēs)	1917: a plan against	from epi and boulé
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the man,	ἄνδρα (andra)	435: a man	a prim. word
I sent	ἔπεμψα (epempsa)	3992: to send	a prim. word
him to you at once,	ἐξαυτῆς (exautēs)	1824: at once, forthwith	from ek and gen. sing. fem. of autos
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
instructing	παραγγείλας (parangeilas)	3853: to transmit a message, to order	from para and aggelló
his accusers	κατηγοροῖς (katēgorois)	2725a: an accuser	from the same as katégoreó
to bring charges	λέγειν (legein)	3004: to say	a prim. verb
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
him before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
you."			

KJV Lexicon

μηνυθεισης **verb - aorist passive participle - genitive singular feminine**

menuo **may-noo'-o**: to disclose (through the idea of mental effort and thus calling to mind),
i.e. report, declare, intimate -- shew, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

επιβουλης **noun - genitive singular feminine**

epiboule **ep-ee-boo-lay'**: a plan against someone, i.e. a plot -- laying (lying) in wait.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or
(figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ανδρα **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

μελλειν **verb - present active infinitive**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

εσεσθαι **verb - future infinitive**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have,
fall, what would follow, live long, sojourn.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the
agency or means, through); (with the accusative case) of place (whither (underneath) or
where (below) or time

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

εξαυτης **adverb**

exautes **ex-ow'-tace**: from that hour, i.e. instantly -- by and by, immediately, presently, straightway.

επεμψα **verb - aorist active indicative - first person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

παραγγειλας **verb - aorist active participle - nominative singular masculine**

paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατηγοροις **noun - dative plural masculine**

kategoros **kat-ay'-gor-os**: against one in the assembly, i.e. a complainant at law; specially, Satan -- accuser.

λεγειν **verb - present active infinitive**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ερρωσο verb - perfect passive imperative - second person singular

rhonnumi hrone'-noo-mee: to strengthen, i.e. (impersonal passive) have health (as a parting exclamation, good-bye) -- farewell.

Acts 23:31 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the soldiers,	στρατιῶται (stratiōtai)	4757: a soldier	from stratia
in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with their orders,	διατεταγμένον (diatetagmenon)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
took	ἀναλαμβάνοντες (analabontes)	353: to take up, raise	from ana and lambanó
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and brought	ἡγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
him by night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
to Antipatris.	Ἀντιπατρίδα (antipatrida)	494: Antipatris, a city between Joppa and Caesarea in Pal.	from anti and patris

KJV Lexicon

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

στρατιωται noun - nominative plural masculine

stratiotes strat-ee-o'-tace: a camper-out, i.e. a (common) warrior -- soldier.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διατεταγμενον verb - perfect passive participle - accusative singular neuter

diatasso dee-at-as'-so: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

αναλαμβοντες verb - second aorist active participle - nominative plural masculine

analambano an-al-am-ban'-o: to take up -- receive up, take (in, unto, up).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ηγαγον verb - second aorist active indicative - third person

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτος noun - genitive singular feminine

nux **noox**: night -- (mid-)night.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιπατριδα **noun - accusative singular feminine**

Antipatris **an-tip-at-rece'**: Antipatris, a place in Palestine -- Antipatris.

Acts 23:32 .

.	Greek	Strong's	Origin
But the next day,	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
leaving	ἐάσαντες (easantes)	1439: to let alone, leave	a prim. verb, see also ea
the horsemen	ἵππεῖς (ippeis)	2460: a horseman	from hippos
to go	ἀπερχεσθαι (aperchesthai)	565: to go away, go after	from apo and erchomai
on with him, they returned	υπέστρεψαν (upestrepsan)	5290: to turn back, return	from hupo and strephó
to the barracks.	παρεμβολήν (parembolēn)	3925b: an insertion, an army in battle array, barracks	from paremballó

KJV Lexicon

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

εασαντες **verb - aorist active participle - nominative plural masculine**

eao **eh-ah'-o**: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιππεις **noun - accusative plural masculine**

hippeus **hip-yooce'**: an equestrian, i.e. member of a cavalry corps -- horseman.

πορευεσθαι **verb - present middle or passive deponent infinitive**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπεστρεψαν **verb - aorist active indicative - third person**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεμβολην **noun - accusative singular feminine**

parembole **par-em-bol-ay'**: a throwing in beside (juxtaposition), i.e. (specially), battle-array, encampment or barracks (tower Antonia) -- army, camp, castle.

Acts 23:33 .

■			
.	Greek	Strong's	Origin

When these	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
had come	εἰσελθόντες (eiselthontes)	1525: to go in (to), enter	from eis and erchomai
to Caesarea	Καيسάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
and delivered	ἀναδόντες (anadontes)	325: to give up, yield	from ana and didómi
the letter	ἐπιστολὴν (epistolēn)	1992: an epistle, a letter	from epistelló
to the governor,	ἡγεμόνι (ēgemoni)	2232: a leader, governor	from hégēomai
they also	καὶ (kai)	2532: and, even, also	a prim. conjunction
presented	παρέστησαν (parestēsan)	3936: to place beside, to present, stand by, appear	from para and histēmi
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
to him.			

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ΕΙΣΕΛΘΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**

eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καισαρειαν **noun - accusative singular feminine**

Kaisereia **kahee-sar'-i-a**: Caesaria, the name of two places in Palestine -- Caesarea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναδοντες **verb - second aorist active participle - nominative plural masculine**

anadidomi **an-ad-ee'd'-om-ee**: to hand over -- deliver.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιστολην **noun - accusative singular feminine**

epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγεμονι **noun - dative singular masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

παρεστησαν **verb - aorist active indicative - third person**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 23:34 .

.	Greek	Strong's	Origin
When he had read	ἀναγνούς (anagnous)	314: to know certainly, know again, read	from ana and ginóskó
it, he asked	ἐπερωτήσας (eperōtēsas)	1905: to inquire of	from epi and erótaó
from what	ποίας (poias)	4169: of what sort?	from the same as posos
province	ἐπαρχείας (eparcheias)	1885a: a province	from epi and archó
he was, and when he learned	πυθόμενος (puthomenos)	4441: to inquire, by impl. to learn	from a prim. root puth-
that he was from Cilicia,	Κιλικίας (kilikias)	2791: Cilicia, a province of Asia Minor	of uncertain origin

KJV Lexicon

αναγνους **verb - second aorist active participle - nominative singular masculine**
anaginosko an-ag-in-ocē'-ko: to know again, i.e. (by extension) to read -- read.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγεμων **noun - nominative singular masculine**

hegemon hayg-em-ohn': a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επερωτησας **verb - aorist active participle - nominative singular masculine**
eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

εκ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ποιας interrogative pronoun - genitive singular feminine
poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

επαρχιας noun - genitive singular feminine
eparchia ep-ar-khee'-ah: a special region of government, i.e. a Roman pr?fecture -- province.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πυθομενος verb - second aorist middle deponent participle - nominative singular masculine
punthanomai poon-than'-om-ahee: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απο preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

κιλικιας noun - genitive singular feminine
Kilikia kil-ik-ee'-ah: Cilicia, a region of Asia Minor -- Cilicia.

Acts 23:35 .

.	Greek	Strong's	Origin
he said,	ἐφη (ephē)	5346: to declare, say	from a prim. root pha-
"I will give you a hearing	διακούσομαι (diakousomai)	1251: to give a hearing to	from dia and akouó
after	ὅταν	3752: whenever	from hote and an

	(otan)		
your accusers	κατήγοροι (katēgoroi)	2725a: an accuser	from the same as katégoreó
arrive	παράγινονται (paragenōntai)	3854: to be beside, to arrive	from para and ginomai
also,"	καὶ (kai)	2532: and, even, also	a prim. conjunction
giving orders	κελεύσας (keleusas)	2753: to command	from kelomai (to urge on)
for him to be kept	φυλάσσεσθαι (phulassesthai)	5442: to guard, watch	from a root phulak-
in Herod's	Ἡρώδου (ērōdou)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hērós (hero) and a patronymic suff.
Praetorium.	πραιτωρίω (praitōriō)	4232: Praetorium (official residence of a governor), praetorian guard	of Latin origin

KJV Lexicon

διακουσομαι **verb - future middle deponent indicative - first person singular**

diakouomai **dee-ak-oo'-om-ahee**: to hear throughout, i.e. patiently listen (to a prisoner's plea) -- hear.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

οταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατηγοροι noun - nominative plural masculine

kategoros kat-ay'-gor-os: against one in the assembly, i.e. a complainant at law; specially, Satan -- accuser.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

παραγενωνται verb - second aorist middle deponent subjunctive - third person

paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

εκελευσεν verb - aorist active indicative - third person singular

keleuo kel-yoo'-o: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραιτωριω noun - dative singular neuter

praitorion prahee-to'-ree-on: the praetorium or governor's courtroom (sometimes including the whole edifice and camp) -- (common, judgment) hall (of judgment), palace, praetorium.

ηρωδου noun - genitive singular masculine

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

φυλασσεσθαι verb - present middle middle or passive deponent

phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

Acts 24:1 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
five	πέντε (pente)	4002: five	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierews
Ananias	Ἀνανίας (ananias)	367: Ananias, the name of three Isr.	of Hebrew origin Chananyah
came down	κατέβη (katebē)	2597: to go down	from kata and the same as basis
with some	τινῶν (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
elders,	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
with an attorney	ῥήτορος (rētoros)	4489: a public speaker	from a modified form of ereó
[named] Tertullus,	Τερτύλλου (tertullou)	5061: Tertullus, probably a Rom.	of uncertain origin
and they brought charges	ἐνεφάνισαν (enephanisan)	1718: to exhibit, appear (in person), to declare	from emphanés
to the governor	ἡγεμόνι (ēgemoni)	2232: a leader, governor	from hégeomai
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Paul.	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

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μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

κατεβη **verb - second aorist active indicative - third person singular**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερευς **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ανανιας **noun - nominative singular masculine**

Ananias **an-an-ee'-as**: Ananias, the name of three Israelites -- Ananias.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτερων **adjective - genitive plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ρητορος **noun - genitive singular masculine**

rhetor **hray'-tore**: a speaker, i.e. (by implication) a forensic advocate -- orator.

τερτυλλου noun - genitive singular masculine Tertullos ter'-tool-los: Tertullus, a Roman -- Tertullus.
τινος indefinite pronoun - genitive singular masculine tis tis: some or any person or object
οιτινες relative pronoun - nominative plural masculine hostis hos'-tis: which some, i.e. any that; also (definite) which same
ενεφανισαν verb - aorist active indicative - third person emphanizo em-fan-id'-zo: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.
τω definite article - dative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ηγεμονι noun - dative singular masculine hegemon hayg-em-ohn': a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.
κατα preposition kata kat-ah': (prepositionally) down (in place or time), in varied relations
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
παυλου noun - genitive singular masculine Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 24:2 .

.	Greek	Strong's	Origin
After [Paul] had been summoned,	κληθέντος (klēthentos)	2564: to call	a prim. word
Tertullus	Τέρτυλλος (tertullos)	5061: Tertullus, probably a Rom.	of uncertain origin
began		757: to rule, to begin	a prim. verb
to accuse	κατηγορεῖν (katēgorein)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
him, saying	λέγων	3004: to say	a prim. verb

	(legōn)		
[to the governor], "Since we have through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
you attained	τυγχάνοντες (tunchanontes)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
much	πολλῆς (pollēs)	4183: much, many	a prim. word
peace,	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
and since by your providence	προνοίας (pronoias)	4307: foresight, forethought	from pronoeó
reforms		1357a: a correction, a reform	from diorthoó (to make straight)
are being carried	γινομένων (ginomenōn)	1096: to come into being, to happen, to become	from a prim. root gen-
out for this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
nation,	ἔθναι (ethnei)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

KJV Lexicon

κληθεντος **verb - aorist passive participle - genitive singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἤρξατο **verb - aorist middle deponent indicative - third person singular**
archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-
ning).

κατηγορεῖν **verb - present active infinitive**
kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse,
object.

ὁ **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

τερτυλλος **noun - nominative singular masculine**
Tertullos **ter'-tool-los**: Tertullus, a Roman -- Tertullus.

λεγων **verb - present active participle - nominative singular masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,
speak, tell, utter.

Acts 24:3 .

.	Greek	Strong's	Origin
we acknowledge	ἀποδεχόμεθα (apodechometha)	588: to accept gladly, welcome	from apo and dechomai
[this] in every way	πάντη (pantē)	3839: every way, entirely	adverb from pas
and everywhere,	πανταχοῦ (pantachou)	3837: everywhere	from a presumed derivation of pas
most excellent	κράτιστε (kratiste)	2903: strongest, noblest	superl. from kratus (strong)
Felix,	Φῆλιξ (phēlix)	5344: "fortunate," Felix, a governor of Judea	of Latin origin
with all	πάσης (pasēs)	3956: all, every	a prim. word
thankfulness.	εὐχαριστίας (eucharistias)	2169: thankfulness, giving of thanks	from eucharistos

KJV Lexicon

πολλης **adjective - genitive singular feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ειρηνης **noun - genitive singular feminine**

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

τυγχανοντες **verb - present active participle - nominative plural masculine**

tugchano toong-khan'-o: be, chance, enjoy, little, obtain, refresh...self, + special.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατορθωματων **noun - genitive plural neuter**

katorthoma kat-or'-tho-mah: something made fully upright, i.e. (figuratively) rectification (specially, good public administration) -- very worthy deed.

γινομενων **verb - present middle or passive deponent participle - genitive plural neuter**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνει **noun - dative singular neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

τουτω **demonstrative pronoun - dative singular neuter**

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σης possessive pronoun - second person genitive singular feminine sos sos : thine -- thine (own), thy (friend).
προνοιας noun - genitive singular feminine pronoia pron'-oy-ah : forethought, i.e. provident care or supply -- providence, provision.
παντη adverb pante pan'-tay : wholly -- always.
τε particle te teh : also, and, both, even, then, whether. Often used in composition, usually as the latter participle.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
πανταχου adverb pantachou pan-takh-oo' : universally -- in all places, everywhere.
αποδεχομεθα verb - present middle or passive deponent indicative - first person apodechomai ap-od-ekh'-om-ah-ee : to take fully, i.e. welcome (persons), approve (things) -- accept, receive (gladly).
κρατιστε adjective - vocative singular masculine kratistos krat'-is-tos : strongest, i.e. (in dignity) very honorable -- most excellent (noble).
φηλιξ noun - vocative singular masculine Phelix fay'-lix : happy; Phelix (i.e. Felix), a Roman -- Felix.
μετα preposition meta met-ah' : denoting accompaniment; amid (local or causal);
πασης adjective - genitive singular feminine pas pas : apparently a primary word; all, any, every, the whole
ευχαριστιας noun - genitive singular feminine eucharistia yoo-khar-is-tee'-ah : gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

Acts 24:4 .

·			
·	Greek	Strong's	Origin

"But, that I may not weary	ἐγκόπτω (enkoptō)	1465: to cut into, i.e. fig. impede, detain	from en and koptó
you any further,	ἐπὶ (epi)	1909: on, upon	a prim. preposition
I beg	παράκαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you to grant	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
us, by your kindness,	ἐπιεικεία (epieikeia)	1932: fairness, gentleness	from epieikés
a brief	συντόμως (suntomōs)	4935: briefly	adverb from suntomos (cut short); from suntemnó
hearing.		191: to hear, listen	from a prim. word mean. hearing

KJV Lexicon

ἵνα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἐπι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πλεον **adjective - accusative singular neuter - comparative or contracted**

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

εγκοπτω **verb - present active subjunctive - first person singular**

egkopto **eng-kop'-to**: to cut into, i.e. (figuratively) impede, detain -- hinder, be tedious unto.

παρακαλω **verb - present active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ακουσαι **verb - aorist active middle or passive deponent**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

συντομως **adverb**

suntomos **soon-tom'-oce**: concisely (briefly) -- a few words.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ση **possessive pronoun - second person dative singular feminine**

sos **sos**: thine -- thine (own), thy (friend).

επιεικεια **noun - dative singular feminine**

epieikeia **ep-ee-i'-ki-ah**: suitableness, i.e. (by implication) equity, mildness -- clemency, gentleness.

Acts 24:5 .

.	Greek	Strong's	Origin
"For we have found	εὐρόντες (eurontes)	2147: to find	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνδρα (andra)	435: a man	a prim. word

a real pest	λοιμὸν (loimon)	3061: pestilence, a pest	a prim. word
and a fellow who stirs	κινούντα (kinounta)	2795: to move	a prim. verb
up dissension	στάσεις (staseis)	4714b: a standing, by impl. an insurrection, fig. strife	from histémi
among all	πάσιν (pasin)	3956: all, every	a prim. word
the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
throughout	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the world,	οἰκουμένην (oikoumenēn)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
and a ringleader	πρωτοστάτην (prōtostatēn)	4414: one who stands first (of soldiers), hence a leader	from prōtos and histémi
of the sect	αἰρέσεως (aireseōs)	139: choice, opinion	from haireó
of the Nazarenes.	Ναζωραίων (nazōraiōn)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara

KJV Lexicon

εὐροντες **verb - second aorist active participle - nominative plural masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρα noun - accusative singular masculine

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

τουτον demonstrative pronoun - accusative singular masculine

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

λοιμον noun - accusative singular masculine

loimos **loy'-mos**: a plague (literally, the disease, or figuratively, a pest) -- pestilence(-t).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κινουντα verb - present active participle - accusative singular masculine

kineo **kin-eh'-o**: to stir (transitively), literally or figuratively -- (re-)move(-r), way.

στασιν noun - accusative singular feminine

stasis **stas'-is**: a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy -- dissension, insurrection, standing, uproar.

πασιν adjective - dative plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

τοις definite article - dative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις adjective - dative plural masculine

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τοις definite article - dative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικουμενην noun - accusative singular feminine

oikoumene **oy-kou-men'-ay**: land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.

πρωτοστατην noun - accusative singular masculine

protostates **pro-tos-tat'-ace**: one standing first in the ranks, i.e. a captain (champion) --

ringleader.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιων noun - genitive plural masculine

Nazoraios nad-zo-rah'-yos: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

αιρεσεως noun - genitive singular feminine

hairesis hah'-ee-res-is: a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

Acts 24:6 .

Half of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
"And he even	καὶ (kai)	2532: and, even, also	a prim. conjunction
tried	ἐπείρασεν (epeirasen)	3985: to make proof of, to attempt, test, tempt	from peira
to desecrate	βεβηλῶσαι (bebēlōsai)	953: to profane	from bebēlos
the temple;		2413: sacred, a sacred thing, a temple	a prim. word
and then	καὶ (kai)	2532: and, even, also	a prim. conjunction
we arrested	ἐκρατήσαμεν (ekratēsamen)	2902: to be strong, rule	from kratos
him. [We wanted		2309: to will, wish	a prim. verb

to judge	2919: to judge, decide	a prim. verb
him according	2596: down, against, according to	preposition of uncertain origin
to our own Law.	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον **noun - accusative singular neuter**

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

επειρασεν **verb - imperfect active indicative - third person singular**

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

βεβηλωσαι **verb - aorist active middle or passive deponent**

bebeloo beb-ay-lo'-o: to desecrate -- profane.

ος **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐκρατήσαμεν **verb - aorist active indicative - first person**
krateo krat-eh'-o: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

Acts 24:7 .

This verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
"But Lysias		3079: Lysias, a Rom.	of uncertain origin
the commander		5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
came along,		3928: to pass by, to come to	from para and erchomai
and with much		4183: much, many	a prim. word
violence		970: strength, force	a prim. word
took		520: to lead away	from apo and agó
him out of our hands,		5495: the hand	a prim. word

KJV Lexicon

Acts 24:8 .

Half of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
ordering		2753: to command	from kelomai (to urge on)

his accusers		2725a: an accuser	from the same as katégoreó
to come		2064: to come, go	a prim. verb
before		1909: on, upon	a prim. preposition
you]. By examining	ἀνακρίνας (anakrinas)	350: to examine, investigate	from ana and krinó
him yourself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
all	πάντων (pantōn)	3956: all, every	a prim. word
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
matters you will be able	δυνήση (dunēsē)	1410: to be able, to have power	a prim. verb
to ascertain	ἐπιγνῶναι (epignōnai)	1921: to know exactly, to recognize	from epi and ginóskó
the things of which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we accuse	κατηγοροῦμεν (katēgoroumen)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
him."			

KJV Lexicon

παρ preposition

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ου relative pronoun - genitive singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δυνῆσθαι verb - future middle deponent indicative - second person singular

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αὐτός personal pronoun - nominative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανακρίνας verb - aorist active participle - nominative singular masculine

anakrino **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

περί preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντῶν adjective - genitive plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

τούτων demonstrative pronoun - genitive plural neuter

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

ἐπιγινῶναι verb - second aorist active middle or passive deponent

epiginosko **ep-ig-in-ocē'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

ων relative pronoun - genitive plural neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἡμεῖς personal pronoun - first person nominative plural

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

κατηγοροῦμεν verb - present active indicative - first person

kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

αὐτοῦ personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

Acts 24:9 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
joined in the attack,		4902a: to help in putting on	from sun and epitithémi
asserting	φάσκοντες (phaskontes)	5335: to affirm, assert	probably from the same as phémi
that these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
were so.	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

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ΣΥΝΕΠΕΘΕΝΤΟ **verb - second aorist middle indicative - third person**

suntithemai soon-tith'-em-ahee: to place jointly, i.e. (figuratively) to consent (bargain, stipulate), concur -- agree, assent, covenant.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**
Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

φασκοντες **verb - present active participle - nominative plural masculine**
phasko fas'-ko: to assert -- affirm, profess, say.

ταυτα **demonstrative pronoun - accusative plural neuter**
tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ουτως **adverb**
houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εχειν **verb - present active infinitive**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Acts 24:10 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
When the governor	ἡγεμόνος (ēgemonos)	2232: a leader, governor	from hēgeomai
had nodded	νεύσαντος (neusantos)	3506: to nod or beckon (as a sign)	a prim. verb
for him to speak,	λέγειν (legein)	3004: to say	a prim. verb
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
responded:	Ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"Knowing	ἐπιστάμενος (epistamenos)	1987: to know, to understand	from ephistēmi
that for many	πολλῶν (pollōn)	4183: much, many	a prim. word
years	ἐτῶν (etōn)	2094: a year	a prim. word

you have been		1510: I exist, I am	a prol. form of a prim. and defective verb
a judge	κριτήν (kritēn)	2923: a judge	from krinó
to this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
nation,	ἔθνει (ethnei)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
I cheerfully	εὐθύμως (euthumōs)	2115b: cheerfully	adverb from euthumos
make my defense,	ἀπολογούμαι (apologoumai)	626: to give an account of oneself, hence to defend oneself	from apo and logos

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

νευσαντος **verb - aorist active participle - genitive singular masculine**

neuo **nyoo'-o**: to nod, i.e. (by analogy), signal -- beckon.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγεμονος **noun - genitive singular masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

λεγειν **verb - present active infinitive**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πολλων **adjective - genitive plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ετων **noun - genitive plural neuter**

etos **et'-os**: a year -- year.

οντα **verb - present participle - accusative singular masculine**

on **oan**: being -- be, come, have.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

κριτην **noun - accusative singular masculine**

krites **kree-tace'**: a judge (genitive case or specially) -- judge.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνει **noun - dative singular neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

τουτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

επισταμενος **verb - present middle or passive deponent participle - nominative singular masculine**

epistamai **ep-is'-tam-ahee**: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

ευθυμοτερον **adverb**

euthumos **yoo'-thoo-mos**: in fine spirits, i.e. cheerful -- of good cheer, the more cheerfully.

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμαυτου reflexive pronoun - first person genitive singular masculine

emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

απολογουμαι verb - present middle or passive deponent indicative - first person singular

apologeomai **ap-ol-og-eh'-om-ahee** : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

Acts 24:11 .

.	Greek	Strong's	Origin
since you can	δυναμένου (dunamenou)	1410: to be able, to have power	a prim. verb
take note	ἐπιγινῶναι (epignōnai)	1921: to know exactly, to recognize	from epi and ginóskō
of the fact	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
that no	οὐ (ou)	3756: not, no	a prim. word
more		4183: much, many	a prim. word
than twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
days	ἡμέραι (ēmerai)	2250: day	a prim. word
ago	ἀφ' (aph)	575: from, away from	a preposition and a prim. particle
I went	ἀνέβην (anebēn)	305: to go up, ascend	from ana and the same as basis

up to Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
to worship.	προσκυνήσων (proskunēsōn)	4352: to do reverence to	from pros and kuneó (to kiss)

KJV Lexicon

δυναμενός **verb - present middle or passive deponent participle - genitive singular masculine**
dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

γινώσκειν **verb - second aorist active middle or passive deponent**
ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ὅτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πλείους **adjective - nominative plural feminine - comparative or contracted**
pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

εἰσιν **verb - present indicative - third person**
eisi i-see': they are -- agree, are, be, dure, is, were.

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

ἡμέραι **noun - nominative plural feminine**
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

δεκάδυο **numeral (adjective)**
dekaduo dek-ad-oo'-o: two and ten, i.e. twelve -- twelve.

απο apo' : off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
ης relative pronoun - genitive singular feminine hos hos : the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
ανεβην verb - second aorist active indicative - first person singular anabaino an-ab-ah'-ee-no : to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).
προσκυνησων verb - future active participle - nominative singular masculine proskuneo pros-koo-neh'-o : to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.
εν preposition en en : in, at, (up-)on, by, etc.
ιερουσαλημ proper noun Hierousalem hee-er-oo-sal-ame' : Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Acts 24:12 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
"Neither	οὔτε (oute)	3777: and not, neither	from ou, and te
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
in the synagogues,	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
in the city	πόλιν (polin)	4172: a city	a prim. word

[itself] did they find	εὑρον (euron)	2147: to find	a prim. verb
me carrying on a discussion	διαλεγόμενον (dialeghomenon)	1256: to discuss, to address, to preach	from dia and legó
with anyone	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
causing	ποιούντα (poiounta)	4160: to make, do	a prim. word
a riot.	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱερῷ noun - dative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

εὕρον verb - second aorist active indicative - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

διαλεγομενον **verb - present middle or passive deponent participle - accusative singular masculine**

dialogomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) -
- dispute, preach (unto), reason (with), speak.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or
(else), rather, save, than, that, what, yea.

επισυστασιν **noun - accusative singular feminine**

episustasis **ep-ee-soo'-stas-is**: a conspiracy, i.e. concourse (riotous or friendly) -- that
which cometh upon, raising up.

ποιουντα **verb - present active participle - accusative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class
of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet),
(no, yet) not, nothing.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαις **noun - dative plural feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the
meeting or the place); by analogy, a Christian church -- assembly, congregation,
synagogue.

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet),
(no, yet) not, nothing.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**
polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

Acts 24:13 .

.	Greek	Strong's	Origin
"Nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
can	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb
they prove	παραστῆσαι (parastēsai)	3936: to place beside, to present, stand by, appear	from para and histémi
to you [the charges] of which	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they now	νυνὶ (nuni)	3570: now	a strengthened form of nun
accuse	κατηγοροῦσιν (katēgorousin)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
me.			

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οὐτε **conjunction**
oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

παραστησαι **verb - aorist active middle or passive deponent**
paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present,

prove, provide, shew, stand (before, by, here, up, with), yield.

με **personal pronoun - first person accusative singular**
me **meh:** me -- I, me, my.

δυνανται **verb - present middle or passive deponent indicative - third person**
dunamai **doo'-nam-ahēe:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

περι **preposition**
peri **per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ων **relative pronoun - genitive plural neuter**
hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

νυν **adverb**
nun **noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

κατηγορουσιν **verb - present active indicative - third person**
kategoreo **kat-ay-gor-eh'-o:** to be a plaintiff, i.e. to charge with some offence -- accuse, object.

μου **personal pronoun - first person genitive singular**
mou **moo:** of me -- I, me, mine (own), my.

Acts 24:14 .

.	Greek	Strong's	Origin
"But this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I admit	ὁμολογῶ (omologō)	3670: to speak the same, to agree	from homologos (of one mind)
to you, that according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Way	ὁδὸν (odon)	3598: a way, road	a prim. word
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they call	λέγουσιν	3004: to say	a prim. verb

	(legousin)		
a sect	αἵρεσιν (airesin)	139: choice, opinion	from haireó
I do serve	λατρεύω (latreuō)	3000: to serve	from latris (a hired servant)
the God	θεῶ (theō)	2316: God, a god	of uncertain origin
of our fathers,	πατρώω (patrōō)	3971: of one's fathers, received from one's fathers	from patér
believing	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
everything	πᾶσι (pasin)	3956: all, every	a prim. word
that is in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and that is written	γεγραμμένοις (gegrammenois)	1125: to write	a prim. verb
in the Prophets;	προφήταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi

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ομολογῶ **verb - present active indicative - first person singular**

homologeō **hom-ol-og-eh'-o:** to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τούτο **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον noun - accusative singular feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

λεγουσιν verb - present active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αιρεσιν noun - accusative singular feminine

hairesis hah'-ee-res-is: a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

λατρευω verb - present active indicative - first person singular

latreuo lat-ryoo'-o: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρω adjective - dative singular masculine

patroios pat-ro'-os: paternal, i.e. hereditary -- of fathers.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ΠΙΣΤΕΥΩΝ verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΠΑΣΙΝ adjective - dative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

ΤΟΙΣ definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΑΤΑ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ΤΟΝ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΝΟΜΟΝ noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΟΙΣ definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΡΟΦΗΤΑΙΣ noun - dative plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ΓΕΓΡΑΜΜΕΝΟΙΣ verb - perfect passive participle - dative plural neuter

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

Acts 24:15 .

■			
.	Greek	Strong's	Origin
having	ἔχων (echōn)	2192: to have, hold	a prim. verb

a hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
in God,	θεὸν (theon)	2316: God, a god	of uncertain origin
which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
these men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
cherish	προσδέχονται (prosdechontai)	4327: to receive to oneself	from pros and dechomai
themselves,	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
that there shall certainly	μέλλειν (mellein)	3195: to be about to	a prim. verb
be a resurrection	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
the righteous	δικαίων (dikaiōn)	1342: correct, righteous, by impl. innocent	from diké
and the wicked.	ἀδίκων (adikōn)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké

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ἐλπίδα **noun - accusative singular feminine**

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

εχων **verb - present active participle - nominative singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτοι personal pronoun - nominative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ουτοι demonstrative pronoun - nominative plural masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

προσδεχονται verb - present middle or passive deponent indicative - third person

prosdechomai pros-dekh'-om-ahee: to admit (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience) -- accept, allow, look (wait) for, take.

αναστασιν noun - accusative singular feminine

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

μελλειν verb - present active infinitive

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

εσεσθαι verb - future infinitive

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

δικαιων adjective - genitive plural masculine

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy

(absolutely or relatively) -- just, meet, right(-eous).

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αδικων adjective - genitive plural masculine

adikos ad'-ee-kos: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

Acts 24:16 .

.	Greek	Strong's	Origin
"In view of this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
do my best	ἀσκῶ (askō)	778: to practice, endeavor	a prim. verb
to maintain	ἔχειν (echein)	2192: to have, hold	a prim. verb
always	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
a blameless	ἀπρόσκοπον (aproskopon)	677: not causing to stumble, not stumbling	from alpha (as a neg. prefix) and proskoptó
conscience	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
[both] before	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
God	θεὸν (theon)	2316: God, a god	of uncertain origin
and before men.	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ασκω **verb - present active indicative - first person singular - contracted form**

askao **as-keh'-o**: to elaborate, i.e. (figuratively) train (by implication, strive) -- exercise.

απροσκοπον **adjective - accusative singular feminine**

aproskopos **ap-ros'-kop-os**: actively, inoffensive, i.e. not leading into sin; passively, faultless, i.e. not led into sin -- none (void of, without) offence.

συνειδησιν **noun - accusative singular feminine**

suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

παντος **adjective - genitive singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

Acts 24:17 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
after	δι' (di)	1223: through, on account of, because of	a prim. preposition
several		4183: much, many	a prim. word
years	ἐτῶν (etōn)	2094: a year	a prim. word
I came	παρεγενόμην (paregenomēn)	3854: to be beside, to arrive	from para and ginomai
to bring	ποιήσων (poiēsōn)	4160: to make, do	a prim. word
alms	ἐλεημοσύνας (eleēmosunas)	1654: mercy, pity, spec. alms	from eleos
to my nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and to present		4160: to make, do	a prim. word
offerings;	προσφοράς (prosphoras)	4376: an offering	from prosperó

KJV Lexicon

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ετων **noun - genitive plural neuter**

etos **et'-os**: a year -- year.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πλειονων **adjective - genitive plural neuter - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

παρεγενομην **verb - second aorist middle deponent indicative - first person singular**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

ελεημοσυνας **noun - accusative plural feminine**

eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

ποιησων **verb - future active participle - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνος **noun - accusative singular neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

προσφοράς noun - accusative plural feminine

prosphora **pros-for-ah'**: presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

Acts 24:18 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
in which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they found	εὑρον (euron)	2147: to find	a prim. verb
me [occupied] in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
having been purified,	ἡγνισμένον (ēgnismenon)	48: to purify, cleanse from defilement	from hagnos
without	μετὰ (meta)	3326: with, among, after	a prim. preposition
[any] crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
uproar.	θορύβου (thorubou)	2351: an uproar	from the same as throeó
But [there were] some	τινὲς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
from Asia--	Ἀσίας (asias)	773: Asia, a Roman province	of uncertain origin

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

οις **relative pronoun - dative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ηγνισμενον **verb - perfect passive participle - accusative singular masculine**

hagnizo **hag-nid'-zo**: to make clean, i.e. (figuratively) sanctify (ceremonially or morally) -- purify (self).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ουδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

θορυβου **noun - genitive singular masculine**
thorubos **thor'-oo-bos**: a disturbance -- tumult, uproar.

τινες **indefinite pronoun - nominative plural masculine**
tis **tis**: some or any person or object

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασιας **noun - genitive singular feminine**
Asia **as-ee'-ah**: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

ιουδαιοι **adjective - nominative plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 24:19 .

.	Greek	Strong's	Origin
who	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
ought	ἔδει (edei)	1163: it is necessary	a form of deó
to have been present	παρεῖναι (pareinai)	3918b: to be present, to have come	from para and eimi
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
you and to make accusation,	κατηγορεῖν (katēgorein)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they should have	ἔχοιεν (echoien)	2192: to have, hold	a prim. verb

anything	τι (ti)	5100: a certain one, someone, a prim. enclitic indef. pronoun anyone
against	πρὸς (pros)	4314: advantageous for, at a prim. preposition (denotes local proximity), toward (denotes motion toward a place)
me.		

KJV Lexicon

ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δει **verb - present impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

επι **preposition**

epi **ep-ee**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

παρῆναι **verb - present infinitive**

pareimi **par'-i-mee**: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατηγορεῖν **verb - present active infinitive**

kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

εχοιεν verb - present active participle deponent - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

Acts 24:20 .

.	Greek	Strong's	Origin
"Or else	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
let these men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
themselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
tell		3004: to say	a prim. verb
what		5101: who? which? what?	an interrog. pronoun related to tis
misdeed	ἀδίκημα (adikēma)	92: a wrong, injury	from adikeó
they found	εὑρον (euron)	2147: to find	a prim. verb
when I stood	στάντος (stantos)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the Council,	συνεδρίου (sunedriou)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios

KJV Lexicon

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

αυτοι personal pronoun - nominative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουτοι demonstrative pronoun - nominative plural masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ειπατωσαν verb - second aorist active middle - third person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τι indefinite pronoun - accusative singular neuter

tis **tis**: some or any person or object

ευρον verb - second aorist active indicative - third person

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

εν preposition

en **en**: in, at, (up-)on, by, etc.

εμοι personal pronoun - first person dative singular

emoi **em-oy'**: to me -- I, me, mine, my.

αδικημα noun - accusative singular neuter

adikema **ad-eeek'-ay-mah**: a wrong done -- evil doing, iniquity, matter of wrong.

σταντος verb - second aorist active participle - genitive singular masculine

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεδριου **noun - genitive singular neuter**

sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

Acts 24:21 .

.	Greek	Strong's	Origin
other than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
one	μιάς (mias)	1520: one	a primary number
statement	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
which	ἣς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I shouted	ἐκέκραξα (ekekraxa)	2896: to scream, cry out	from a prim. root krag-
out while standing	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them, 'For the resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
of the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
I am on trial	κρίνομαι (krinomai)	2919: to judge, decide	a prim. verb

before	ἐφ' (eph)	1909: on, upon	a prim. preposition
you today."	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)

KJV Lexicon

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μιας adjective - genitive singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

φωνης noun - genitive singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

ης relative pronoun - genitive singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εκραξα verb - aorist active indicative - first person singular

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

εστως verb - perfect active participle - nominative singular masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

εν preposition

en en: in, at, (up-)on, by, etc.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αναστασεως noun - genitive singular feminine

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

κρινομαι verb - present passive indicative - first person singular
krino kree'-no: by implication, to try, condemn, punish

σημερον adverb

semeron say'-mer-on: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

υφ preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Acts 24:22 .

.	Greek	Strong's	Origin
But Felix,	Φῆλιξ (phēlix)	5344: "fortunate," Felix, a governor of Judea	of Latin origin
having		3609a: to have seen or perceived, hence to know	perf. of eidon
a more exact	ἀκριβέστερον (akribesteron)	199: with exactness	adverb from akribés

knowledge		3609a: to have seen or perceived, hence to know	perf. of eidon
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Way,	ὁδοῦ (odou)	3598: a way, road	a prim. word
put them off,	ἀνεβάλετο (anebaleto)	306: to put off	from ana and balló
saying,	εἶπας (eipas)	3004: to say	a prim. verb
"When	ὅταν (otan)	3752: whenever	from hote and an
Lysias	Λυσίας (lusias)	3079: Lysias, a Rom.	of uncertain origin
the commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
comes down,	καταβῆ (katabē)	2597: to go down	from kata and the same as basis
I will decide	διαγνώσομαι (diagnōsomai)	1231: to distinguish, to determine	from dia and ginóskó
your case."	ὁ (o)	3588: the	the def. art.

KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηλιξ **noun - nominative singular masculine**

Phelix **fay'-lix**: happy; Phelix (i.e. Felix), a Roman -- Felix.

ανεβαλετο **verb - second aorist middle indicative - third person singular**

anaballomai **an-ab-al'-lom-ahee**: to put off (for oneself) -- defer.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακριβεστερον **adverb - contracted form**

akribos **ak-ree-boce'**: exactly -- circumspectly, diligently, perfect(-ly).

ειδως **verb - perfect active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδου **noun - genitive singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

ειπων **verb - second aorist active participle - nominative singular masculine**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

λυσιας **noun - nominative singular masculine**

Lusias loo-see'-as: Lysias, a Roman -- Lysias.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιαρχος noun - nominative singular masculine

chiliarchos khil-ee'-ar-khos: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

καταβη verb - second aorist active subjunctive - third person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

διαγνωσμαι verb - future middle deponent indicative - first person singular

diagnosko dee-ag-in-o'-sko: to know thoroughly, i.e. ascertain exactly -- (would) enquire, know the uttermost.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Acts 24:23 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
he gave orders	διαταξάμενος (diataxamenos)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
to the centurion	ἐκατοντάρχη (ekatontarchē)	1543: a centurion, a captain of one hundred men	from hekaton and archó
for him to be kept in custody	τηρεῖσθαι (tēreisthai)	5083: to watch over, to guard	from a prim. word téros (a guard)
and [yet] have	ἔχειν (echein)	2192: to have, hold	a prim. verb
[some] freedom,	ἄνεσιν (anesin)	425: a loosening, relaxation	from aníemi

and not to prevent	κωλύειν (kōluein)	2967: to hinder	probably from the same as kolazó
any	μηδένα (mēdena)	3367: no one, nothing	from méde and heis
of his friends	ιδίων (idiōn)	2398: one's own, distinct	a prim. word
from ministering to him.	ὑπηρετεῖν (upēretein)	5256: to serve as a rower, to minister to, serve	from hupéretés

KJV Lexicon

διαταξαμενος **verb - aorist middle passive - nominative singular masculine**

diatasso **dee-at-as'-so**: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχη noun - dative singular masculine

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

τηρεισθαι verb - present passive middle or passive deponent

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ΕΧΕΙΝ verb - present active infinitive

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ΤΕ particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ΑΝΕΣΙΝ noun - accusative singular feminine

anesis an'-es-is: relaxation or (figuratively) relief -- eased, liberty, rest.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΜΗΔΕΝΑ adjective - accusative singular masculine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ΚΩΛΥΕΙΝ verb - present active infinitive

koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

ΤΩΝ definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΔΙΩΝ adjective - genitive plural masculine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

ΑΥΤΟΥ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΥΠΗΡΕΤΕΙΝ verb - present active infinitive

hupereteo hoop-ay-ret-eh'-o: to be a subordinate, i.e. (by implication) subserve -- minister (unto), serve.

Η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ΠΡΟΣΕΡΧΕΣΘΑΙ verb - present middle or passive deponent infinitive

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

ΑΥΤΩ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 24:24

.	Greek	Strong's	Origin
But some	τινᾶς (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
days	ἡμέρας (ēmeras)	2250: day	a prim. word
later	Μετὰ (meta)	3326: with, among, after	a prim. preposition
Felix	Φῆλιξ (phēlix)	5344: "fortunate," Felix, a governor of Judea	of Latin origin
arrived	παραγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai
with Drusilla,	Δρουσίλλῃ (drousillē)	1409: Drusilla, a member of the Herodian family	a fem. dim. of the Latin Drusus
his wife	γυναικὶ (gunaiki)	1135: a woman	a prim. word
who was a Jewess,	Ἰουδαία (ioudaia)	2453: Jewish, a Jew, Judea	from Ioudas
and sent	μετεπέμψατο (metepempsato)	3343: to send after or for	from meta and pempó
for Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
him [speak] about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

three other Isr.

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τινας **indefinite pronoun - accusative plural feminine**

tis **tis**: some or any person or object

παραγενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηλιξ **noun - nominative singular masculine**

Phelix **fay'-lix**: happy; Phelix (i.e. Felix), a Roman -- Felix.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

δρουσιλλη **noun - dative singular feminine**

Drousilla **droo'-sil-lah**: Drusilla, a member of the Herodian family -- Drusilla.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικι **noun - dative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ουση **verb - present participle - dative singular feminine**

on **oan**: being -- be, come, have.

ιουδαια **adjective - dative singular feminine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

μετεπεμψατο **verb - aorist middle deponent indicative - third person singular**

metapempo **met-ap-emp'-o**: to send from elsewhere, i.e. (middle voice) to summon or invite -- call (send) foreign

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκουσεν **verb - aorist active indicative - third person singular**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Acts 24:25 .

.	Greek	Strong's	Origin
But as he was discussing	διαλεγομένου (dialeghomenou)	1256: to discuss, to address, to preach	from dia and legó
righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
self-control	ἐγκρατείας (enkrateias)	1466: mastery, self-control	from egkratés
and the judgment	κρίματος (krimatos)	2917: a judgment	from krinó
to come,	μέλλοντος (mellontos)	3195: to be about to	a prim. verb
Felix	Φῆλιξ (phēlix)	5344: "fortunate," Felix, a governor of Judea	of Latin origin
became	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
frightened	ἐμφοβος (emphobos)	1719: terrible, in fear (used of godly fear)	from en and phobos
and said,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"Go away	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
for the present,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
and when I find	μεταλαβών (metalabōn)	3335: to partake of	from meta and lambanó
time	καιρὸν (kairon)	2540: time, season	a prim. word
I will summon you."	μετακαλέσομαι (metakalesomai)	3333: to call from one place to another	from meta and kaleó

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διαλεγόμενου **verb - present middle or passive deponent participle - genitive singular masculine**
dialegomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) -
- dispute, preach (unto), reason (with), speak.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δικαιοσύνης **noun - genitive singular feminine**

dikaioσune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγκρατείας **noun - genitive singular feminine**

egkrateia **eng-krat'-i-ah**: self-control (especially continence) -- temperance.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κριματος **noun - genitive singular neuter**

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλοντος **verb - present active participle - genitive singular neuter**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

εσεσθαι **verb - future infinitive**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εμφοβος **adjective - nominative singular masculine**

emphobos **em'-fob-os**: in fear, i.e. alarmed -- affrighted, afraid, tremble.

γενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηλιξ **noun - nominative singular masculine**

Phelix **fay'-lix**: happy; Phelix (i.e. Felix), a Roman -- Felix.

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εχον **verb - present active participle - accusative singular neuter**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πορευου **verb - present middle or passive deponent imperative - second person singular**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μεταλαβων **verb - second aorist active passive - nominative singular masculine**

metalambano **met-al-am-ban'-o**: to participate; genitive case, to accept (and use) -- eat, have, be partaker, receive, take.

μετακαλεσομαι **verb - future middle indicative - first person singular**

metakaleo **met-ak-al-eh'-o**: to call elsewhere, i.e. summon -- call (for, hither).

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

Acts 24:26 .

.	Greek	Strong's	Origin
At the same time	ἀμα (ama)	260: at once	a prim. word
too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
he was hoping	ἐλπίζων (elpizōn)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
that money	χρήματα (chrēmata)	5536: a thing that one uses or needs	from chraomai
would be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him by Paul;	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
he also	καὶ (kai)	2532: and, even, also	a prim. conjunction
used to send	μεταπεμπόμενος (metapempomenos)	3343: to send after or for	from meta and pempó
for him quite often	πυκνότερον (puknoteron)	4437: close, i.e. frequent	from the same as pugmé
and converse	ὡμίλει (ōmilei)	3656: to consort with, hence to converse with	from homilos (a crowd, throng)
with him.			

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αμα **adverb**

hama **ham'-ah**: at the same time, but freely used as a preposition or adverb denoting close association -- also, and, together, with(-al).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελπιζων **verb - present active participle - nominative singular masculine**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

χρηματα **noun - accusative plural neuter**

chrema **khray'-mah**: something useful or needed, i.e. wealth, price -- money, riches.

δοθησεται **verb - future passive indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

οπως **adverb**

hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

λυση **verb - aorist active subjunctive - third person singular**

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

αΥΤΟΝ **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διο **conjunction**

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΥΚΝΟΤΕΡΟΝ **adjective - accusative singular neuter - comparative or contracted**

puknos pook-nos': clasped (thick), i.e. (figuratively) frequent; neuter plural (as adverb) frequently -- often(-er).

αΥΤΟΝ **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΜΕΤΑΠΕΜΠΟΜΕΝΟΣ **verb - present middle or passive deponent participle - nominative singular masculine**

metapempo met-ap-emp'-o: to send from elsewhere, i.e. (middle voice) to summon or invite -- call (send) foreign

ΩΜΙΛΕΙ **verb - imperfect active indicative - third person singular**

homileo hom-il-eh'-o: to be in company with, i.e. (by implication) to converse -- commune, talk.

αΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 24:27 .

.	Greek	Strong's	Origin
But after two years	Διετίας (dietias)	1333: a space of two years	from dietés
had passed,	πληρωθείσης (plērōtheisēs)	4137: to make full, to complete	from plérés
Felix	Φήλιξ (phēlix)	5344: "fortunate," Felix, a governor of Judea	of Latin origin
was succeeded	διάδοχον	1240: a successor	from diadechomai

	(diadochon)		
by Porcius	Πόρκιον (porkion)	4201: Porcius (Festus), a governor of Judea	of Latin origin
Festus,	Φῆστον (phēston)	5347: Festus, a governor of Judea	of Latin origin
and wishing	θέλων (thelōn)	2309: to will, wish	a prim. verb
to do	καταθέσθαι (katathesthai)	2698: to lay down	from kata and tithēmi
the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
a favor,	χάριτα (charita)	5485: grace, kindness	a prim. word
Felix	Φῆλιξ (phēlix)	5344: "fortunate," Felix, a governor of Judea	of Latin origin
left	κατέλιπεν (katelipen)	2641: to leave, leave behind	from kata and leipó
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
imprisoned.	δεδεμένον (dedemenon)	1210: to tie, bind	a prim. verb

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διετίας **noun - genitive singular feminine**

dietia **dee-et-ee'-a**: a space of two years (biennium) -- two years.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πληρωθεις **verb - aorist passive participle - genitive singular feminine**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or

(figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ελαβεν **verb - second aorist active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

διαδοχον **noun - accusative singular masculine**

diadochos **dee-ad'-okh-os**: a successor in office -- room.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηλιξ **noun - nominative singular masculine**

Phelix **fay'-lix**: happy; Phelix (i.e. Felix), a Roman -- Felix.

πορκιον **noun - accusative singular masculine**

Porkios **por'-kee-os**: apparently swinish; Porcius, a Roman -- Porcius.

φηστον **noun - accusative singular masculine**

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

θελων **verb - present active participle - nominative singular masculine**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

χαριτας **noun - accusative plural feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

καταθεσθαι **verb - second aorist middle middle or passive deponent**

katatithemi **kat-at-ith'-ay-mee**: to place down, i.e. deposit -- do, lay, shew.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις **adjective - dative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηλιξ **noun - nominative singular masculine**

Phelix **fay'-lix**: happy; Phelix (i.e. Felix), a Roman -- Felix.

κατελιπεν **verb - second aorist active indicative - third person singular**
kataleipo **kat-al-i'-po:** to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

τον **definite article - accusative singular masculine**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**
Paulos **pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

δεδεμενον **verb - perfect passive participle - accusative singular masculine**
deo **deh'-o:** to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

Acts 25:1 .

.	Greek	Strong's	Origin
Festus	Φῆστος (phēstos)	5347: Festus, a governor of Judea	of Latin origin
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having arrived	ἐπιβὰς (epibas)	1910: to go aboard, to go up to	from epi and the same as basis
in the province,	ἐπαρχεία (eparcheia)	1885a: a province	from epi and archó
three	τρεις (treis)	5140: three	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
later	μετὰ (meta)	3326: with, among, after	a prim. preposition
went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
from Caesarea.	Καισαρείας (kaisareias)	2542: Caesarea, the name of two cities in Pal.	from Kaiser

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φηστος **noun - nominative singular masculine**

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐπιβας **verb - second aorist active participle - nominative singular masculine**

epibaino **ep-ee-bah'-ee-no**: to walk upon, i.e. mount, ascend, embark, arrive -- come (into), enter into, go abroad, sit upon, take ship.

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπαρχία **noun - dative singular feminine**

eparchia **ep-ar-khee'-ah**: a special region of government, i.e. a Roman pr^ofecture -- province.

μετά **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

τρεις **adjective - accusative plural feminine**

treis **trice**: three -- three.

ἡμέρας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ἀνέβη **verb - second aorist active indicative - third person singular**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ἱεροσόλυμα **noun - accusative singular feminine**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

καισαρειας **noun - genitive singular feminine**

Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

Acts 25:2 .

.	Greek	Strong's	Origin
And the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiereus
and the leading men	πρωτοί (prōtoi)	4413: first, chief	contr. superl. of pro
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
brought charges	ἐνεφάνισαν (enephanisan)	1718: to exhibit, appear (in person), to declare	from emphanés
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Paul,	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and they were urging	παρεκάλουν (parekaloun)	3870: to call to or for, to exhort, to encourage	from para and kaleó
him,			

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ἐνεφανισαν **verb - aorist active indicative - third person**

emphanizo em-fan-id'-zo: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερευσ noun - nominative singular masculine

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτοι adjective - nominative plural masculine

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου noun - genitive singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακαλουν verb - imperfect active indicative - third person

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or

consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation),
intreat, pray.

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 25:3 .

.	Greek	Strong's	Origin
requesting	αἰτούμενοι (aitoumenoi)	154: to ask, request	a prim. verb
a concession	χάριν (charin)	5485: grace, kindness	a prim. word
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
Paul, that he might have him brought	μεταπέμψηται (metapempsetai)	3343: to send after or for	from meta and pempó
to Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
([at the same time], setting	ποιοῦντες (poiountes)	4160: to make, do	a prim. word
an ambush	ἐνέδραν (enedran)	1747: a lying in wait, an ambush	from en and hedra (a seat)
to kill	ἀνελεῖν (anelein)	337: to take up, take away, make an end	from ana and haireó
him on the way).	ὁδόν (odon)	3598: a way, road	a prim. word

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αἰτούμενοι **verb - present middle passive - nominative plural masculine**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

χαρις noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οπως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

μεταπεμψηται verb - aorist middle deponent subjunctive - third person singular

metapempo met-ap-emp'-o: to send from elsewhere, i.e. (middle voice) to summon or invite -- call (send) foreign

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ενεδραν noun - accusative singular feminine

enedra en-ed'-rah: an ambush, i.e. (figuratively) murderous purpose -- lay wait.

ποιουντες verb - present active participle - nominative plural masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ανελειν verb - second aorist active middle or passive deponent

anaireo an-ahee-reh'-o: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

Acts 25:4 .

.	Greek	Strong's	Origin
Festus	Φῆστος (phēstos)	5347: Festus, a governor of Judea	of Latin origin
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
that Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was being kept in custody	τηρεῖσθαι (tēreisthai)	5083: to watch over, to guard	from a prim. word téros (a guard)
at Caesarea	Καισάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
and that he himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
was about	μέλλειν (mellein)	3195: to be about to	a prim. verb
to leave	ἐκπορεύεσθαι (ekporeuesthai)	1607: to make to go forth, to go forth	from ek and poreuomai
shortly.	τάχει (tachei)	5034: speed	from tachus

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

φηστος **noun - nominative singular masculine**

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

τηρεισθαι **verb - present passive middle or passive deponent**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

καισαρεια **noun - dative singular feminine**

Kaisereia **kahee-sar'-i-a**: Caesaria, the name of two places in Palestine -- Caesarea.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μελλειν **verb - present active infinitive**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταχει **noun - dative singular neuter**
tachos takh'-os: a brief space (of time) -- quickly, shortly, speedily.

εκπορευεσθαι **verb - present middle or passive deponent infinitive**
ekporeuomai ek-por-yoo'-om-ahee: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

Acts 25:5 .

.	Greek	Strong's	Origin
"Therefore,"	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
he said,	φησίν (phēsin)	5346: to declare, say	from a prim. root pha-
"let the influential men	δυνατοὶ (dunatoi)	1415: strong, mighty, powerful	from dunamai
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you go	συγκαταβάντες (sunkatabantes)	4782: to go down with	from sun and katabainó
there with me, and if	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
there is anything	τί (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
wrong	ἄτοπον (atopon)	824: out of place, strange	from alpha (as a neg. prefix) and topos
about	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the man,	ἀνδρὶ (andri)	435: a man	a prim. word
let them prosecute	κατηγορεῖτῶσαν (katēgoreitōsan)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)

him."

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οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουv **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

δυνατοι **adjective - nominative plural masculine**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

φησιν **verb - present indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

συγκαταβαντες **verb - second aorist active participle - nominative plural masculine**

sugkatabaino **soong-kat-ab-ah'-ee-no**: to descend in company with -- go down with.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τι **indefinite pronoun - nominative singular neuter**

tis **tis**: some or any person or object

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ανδρι noun - dative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τουτω demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

κατηγορειτωσαν verb - present active imperative - third person

kategoreo kat-ay-gor-eh'-o: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 25:6 .

.	Greek	Strong's	Origin
After he had spent	Διατριψας (diatripsas)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
not more		4183: much, many	a prim. word
than eight	ὀκτώ (oktō)	3638: eight	a prim. cardinal number
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
ten	δέκα (deka)	1176: ten	a primary number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them, he went down	καταβὰς (katabas)	2597: to go down	from kata and the same as basis
to Caesarea,	Καισάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaiser

and on the next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
he took his seat	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
on the tribunal	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis
and ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
to be brought.	ἀχθῆναι (achthēnai)	71: to lead, bring, carry	a prim. verb

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διατριψας **verb - aorist active participle - nominative singular masculine**

diatribo **dee-at-ree'-bo**: to wear through (time), i.e. remain -- abide, be, continue, tarry.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

πλειους **adjective - accusative plural feminine - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or

(else), rather, save, than, that, what, yea.

δεκα numeral (adjective)

deka dek'-ah: ten -- (eight-)een, ten.

καταβας verb - second aorist active participle - nominative singular masculine

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καισαρειαν noun - accusative singular feminine

Kaisereia kahee-sar'-i-a: Caesaria, the name of two places in Palestine -- Caesarea.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαυριον adverb

epaurion ep-ow'-ree-on: occurring on the succeeding day -- day following, morrow, next day (after).

καθισας verb - aorist active participle - nominative singular masculine

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βηματος noun - genitive singular neuter

bema bay'-ma: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

εκελευσεν verb - aorist active indicative - third person singular

keleuo kel-yoo'-o: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

αχθηναι verb - aorist passive middle or passive deponent

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

Acts 25:7 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
After Paul arrived,	παραγενομένου (paragenomenou)	3854: to be beside, to arrive	from para and ginomai
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
who had come down	καταβεβήκοτες (katabebēkotes)	2597: to go down	from kata and the same as basis
from Jerusalem	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
stood around	περιέστησαν (periestēsan)	4026: to stand around, turn around (to avoid)	from peri and histēmi
him, bringing	καταφέροντες (katapherontes)	2702: to bring down	from kata and pherō
many	πολλὰ (polla)	4183: much, many	a prim. word
and serious	βαρέα (barea)	926: heavy	a prim. word
charges		159b: a charge	from aitiaomai (to give as the cause or occasion)
against		2702: to bring down	from kata and pherō
him which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they could	ἰσχυον (ischuon)	2480: to be strong, have power	from ischus
not prove,	ἀποδείξαι (apodeixai)	584: to bring out, show forth, declare	from apo and deiknumi

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παραγενομενου **verb - second aorist middle deponent participle - genitive singular masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περιεστησαν **verb - second aorist active indicative - third person**

periistemi **per-ee-is'-tay-mee**: to stand all around, i.e. (near) to be a bystander, or (aloof) to keep away from -- avoid, shun, stand by (round about).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιεροσολυμων **noun - genitive plural neuter**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

καταβηκοτες **verb - perfect active participle - nominative plural masculine**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

πολλα **adjective - accusative plural neuter**

polus **pol-oo-s'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαρεα adjective - accusative plural neuter barus bar-ooce': weighty, i.e. (fig) burdensome, grave -- grievous, heavy, weightier.
αιτιωματα noun - accusative plural neuter aitiama ahee-tee'-am-ah: a thing charged -- complaint.
φεροντες verb - present active participle - nominative plural masculine phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.
κατα preposition kata kat-ah': (prepositionally) down (in place or time), in varied relations
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
παυλου noun - genitive singular masculine Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.
α relative pronoun - accusative plural neuter hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
ουκ particle - nominative ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
ισχυον verb - imperfect active indicative - third person ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.
αποδειξει verb - aorist active middle or passive deponent apodeiknumi ap-od-ike'-noo-mee: to show off, i.e. exhibit; figuratively, to demonstrate, i.e. accredit -- (ap-)prove, set forth, shew.

Acts 25:8 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
while Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said in his own defense,	ἀπολογουμένου (apologoumenou)	626: to give an account of oneself, hence to defend oneself	from apo and logos

"I have committed	ἥμαρτον (ēmarton)	264: to miss the mark, do wrong, sin	from an early root hamart-
no	οὔτε (oute)	3777: and not, neither	from ou, and te
offense		264: to miss the mark, do wrong, sin	from an early root hamart-
either	οὔτε (oute)	3777: and not, neither	from ou, and te
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
or	οὔτε (oute)	3777: and not, neither	from ou, and te
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the temple		2413: sacred, a sacred thing, a temple	a prim. word
or		3777: and not, neither	from ou, and te
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
Caesar."	Καίσαρα (kaisara)	2541: Caesar, a Roman emperor	of Latin origin

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απολογουμένου **verb - present middle or passive deponent participle - genitive singular masculine**
apologeomai **ap-ol-og-eh'-om-ahee** : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτε **conjunction**
oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον **noun - accusative singular masculine**
nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ουτε **conjunction**
oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον noun - accusative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

oute conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καισαρα noun - accusative singular masculine

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

ημαρτον verb - second aorist active indicative - first person singular

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

Acts 25:9 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
But Festus,	Φῆστος (phēstos)	5347: Festus, a governor of Judea	of Latin origin
wishing	θέλων (thelōn)	2309: to will, wish	a prim. verb
to do	καταθέσθαι (katathesthai)	2698: to lay down	from kata and tithēmi
the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
a favor,	χάριν (charin)	5485: grace, kindness	a prim. word
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó

Paul	Παύλω (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and said,		3004: to say	a prim. verb
"Are you willing	θέλεις (theleis)	2309: to will, wish	a prim. verb
to go	ἀναβάς (anabas)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and stand trial	κριθῆναι (krithēnai)	2919: to judge, decide	a prim. verb
before	ἐπ' (ep)	1909: on, upon	a prim. preposition
me on these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[charges]?"			

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστος noun - nominative singular masculine

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοῖς definite article - dative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις adjective - dative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

θελων verb - present active participle - nominative singular masculine

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

χαριν noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

καταθεσθαι verb - second aorist middle middle or passive deponent

katatithemi kat-at-ith'-ay-mee: to place down, i.e. deposit -- do, lay, shew.

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω noun - dative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

θελεις verb - present active indicative - second person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα noun - accusative singular feminine

Hierosolyma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

αναβας verb - second aorist active participle - nominative singular masculine

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ΤΟΥΤΩΝ demonstrative pronoun - genitive plural neuter
touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

κρινεσθαι verb - present passive middle or passive deponent
krino **kree'-no**: by implication, to try, condemn, punish

ἐπὶ preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ἐμου personal pronoun - first person genitive singular
emou **em-oo'**: of me -- me, mine, my.

Acts 25:10 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said,		3004: to say	a prim. verb
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
standing	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
Caesar's	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin
tribunal,	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
I ought	δεῖ (dei)	1163: it is necessary	a form of deó

to be tried.	κρίνεσθαι (krinesthai)	2919: to judge, decide	a prim. verb
I have done	ἡδίκηκα (ēdikēka)	91: to do wrong, act wickedly	from adikos
no	οὐδὲν (ouden)	3762: no one, none	from oude and heis
wrong		91: to do wrong, act wickedly	from adikos
to [the] Jews,	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
as you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
very well		2573: well	adverb from kalos
know.	ἐπίγινώσκεις (epiginōskeis)	1921: to know exactly, to recognize	from epi and ginōskó

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ΕΠΙ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of

distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βήματος **noun - genitive singular neuter**

bema bay'-ma: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

καίσαρος **noun - genitive singular masculine**

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

εστώς **verb - perfect active participle - nominative singular masculine**

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

εἰμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ου **adverb**

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

δει **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

κρινεσθαι **verb - present passive middle or passive deponent**

krino kree'-no: by implication, to try, condemn, punish

ιουδαιους **adjective - accusative plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ουδεν **adjective - accusative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ηδίκησα **verb - aorist active indicative - first person singular**

adikeo ad-ee-keh'-o: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

καλλιον adverb - contracted form

kallion kal-lee'-on: (adverbially) better than many -- very well.

επιγινωσκεις verb - present active indicative - second person singular

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

Acts 25:11 .

.	Greek	Strong's	Origin
"If,	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I am a wrongdoer	ἀδικῶ (adikō)	91: to do wrong, act wickedly	from adikos
and have committed	πέπραχα (pepracha)	4238: to do, practice	a prim. verb
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
worthy	ἄξιον (axion)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of death,	θανάτου (thanatou)	2288: death	from thnéskó
I do not refuse	παραιτοῦμαι (paraitoumai)	3868: to beg from, to beg off	from para and aiteó
to die;	ἀποθανεῖν (apothanein)	599: to die	from apo and thnéskó
but if	εἰ	1487: sometimes used with a	a prim. particle; if, whether (a

	(ei)	command or as an indirect question, etc.)	cond. part. introducing circumstances nec. for a given proposition to be true
none	οὐδέν (ouden)	3762: no one, none	from oude and heis
of those things is [true] of which	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
these men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
accuse	κατηγοροῦσιν (katēgorousin)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
me, no one	οὐδεῖς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
hand	χαρίσασθαι (charisasthai)	5483: to show favor, give freely	from charis
me over to them. I appeal	ἐπικαλοῦμαι (epikaloumai)	1941: to call upon	from epi and kaleó
to Caesar."	Καίσαρα (kaisara)	2541: Caesar, a Roman emperor	of Latin origin

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ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with

other particles)

αδικω verb - present active indicative - first person singular

adikeo ad-ee-keh'-o: to be unjust, i.e. (actively) do wrong (morally, socially or physically)
-- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

αξιον adjective - accusative singular neuter

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward,
meet, (un-)worthy.

θανατου noun - genitive singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

πεπραχα verb - perfect active indicative - first person singular

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to
execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds,
do, exact, keep, require, use arts.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +
special, un(-worthy), when, + without, + yet but.

παραιτουμαι verb - present middle or passive deponent indicative - first person singular

paraiteomai par-ahee-teh'-om-ahee: to beg off, i.e. deprecate, decline, shun -- avoid, (make)
excuse, intreat, refuse, reject.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

αποθανειν verb - second aorist active middle or passive deponent

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουδεν adjective - nominative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any
(man), aught, man, neither any (thing), never (man), no (man), none (+ of these things),
not (any, at all, -thing), nought.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΩΝ relative pronoun - genitive plural neuter
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΟΥΤΟΙ demonstrative pronoun - nominative plural masculine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΚΑΤΗΓΟΡΟΥΣΙΝ verb - present active indicative - third person
kategoreo kat-ay-gor-eh'-o: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

ΜΟΥ personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

ΟΥΔΕΙΣ adjective - nominative singular masculine
oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ΜΕ personal pronoun - first person accusative singular
me meh: me -- I, me, my.

ΔΥΝΑΤΑΙ verb - present middle or passive deponent indicative - third person singular
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ΑΥΤΟΙΣ personal pronoun - dative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ΧΑΡΙΣΑΣΘΑΙ verb - aorist middle deponent middle or passive deponent
charizomai khar-id'-zom-ahee: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

ΚΑΙΣΑΡΑ noun - accusative singular masculine
Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

ΕΠΙΚΑΛΟΥΜΑΙ verb - present middle indicative - first person singular
epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

Acts 25:12 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
when Festus	Φῆστος (phēstos)	5347: Festus, a governor of Judea	of Latin origin
had conferred	συλλαλήσας (sullalēsas)	4814: to talk together	from sun and laleó
with his council,	συμβουλίου (sumbouliou)	4824: counsel, by impl. a council	from sumboulos
he answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"You have appealed	ἐπικέκλησαι (epikeklēsai)	1941: to call upon	from epi and kaleó
to Caesar,	Καίσαρα (kaisara)	2541: Caesar, a Roman emperor	of Latin origin
to Caesar	Καίσαρα (kaisara)	2541: Caesar, a Roman emperor	of Latin origin
you shall go."	πορεύση (poreusē)	4198: to go	from poros (a ford, passage)

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τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστος **noun - nominative singular masculine**

Phestos face'-tos: festal; Phestus (i.e. Festus), a Roman -- Festus.

συλλαλησας **verb - aorist active participle - nominative singular masculine**

sullaleo **sool-lal-eh'-o**: to talk together, i.e. converse -- commune (confer, talk) with, speak among.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συμβουλιου **noun - genitive singular neuter**

sumboulion **soom-boo'-lee-on**: advisement; specially, a deliberative body, i.e. the provincial assessors or lay-court -- consultation, counsel, council.

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

καισαρα **noun - accusative singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

επικεκλησαι **verb - perfect middle indicative - second person singular**

epikaleomai **ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

καισαρα **noun - accusative singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

πορευση **verb - future middle deponent indicative - second person singular**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Acts 25:13 .

.	Greek	Strong's	Origin
Now	ὁ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when several	τινων (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
had elapsed,	διαγενομένων (diagenomenōn)	1230: to go through, to elapse	from dia and ginomai
King	βασιλεὺς (basileus)	935: a king	of uncertain origin
Agrippa	Ἀγρίππας (agrippas)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
and Bernice	Βερνίκη (bernikē)	959: Berenice, Bernice, daughter of Herod Agrippa I	a Macedonian form of pheró and niké
arrived	κατήντησαν (katēntēsan)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
at Caesarea	Καيسάρειαν (kaisareian)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
and paid their respects	ἀσπασάμενοι (aspasamenoi)	782: to welcome, greet	a prim. verb
to Festus.	Φῆστον (phēston)	5347: Festus, a governor of Judea	of Latin origin

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ημερων **noun - genitive plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διαγενομενων **verb - second aorist middle deponent participle - genitive plural feminine**

diaginomai **dee-ag-in'-om-ahēe**: to elapse meanwhile -- after, be past, be spent.

τινων **indefinite pronoun - genitive plural feminine**

tis **tis**: some or any person or object

αγριππας **noun - nominative singular masculine**

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βερνικη **noun - nominative singular feminine**

Bernike **ber-nee'-kay**: victorious; Bernice, a member of the Herodian family -- Bernice.

κατηντησαν **verb - aorist active indicative - third person**

katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καισαρειαν **noun - accusative singular feminine**

Kaisereia **kahee-sar'-i-a**: Caesaria, the name of two places in Palestine -- Caesarea.

ασπασαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

aspazomai **as-pad'-zom-ahce**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστον **noun - accusative singular masculine**

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

Acts 25:14 .

.	Greek	Strong's	Origin
While	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they were spending	διέτριβον (dietribon)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
many		4183: much, many	a prim. word

days	ἡμέρας (ēmeras)	2250: day	a prim. word
there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
Festus	Φῆστος (phēstos)	5347: Festus, a governor of Judea	of Latin origin
laid	ἀνέθετο (anetheto)	394: to set up, set forth	from ana and tithēmi
Paul's	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
case	ὁ (o)	3588: the	the def. art.
before the king,	βασιλεῖ (basilei)	935: a king	of uncertain origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"There is a man	ἄνθρωπος (anēr)	435: a man	a prim. word
who was left	καταλελειμμένος (kataleimmenos)	2641: to leave, leave behind	from kata and leipō
as a prisoner	δέσμιος (desmios)	1198: binding, bound	from deō
by Felix;	Φήλικος (phēlikos)	5344: "fortunate," Felix, a governor of Judea	of Latin origin

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ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πλειους adjective - accusative plural feminine - comparative or contracted

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

ημερας noun - accusative plural feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

διετριβεν verb - imperfect active indicative - third person singular

diatribo **dee-at-ree'-bo**: to wear through (time), i.e. remain -- abide, be, continue, tarry.

εκει adverb

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστος noun - nominative singular masculine

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλει noun - dative singular masculine

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ανεθετο verb - second aorist middle indicative - third person singular

anatithemai **an-at-ith'-em-ahee**: to set forth (for oneself), i.e. propound -- communicate, declare.

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

καταλειμμενος verb - perfect passive participle - nominative singular masculine

kataleipo kat-al-i'-po: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

φηλικος noun - genitive singular masculine

Phelix fay'-lix: happy; Phelix (i.e. Felix), a Roman -- Felix.

δεσμιος noun - nominative singular masculine

desmios des'-mee-os: a captive (as bound) -- in bonds, prisoner.

Acts 25:15 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
and when I was at Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
brought charges	ἐνεφάνισαν (enephanisan)	1718: to exhibit, appear (in person), to declare	from emphanés
against	περὶ	4012: about, concerning,	a prim. preposition

	(peri)	around (denotes place, cause or subject)	
him, asking	αἰτούμενοι (aitoumenoi)	154: to ask, request	a prim. verb
for a sentence of condemnation		2613b: sentence	from kata and diké
against		4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
him.			

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περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ου **relative pronoun - genitive singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γενομένου **verb - second aorist middle deponent participle - genitive singular masculine**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

μου **personal pronoun - first person genitive singular**

μου moo: of me -- I, me, mine (own), my.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

ενεφανισαν **verb - aorist active indicative - third person**

emphanizo em-fan-id'-zo: to exhibit (in person) or disclose (by words) -- appear, declare

(plainly), inform, (will) manifest, shew, signify.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερείς **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτεροι **adjective - nominative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

αιτουμενοι **verb - present middle passive - nominative plural masculine**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δικην **noun - accusative singular feminine**

dike **dee'-kay**: right (as self-evident), i.e. justice (the principle, a decision, or its execution) -- judgment, punish, vengeance.

Acts 25:16 .

	Greek	Strong's	Origin
"I answered	ἀπεκρίθην	611: to answer	from apo and krinó

	(apekri thēn)		
them that it is not the custom	ἔθος (ethos)	1485: custom, a usage (prescribed by habit or law)	from ethó
of the Romans	Ῥωμαίοις (rōmaiois)	4514: Roman	from Rhómé
to hand	χαρίζεσθαι (charizesthai)	5483: to show favor, give freely	from charis
over any	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
the accused	κατηγορούμενος (katēgoroumenos)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
meets	ἔχου (echoi)	2192: to have, hold	a prim. verb
his accusers	κατηγόρους (katēgorous)	2725a: an accuser	from the same as katégoreó
face to face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
and has		2192: to have, hold	a prim. verb
an opportunity	τόπον (topon)	5117: a place	a prim. word
to make his defense	ἀπολογία (apologias)	627: a speech in defense	from apologeomai
against	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the charges.	ἐγκλήματος (enklēmatos)	1462: an accusation	from egkaleó

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προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

απεκριθην **verb - aorist middle deponent indicative - first person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εθος **noun - nominative singular neuter**

ethos **eth'-os**: a usage (prescribed by habit or law) -- custom, manner, be wont.

ρωμαιοις **adjective - dative plural masculine**

Rhomaios **hro-mah'-yos**: Romaeian, i.e. Roman (as noun) -- Roman, of Rome.

χαριζεσθαι **verb - present middle or passive deponent infinitive**

charizomai **khar-id'-zom-ahee**: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

ανθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

απωλειαν **noun - accusative singular feminine**

apoleia **ap-o'-li-a**: ruin or loss (physical, spiritual or eternal) -- damnable(-nation),

destruction, die, perdition, perish, pernicious ways, waste.

πριν **adverb**

prin **prin:** prior, sooner -- before (that), ere.

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατηγορουμενος **verb - present passive participle - nominative singular masculine**

kategoreo kat-ay-gor-eh'-o: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

προσωπον **noun - accusative singular neuter**

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

εχοι **verb - present active participle deponent - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατηγορους **noun - accusative plural masculine**

kategoros kat-ay'-gor-os: against one in the assembly, i.e. a complainant at law; specially, Satan -- accuser.

τοπον **noun - accusative singular masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

απολογιας **noun - genitive singular feminine**

apologia ap-ol-og-ee'-ah: a plea (apology) -- answer (for self), clearing of self, defence.

λαβοι **verb - second aorist active passive deponent - third person singular**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various

applications, of place, cause or time

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εγκληματος **noun - genitive singular neuter**

egklema **eng'-klay-mah**: an accusation, i.e. offence alleged -- crime laid against, laid to charge.

Acts 25:17 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
after they had assembled	συνελθόντων (sunelthontōn)	4905: to come together, by ext. to accompany	from sun and erchomai
here,	ἐνθάδε (enthade)	1759a: prop. within, i.e. (of place) here, to here	adverb from a prol. form of en
I did not delay,	ἀναβολήν (anabolēn)	311a: delay	from anaballō
but on the next	ἐξῆς (exēs)	1836: next	from echó
day took my seat	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
on the tribunal	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis
and ordered	ἐκέλευσα (ekeleusa)	2753: to command	from kelomai (to urge on)
the man	ἄνδρα (andra)	435: a man	a prim. word
to be brought	ἀχθῆναι (achthēnai)	71: to lead, bring, carry	a prim. verb
before me.			

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συνελθοντων **verb - second aorist active participle - genitive plural masculine**

sunerchomai **soon-er'-khom-ahēe**: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἐνθαδε **adverb**

enthade **en-thad'-eh**: within, i.e. (of place) here, hither -- (t-)here, hither.

ἀναβολὴν **noun - accusative singular feminine**

anabole **an-ab-ol-ay'**: a putting off -- delay.

μηδεμίαν **adjective - accusative singular feminine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ποίησαμενος **verb - aorist middle passive - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξῆς **adverb**

hexes **hex-ace'**: successive -- after, following, morrow, next.

καθίσας **verb - aorist active participle - nominative singular masculine**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοῦ **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βηματος noun - genitive singular neuter

bema bay'-ma: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

εκελευσα verb - aorist active indicative - first person singular

keleuo kel-yoo'-o: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

αχθηναι verb - aorist passive middle or passive deponent

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρα noun - accusative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

Acts 25:18 .

.	Greek	Strong's	Origin
"When the accusers	κατήγοροι (katēgoroi)	2725a: an accuser	from the same as katēgoreó
stood	σταθέντες (stathentes)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
up, they [began] bringing	ἔφερον (epheron)	5342: to bear, carry, bring forth	a prim. word
charges	αἰτίαν (aitian)	156: cause, reason	from aiteó
against	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
him not of such	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
crimes	πονηρῶν (ponērōn)	4190: toilsome, bad	from poneó (to toil)

as I was expecting, ὑπενόουν 5282: to suspect, conjecture from hupo and noeó
(upenoooun)

KJV Lexicon

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ου relative pronoun - genitive singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

σταθεντες verb - aorist passive participle - nominative plural masculine

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατηγοροι noun - nominative plural masculine

kategoros **kat-ay'-gor-os**: against one in the assembly, i.e. a complainant at law; specially, Satan -- accuser.

ουδεμιαν adjective - accusative singular feminine

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αιτιαν noun - accusative singular feminine

aitia **ahee-tee'-a**: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

επεφερον verb - imperfect active indicative - second person

epiphero **ep-ee-fer'-o**: to bear upon (or further), i.e. adduce (personally or judicially) (accuse, inflict), superinduce -- add, bring (against), take.

ων relative pronoun - genitive plural neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υπενοουν verb - imperfect active indicative - first person singular

huponoeo **hoop-on-o-eh'-o**: to think under (privately), i.e. to surmise or conjecture -- think, suppose, deem.

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

Acts 25:19 .

.	Greek	Strong's	Origin
but they [simply] had	εἶχον (eichon)	2192: to have, hold	a prim. verb
some	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
points of disagreement	ζητήματα (zētēmata)	2213: an inquiry	from zéteó
with him about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
their own	ἰδίας (idias)	2398: one's own, distinct	a prim. word
religion	δεισιδαιμονίας (deisidaimonias)	1175: a religion, superstition	from same as deisidaimonesteros
and about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
a dead	τεθνηκότος (tethnēkotos)	2348: to die	from a prim. root than-
man,	τινος (tinos)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

asserted	ἔφασκεν (ephasken)	5335: to affirm, assert	probably from the same as phémi
to be alive.	ζῆν (zēn)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

ζητήματα **noun - accusative plural neuter**

zetema **dzay'-tay-mah**: a search (properly concretely), i.e. (in words) a debate -- question.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινα **indefinite pronoun - accusative plural neuter**

tis **tis**: some or any person or object

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδίας **adjective - genitive singular feminine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

δαισινιδαιμονίας **noun - genitive singular feminine**

deisidaimonia **dice-ee-dahee-mon-ee'-ah**: religion -- superstition.

ειχον **verb - imperfect active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τινος indefinite pronoun - genitive singular masculine

tis tis: some or any person or object

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τεθνηκοτος verb - perfect active participle - genitive singular masculine

thnesko thnay'-sko: to die -- be dead, die.

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εφασκεν verb - imperfect active indicative - third person singular

phasko fas'-ko: to assert -- affirm, profess, say.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ζην verb - present active infinitive

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Acts 25:20 .

.	Greek	Strong's	Origin
"Being at a loss	ἀπορούμενος (aporoumenos)	639: to be at a loss, be perplexed	from alpha (as a neg. prefix) and poros (a way, resource)
how to investigate	ζητήσιν (zētēsín)	2214: a search, questioning	from zéteó
such		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
matters, I asked	ἔλεγον (elegon)	3004: to say	a prim. verb

whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
he was willing	βούλοιτο (bouloito)	1014: to will	a prim. verb
to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and there	κακεῖ (kakei)	2546: and there	from kai and ekei
stand trial	κρίνεσθαι (krinesthai)	2919: to judge, decide	a prim. verb
on these matters.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

απορουμενος **verb - present middle passive - nominative singular masculine**

aporeo ap-or-eh'-o: to have no way out, i.e. be at a loss (mentally) -- (stand in) doubt, be perplexed.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τουτου demonstrative pronoun - genitive singular masculine
toutou **too'-too'**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

ζητησιν noun - accusative singular feminine
zetesis **dzay'-tay-sis**: a searching (properly, the act), i.e. a dispute or its theme -- question.

ελεγον verb - imperfect active indicative - first person singular
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ει conditional
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

βουλοιτο verb - present middle or passive deponent optative - third person singular
boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

πορευεσθαι verb - present middle or passive deponent infinitive
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις preposition
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

κακει adverb - contracted form
kakei **kak-i'**: likewise in that place -- and there, there (thither) also.

κρινεσθαι verb - present passive middle or passive deponent
krino **kree'-no**: by implication, to try, condemn, punish

περι preposition
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τουτων demonstrative pronoun - genitive plural neuter
touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

Acts 25:21 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
"But when Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
appealed	ἐπικαλεσαμένου (epikalesamenou)	1941: to call upon	from epi and kaleó
to be held	τηρηθῆναι (tērēthēnai)	5083: to watch over, to guard	from a prim. word téros (a guard)
in custody	τηρεῖσθαι (tēreisthai)	5083: to watch over, to guard	from a prim. word téros (a guard)
for the Emperor's	Σεβαστοῦ (sebastou)	4575: reverend, august, hence Augustus, a Rom. emperor	from sebazomai
decision,	διάγνωσιν (diagnōsin)	1233: a distinguishing, determination	from diaginóskó
I ordered	ἐκέλευσα (ekeleusa)	2753: to command	from kelomai (to urge on)
him to be kept in custody		5083: to watch over, to guard	from a prim. word téros (a guard)
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I send	ἀναπέμψω (anapempsō)	375: to send up	from ana and pempó
him to Caesar."	Καίσαρα (kaisara)	2541: Caesar, a Roman emperor	of Latin origin

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του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ἐπικαλεσάμενου **verb - aorist middle passive - genitive singular masculine**

epikaleomai **ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

τηρηθῆναι **verb - aorist passive middle or passive deponent**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σεβαστου **adjective - genitive singular masculine**

sebastos **seb-as-tos'**: venerable (aunt), i.e. (as noun) a title of the Roman Emperor, or (as adjective) imperial -- Augustus(-').

διαγνωσιν **noun - accusative singular feminine**

diagnosis **dee-ag'-no-sis**: (magisterial) examination (diagnosis) -- hearing.

ἐκελευσα **verb - aorist active indicative - first person singular**

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

τηρεισθαι **verb - present passive middle or passive deponent**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

πεμψω verb - aorist active subjunctive - first person singular

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

καισαρα noun - accusative singular masculine

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

Acts 25:22 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
Agrippa	Ἀγρίππας (agrippas)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
[said] to Festus,	Φῆστον (phēston)	5347: Festus, a governor of Judea	of Latin origin
"I also		2532: and, even, also	a prim. conjunction
would like	ἐβουλόμην (eboulomēn)	1014: to will	a prim. verb
to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
the man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

myself."	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
"Tomorrow,"	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
he said,	φησίν (phēsin)	5346: to declare, say	from a prim. root pha-
"you shall hear him."	ἀκούση (akousē)	191: to hear, listen	from a prim. word mean. hearing

KJV Lexicon

αγριππας **noun - nominative singular masculine**

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστον **noun - accusative singular masculine**

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

εβουλομην **verb - imperfect middle or passive deponent indicative - first person singular**

boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ακουσαι **verb - aorist active middle or passive deponent**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυριον **adverb**

aurion **ow'-ree-on**: fresh, i.e. to-morrow -- (to-)morrow, next day.

φησιν **verb - present indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ακουση **verb - future middle deponent indicative - second person singular**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 25:23 .

.	Greek	Strong's	Origin
So,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
on the next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
when Agrippa	Ἀγρίππα	67: Agrippa, the name of two	of uncertain origin

	(agrippa)	desc. of Herod the Great	
came	ἐλθόντος (elthontos)	2064: to come, go	a prim. verb
together	καὶ (kai)	2532: and, even, also	a prim. conjunction
with Bernice	Βερνίκης (bernikēs)	959: Berenice, Bernice, daughter of Herod Agrippa I	a Macedonian form of pheró and niké
amid	μετὰ (meta)	3326: with, among, after	a prim. preposition
great	πολλῆς (pollēs)	4183: much, many	a prim. word
pomp,	φαντασίας (phantasias)	5325: imagination, show, display	from phantazó
and entered	εἰσελθόντων (eiselthontōn)	1525: to go in (to), enter	from eis and erchomai
the auditorium	ἄκροατήριον (akroatērion)	201: place of audience, or listening	from akroaomai (to listen) and - térion (suff. denoting place)
accompanied	σύν (sun)	4862: with, together with (expresses association with)	a prim. preposition
by the commanders	χιλιάρχους (chiliarchois)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
and the prominent	ἐξοχήν (exochēn)	1851: a projection, eminence	from exechó (to project from, be prominent); from ek and echó
men	ἄνδράσιν (andrasin)	435: a man	a prim. word
of the city,	πόλεως (poleōs)	4172: a city	a prim. word
at the command	κελεύσαντος (keleusantos)	2753: to command	from kelomai (to urge on)
of Festus,	Φῆστου (phēstou)	5347: Festus, a governor of Judea	of Latin origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

was brought

ἤχθη
(ēchthē)

71: to lead, bring, carry

a prim. verb

in.

()

KJV Lexicon

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

επαύριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

ελθοντος **verb - second aorist active participle - genitive singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγριππα **noun - genitive singular masculine**

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βερνικης **noun - genitive singular feminine**

Bernike **ber-nee'-kay**: victorious; Bernice, a member of the Herodian family -- Bernice.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

πολλης adjective - genitive singular feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

φαντασις noun - genitive singular feminine

phantasia fan-tas-ee'-ah: (properly abstract) a (vain) show (fantasy) -- pomp.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθοντων verb - second aorist active participle - genitive plural masculine

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακροατηριον noun - accusative singular neuter

akroaterion ak-ro-at-ay'-ree-on: an audience-room -- place of hearing.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιλιαρχοις noun - dative plural masculine

chiliarchos khil-ee'-ar-khos: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανδρασιν noun - dative plural masculine

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ἐξοχὴν **noun - accusative singular feminine**

exochē **ex-okh-ay'**: prominence (figuratively) -- principal.

οὖσιν **verb - present participle - dative plural masculine**

on **oan**: being -- be, come, have.

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κελευσαντος **verb - aorist active participle - genitive singular masculine**

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστου **noun - genitive singular masculine**

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

ἦχθη **verb - aorist passive indicative - third person singular**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 25:24 .

.	Greek	Strong's	Origin
Festus	Φῆστος (phēstos)	5347: Festus, a governor of Judea	of Latin origin
said,	φησιν (phēsin)	5346: to declare, say	from a prim. root pha-
"King	βασιλεῦ (basileu)	935: a king	of uncertain origin
Agrippa,	Ἀγρίππα (agrippa)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
and all	πάντες (pantes)	3956: all, every	a prim. word
you gentlemen	ἄνδρες (andres)	435: a man	a prim. word
here present	συμπαρόντες (sumparontes)	4840: to be present together	from sun and pareimi
with us, you see	θεωρεῖτε (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
this man		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
all	ἅπαν (apan)	537a: all, the whole	from alpha (as a cop. prefix) and pas
the people	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
appealed	ἐνέτυχεν (enetuchen)	1793: to chance upon, by impl. confer with, by ext. entreat	from en and tugchanó
to me, both	τε	5037: and (denotes addition or	a prim. enclitic particle

	(te)	connection)	
at Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and here,	ἐνθάδε (enthade)	1759a: prop. within, i.e. (of place) here, to here	adverb from a prol. form of en
loudly declaring	βοῶντες (boōntes)	994: to call out	from boé
that he ought	δεῖν (dein)	1163: it is necessary	a form of deó
not to live	ζῆν (zēn)	2198: to live	from prim. roots zé- and zó-
any longer.	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φησιν verb - present indicative - third person singular

phemi fay-mee': to show or make known one's thoughts, i.e. speak or say -- affirm, say.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστος noun - nominative singular masculine

Phestos face'-tos: festal; Phestus (i.e. Festus), a Roman -- Festus.

αгриппα noun - vocative singular masculine

Agrippas ag-rip'-pas: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

βασιλευ noun - vocative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συμπαροντες **verb - present participle - nominative plural masculine**

sumpareimi **soom-par'-i-mee**: to be at hand together, i.e. now present -- be here present with.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

θεωρειτε **verb - present active indicative - second person**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τουτον **verb - present active imperative - second person**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

περι **demonstrative pronoun - accusative singular masculine**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ου **preposition**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παν **relative pronoun - genitive singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

το **adjective - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **definite article - nominative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company,

multitude.

των **noun - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **definite article - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ενετυχον **adjective - genitive plural masculine**

entugchano **en-toong-khan'-o**: to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against) -- deal with, make intercession.

μοι **verb - second aorist active indicative - third person**

moi **moy**: to me -- I, me, mine, my.

εν **personal pronoun - first person dative singular**

en **en**: in, at, (up-)on, by, etc.

τε **preposition**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ιεροσολυμοις **particle**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

και **noun - dative plural neuter**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενθαδε **conjunction**

enthade **en-thad'-eh**: within, i.e. (of place) here, hither -- (t-)here, hither.

επιβοωντες **adverb**

epiboao **ep-ee-bo-ah'-o**: to exclaim against -- cry.

μη **verb - present active passive - nominative plural masculine**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δειν **particle - nominative**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

ζην **verb - present impersonal active infinitive**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

αυτον **verb - present active imperative or passive deponent**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηκετι personal pronoun - accusative singular masculine
meketi may-ket'-ee: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

adverb

Acts 25:25 .

.	Greek	Strong's	Origin
"But I found	κατελάβομην (katelabomēn)	2638: to lay hold of, seize	from kata and lambanó
that he had committed	πεπραχέναι (peprachenai)	4238: to do, practice	a prim. verb
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
worthy	ἄξιον (axion)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of death;	θανάτου (thanatou)	2288: death	from thnéskó
and since he himself	αὐτὸν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
appealed	ἐπικαλεσαμένου (epikalesamenou)	1941: to call upon	from epi and kaleó
to the Emperor,	Σεβαστὸν (sebaston)	4575: reverend, august, hence Augustus, a Rom. emperor	from sebazomai
I decided	ἔκριναι (ekrina)	2919: to judge, decide	a prim. verb
to send	πέμπειν (pempein)	3992: to send	a prim. word
him.			

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καταλαβομενος **verb - second aorist middle passive - nominative singular masculine**
katalambano **kat-al-am-ban'-o**: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

μηδεν **adjective - accusative singular neuter**
medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

αξιον **adjective - accusative singular neuter**
axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

θανατου **noun - genitive singular masculine**
thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πτεπραχεναι **verb - perfect active middle or passive deponent**
prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τουτου **demonstrative pronoun - genitive singular masculine**

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

ἐπικαλεσάμενου verb - aorist middle passive - genitive singular masculine
epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σεβαστον adjective - accusative singular masculine
sebastos seb-as-tos': venerable (august), i.e. (as noun) a title of the Roman Emperor, or (as adjective) imperial -- Augustus(-').

κρίνω verb - aorist active indicative - first person singular
krino kree'-no: by implication, to try, condemn, punish

πεμπειν verb - present active infinitive
pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 25:26 .

.	Greek	Strong's	Origin
"Yet I have	ἔχω (echō)	2192: to have, hold	a prim. verb
nothing	οὐκ (ouk)	3756: not, no	a prim. word
definite	ἀσφαλές (asphales)	804: certain, secure	from alpha (as a neg. prefix) and sphalló (to trip up)
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
him to write	γράφαι (grapsai)	1125: to write	a prim. verb
to my lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I have brought him before	προήγαγον (proēgagon)	4254: to lead forth, to go before	from pro and agó
you [all] and especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
before	ἐφ' (eph)	1909: on, upon	a prim. preposition
you, King	βασιλευ (basileu)	935: a king	of uncertain origin
Agrippa,	Ἀγρίππα (agrippa)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
so	ὥπως (opōs)	3704: as, how, that	from hos, and pós
that after the investigation	ἀνακρίσεως (anakriseōs)	351: an examination	from anakrinó
has taken place,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
I may have	σχῶ (schō)	2192: to have, hold	a prim. verb
something		5101: who? which? what?	an interrog. pronoun related to tis
to write.	γράψω (grapsō)	1125: to write	a prim. verb

KJV Lexicon

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ασφαλες adjective - accusative singular neuter

asphales as-fal-ace': secure -- certain(-ty), safe, sure.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

γραφαι verb - aorist active middle or passive deponent

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχω verb - present active indicative - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

διο conjunction

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

προηγαγον verb - second aorist active indicative - first person singular

proago pro-ag'-o: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαλιστα adverb

malista mal'-is-tah: (adverbially) most (in the greatest degree) or particularly -- chiefly, most of all, (e-)specially.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

βασιλευ noun - vocative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

αгриппα noun - vocative singular masculine

Agrippas ag-rip'-pas: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

οπως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανακρισεως noun - genitive singular feminine

anakrisis an-ak'-ree-sis: a (judicial) investigation -- examination.

γενομενης verb - second aorist middle deponent participle - genitive singular feminine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

σχω verb - second aorist active subjunctive - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

γραφαι verb - aorist active middle or passive deponent

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

Acts 25:27 .

.	Greek	Strong's	Origin
"For it seems	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
absurd	ἄλογον (alogon)	249: without reason	from alpha (as a neg. prefix) and logos
to me in sending	πέμποντα (pemponta)	3992: to send	a prim. word
a prisoner,	δέσμιον (desmion)	1198: binding, bound	from deó
not to indicate	σημᾶναι (sēmanai)	4591: to give a sign	from séma (a sign, mark)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the charges	αἰτίας (aitias)	156: cause, reason	from aiteó
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
him."			

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αλογον **adjective - nominative singular neuter**
alogos al'-og-os: irrational -- brute, unreasonable.

γαρ **conjunction**
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

δοκει **verb - present active indicative - third person singular**
dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be

accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

πεμποντα **verb - present active participle - accusative singular masculine**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

δεσμιον **noun - accusative singular masculine**

desmios des'-mee-os: a captive (as bound) -- in bonds, prisoner.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατ **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αιτιας **noun - genitive singular feminine**

aitia ahee-tee'-a: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

σημαναι **verb - aorist active middle or passive deponent**

semaino say-mah'-ee-no: to indicate -- signify.

Acts 26:1 .

.	Greek	Strong's	Origin
Agrippa	Αγρίππας (agrippas)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to Paul,	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

"You are permitted	ἐπιτρέπεται (epitrepetai)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
to speak	λέγειν (legein)	3004: to say	a prim. verb
for yourself."	σεαυτοῦ (seautou)	4572: of (to, for) yourself	refl. pronoun from su and autos
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
stretched	ἐκτείνας (ekteinas)	1614: to extend	from ek and teinó (to stretch)
out his hand	χεῖρα (cheira)	5495: the hand	a prim. word
and [proceeded] to make his defense:	ἀπελογεῖτο (apelogeito)	626: to give an account of oneself, hence to defend oneself	from apo and logos

KJV Lexicon

αγριππας **noun - nominative singular masculine**

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εφη verb - imperfect indicative - third person singular

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

επιτρεπεται verb - present passive indicative - third person singular

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

σοι personal pronoun - second person dative singular

soi **soy**: to thee -- thee, thine own, thou, thy.

υπερ preposition

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

σεαυτου reflexive pronoun - second person genitive singular masculine

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

λεγειν verb - present active infinitive

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοτε adverb

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος noun - nominative singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

απελογειτο verb - imperfect middle or passive deponent indicative - third person singular

apologeomai **ap-ol-og-eh'-om-ahee**: to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

εκτεινας verb - aorist active participle - nominative singular feminine

ekteino **ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα noun - accusative singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

Acts 26:2 .

.	Greek	Strong's	Origin
"In regard	Περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
to all the things	πάντων (pantōn)	3956: all, every	a prim. word
of which	ᾧ (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am accused	ἐγκαλοῦμαι (enkaloumai)	1458: to call in (as a debt or demand), i.e. bring to account	from en and kaleō
by the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
I consider	ἡγήμαι (ēgēmai)	2233: to lead, suppose	from agō
myself	ἐμαυτὸν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
fortunate,	μακάριον (makarion)	3107: blessed, happy	from makar (happy)
King	βασιλεῦ (basileu)	935: a king	of uncertain origin
Agrippa,	Ἀγρίππα (agrippa)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
that I am about	μέλλων (mellōn)	3195: to be about to	a prim. verb
to make my defense	ἀπολογεῖσθαι (apologeisthai)	626: to give an account of oneself, hence to defend oneself	from apo and logos
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
you today;	σήμερον	4594: today	adverb from hēmera with a

(sēmeron)

prefixed s- (from a prim. stem meaning this)

KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντων **adjective - genitive plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ων **relative pronoun - genitive plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγκαλουμαι **verb - present passive indicative - first person singular**

egkaleo **eng-kal-eh'-o**: to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.) -- accuse, call in question, implead, lay to the charge.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

βασιλευ **noun - vocative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

αгриππα **noun - vocative singular masculine**

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

ηγημαι **verb - perfect middle or passive deponent indicative - first person singular**

hegeomai **hayg-eh'-om-ahee**: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

εμαυτον **reflexive pronoun - first person accusative singular masculine**

emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

μακαριον adjective - accusative singular masculine makarios mak-ar'-ee-os : supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).
επι preposition epi ep-ee' : meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
σου personal pronoun - second person genitive singular sou soo : of thee, thy -- home, thee, thine (own), thou, thy.
μελλων verb - present active participle - nominative singular masculine mello mel'-lo : to intend, i.e. be about to be, do, or suffer something
απολογεισθαι verb - present middle or passive deponent infinitive apologeomai ap-ol-og-eh'-om-ahee : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.
σημερον adverb semeron say'-mer-on : on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

Acts 26:3 .

.	Greek	Strong's	Origin
especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
because you are an expert	γνώστην (gnōstēn)	1109: one who knows	from ginóskó
in all	πάντων (pantōn)	3956: all, every	a prim. word
customs	ἐθῶν (ethōn)	1485: custom, a usage (prescribed by habit or law)	from ethó
and questions	ζητημάτων (zētēmatōn)	2213: an inquiry	from zéteó
among	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
[the] Jews;	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas

therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I beg	δέομαι (deomai)	1189a: to want, entreat	a form of deó
you to listen	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
to me patiently.	μακροθύμως (makrothumōs)	3116: with forbearance, patiently	adverb from makrothumos (patient); from makros and thumos

KJV Lexicon

μαλιστα **adverb**

malista **mal'-is-tah**: (adverbially) most (in the greatest degree) or particularly -- chiefly, most of all, (e-)specially.

γνωστην **noun - accusative singular masculine**

gnostes **gnoce'-tace**: a knower -- expert.

οντα **verb - present participle - accusative singular masculine**

on oan: being -- be, come, have.

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

παντων **adjective - genitive plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

των **definite article - genitive plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ιουδαιους **adjective - accusative plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ηθων **noun - genitive plural neuter**

ethos ay'-thos: usage, i.e. (plural) moral habits -- manners.

τε particle te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ζητηματων noun - genitive plural neuter zetema dzay'-tay-mah: a search (properly concretely), i.e. (in words) a debate -- question.
διο conjunction dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.
δεομαι verb - present middle or passive deponent indicative - first person singular deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.
σου personal pronoun - second person genitive singular sou soo: of thee, thy -- home, thee, thine (own), thou, thy.
μακροθυμως adverb makrothumos mak-roth-oo-moce': with long (enduring) temper, i.e. leniently -- patiently.
ακουσαι verb - aorist active middle or passive deponent akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.

Acts 26:4 .

.	Greek	Strong's	Origin
"So then,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
all	πάντες (pantes)	3956: all, every	a prim. word
Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
know		3609a: to have seen or perceived, hence to know	perf. of eidon

my manner of life	βίωσιν (biōsin)	981: manner of life	from bioó
from my youth	νεότητος (neotētos)	3503: youth	from neos,
up, which from the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó
was spent	γενομένην (genomenēn)	1096: to come into being, to happen, to become	from a prim. root gen-
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
my [own] nation	ἔθνει (ethnei)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and at Jerusalem;	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

KJV Lexicon

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

βιωσιν **noun - accusative singular feminine**

biosis bee'-o-sis: living (properly, the act, by implication, the mode) -- manner of life.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεότητος noun - genitive singular feminine

neotes neh-ot'-ace: newness, i.e. youthfulness -- youth.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρχης noun - genitive singular feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

γενομένην verb - second aorist middle deponent participle - accusative singular feminine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνει noun - dative singular neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εν preposition

en en: in, at, (up-)on, by, etc.

ιεροσολυμοις noun - dative plural neuter

Hierosolyma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

ισασιν verb - perfect active indicative - third person

isemi is'-ay-mee: to know -- know.

πάντες **adjective - nominative plural masculine**
pas pas: apparently a primary word; all, any, every, the whole

οι **definite article - nominative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**
loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 26:5 .

.	Greek	Strong's	Origin
since they have known	προγινώσκοντες (proginōskontes)	4267: to know beforehand	from pro and ginóskó
about me for a long time,	ἄνωθεν (anōthen)	509: from above	from anó
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they are willing	θέλωσιν (thelōsin)	2309: to will, wish	a prim. verb
to testify,	μαρτυρεῖν (marturein)	3140: to bear witness, testify	from martus
that I lived	ἔζησα (ezēsa)	2198: to live	from prim. roots zé- and zó-
[as] a Pharisee	Φαρισαῖος (pharisaaios)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the strictest		198a: exact, precise	probably from akron and an uncertain root
sect	αἵρεσιν (airesin)	139: choice, opinion	from haireó
of our religion.	θρησκείας (thrēskeias)	2356: religion	from a derivation of thréskos

KJV Lexicon

προγινωσκοντες **verb - present active participle - nominative plural masculine**

proginosko **prog-in-ocē'-ko**: to know beforehand, i.e. foresee -- foreknow (ordain), know (before).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ανωθεν **adverb**

anohen **an'-o-then**: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

θελωσιν **verb - present active subjunctive - third person**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

μαρτυρειν **verb - present active infinitive**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακριβεστατην **adjective - accusative singular feminine - superlative**

akribestatos **ak-ree-bes'-ta-tos**: most exact -- most straitest.

αιρεσιν **noun - accusative singular feminine**

hairesis **hah'-ee-res-is**: a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημετερας **possessive pronoun - first person genitive plural feminine**
hemeteros **hay-met'-er-os:** our -- our, your (by a different reading).

θρησκειας **noun - genitive singular feminine**
threskeia **thrace-ki'-ah:** ceremonial observance -- religion, worshipping.

εζησα **verb - aorist active indicative - first person singular**
zao **dzah'-o:** to live -- life(-time), (a-)live(-ly), quick.

φarisaios **noun - nominative singular masculine**
Pharisaios **far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

Acts 26:6 .

.	Greek	Strong's	Origin
"And now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I am standing	ἔστηκα (estēka)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
trial	κρινόμενος (krinomenos)	2919: to judge, decide	a prim. verb
for the hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizō
of the promise	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
made	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
by God	θεοῦ (theou)	2316: God, a god	of uncertain origin
to our fathers;	πατέρας (pateras)	3962: a father	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ελπιδι **noun - dative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερας **noun - accusative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

επαγγελιας **noun - genitive singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

γενομενης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εστηκα verb - perfect active indicative - first person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

κρινομενος verb - present passive participle - nominative singular masculine

krino kree'-no: by implication, to try, condemn, punish

Acts 26:7 .

.	Greek	Strong's	Origin
[the promise] to which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
our twelve tribes	δωδεκάφυλον (dōdekaphulon)	1429: the twelve tribes	from adjective dōdekaphulos (of twelve tribes); from dōdeka and phulé
hope	ἐλπίζει (elpizei)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
to attain,	καταντῆσαι (katantēsai)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
as they earnestly	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
serve	λατρεῦον (latreuon)	3000: to serve	from latris (a hired servant)
[God] night	νύκτα (nukta)	3571: night, by night	a prim. word
and day.	ἡμέραν (ēmeran)	2250: day	a prim. word
And for this	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
hope,	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó

O King,	βασιλεῦ (basileu)	935: a king	of uncertain origin
I am being accused	ἐγκαλοῦμαι (enkaloumai)	1458: to call in (as a debt or demand), i.e. bring to account	from en and kaleó
by Jews.	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ἡν relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκαφυλον noun - nominative singular neuter

dodekaphulon do-dek-af'-oo-lon: the commonwealth of Israel -- twelve tribes.

ἡμων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ἐν preposition

en en: in, at, (up-)on, by, etc.

ἐκτενεια noun - dative singular feminine

ekteneia ek-ten'-i-ah: intentness -- instantly.

νυκτα noun - accusative singular feminine

nux noox: night -- (mid-)night.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεραν **noun - accusative singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

λατρευον **verb - present active participle - nominative singular neuter**
latreuo **lat-ryoo'-o**: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

ελπιζει **verb - present active indicative - third person singular**
elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

καταντησαι **verb - aorist active middle or passive deponent**
katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ης **relative pronoun - genitive singular feminine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ελπιδος **noun - genitive singular feminine**
elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

εγκαλουμαι **verb - present passive indicative - first person singular**
egkaleo **eng-kal-eh'-o**: to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.) -- accuse, call in question, implead, lay to the charge.

βασιλευ **noun - vocative singular masculine**
basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

αгриππα **noun - vocative singular masculine**
Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

υπο **preposition**
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ιουδαιων **adjective - genitive plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Acts 26:8 .

.	Greek	Strong's	Origin
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

is it considered	κρίνεται (krinetai)	2919: to judge, decide	a prim. verb
incredible	ἄπιστον (apiston)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
among	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
you [people] if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God	θεός (theos)	2316: God, a god	of uncertain origin
does raise	ἐγείρει (egeirei)	1453: to waken, to raise up	a prim. verb
the dead?	νεκρούς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ἄπιστον **adjective - accusative singular masculine**

apistos ap'-is-tos: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

κρίνεται **verb - present passive indicative - third person singular**

krino kree'-no: by implication, to try, condemn, punish

παρ **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

νεκρους adjective - accusative plural masculine

nekros nek-ro's': dead (literally or figuratively; also as noun) -- dead.

εγείρει verb - present active indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

Acts 26:9 .

.	Greek	Strong's	Origin
"So then,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
I thought	ἔδοξα (edoxa)	1380: to have an opinion, to seem	from dokos (opinion)
to myself	ἐμαυτῷ (emautō)	1683: of myself	gen. reflex. pronoun from emou and autos
that I had	δεῖν (dein)	1163: it is necessary	a form of deó
to do	πραῖξει (praxai)	4238: to do, practice	a prim. verb
many things	πολλὰ (polla)	4183: much, many	a prim. word
hostile	ἐναντία (enantia)	1727: opposite, fig. hostile, opposed	from en and antios (set against)
to the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

of Nazareth.

Ναζωραίου
(nazōraiou)

3480: a Nazarene, an inhab.
of Nazareth

probably from Nazara

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εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εδοξα **verb - aorist active indicative - first person singular**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

εμαυτω **reflexive pronoun - first person dative singular masculine**

emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραίου **noun - genitive singular masculine**

Nazoraïos nad-zo-rah'-yos: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

δεῖν **verb - present impersonal active infinitive**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

πολλά **adjective - accusative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ἐναντία **adjective - accusative plural neuter**

enantios en-an-tee'-os: opposite; figuratively, antagonistic -- (over) against, contrary.

πραξαι **verb - aorist active middle or passive deponent**

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Acts 26:10 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
"And this	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is just	καὶ (kai)	2532: and, even, also	a prim. conjunction
what		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I did	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word
in Jerusalem;	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
not only	καὶ (kai)	2532: and, even, also	a prim. conjunction
did I lock	κατέκλεισα (katekleisa)	2623: to shut up	from kata and kleió

up many	πολλούς (pollous)	4183: much, many	a prim. word
of the saints	ἁγίων (agiōn)	40: sacred, holy	from a prim. root
in prisons,	φυλακαῖς (phulakais)	5438: a guarding, guard, watch	from phulassó
having received	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
from the chief priests,	ἀρχιερέων (archiereōn)	749: high priest	from archó and hierous
but also	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
when they were being put to death	ἀναιρουμένων (anairoumenōn)	337: to take up, take away, make an end	from ana and haireó
I cast	κατήνεγκα (katēnenka)	2702: to bring down	from kata and pheró
my vote	ψῆφον (psēphon)	5586: a small smooth stone, a pebble	from the same as psalló
against		2702: to bring down	from kata and pheró
them.			

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o relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποιησα verb - aorist active indicative - first person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

εν preposition

en en: in, at, (up-)on, by, etc.

ιεροσολυμοις noun - dative plural neuter

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλους adjective - accusative plural masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων adjective - genitive plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

φυλακαις noun - dative plural feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

κατεκλεισα verb - aorist active indicative - first person singular

katakleio kat-ak-li'-o: to shut down (in a dungeon), i.e. incarcerate -- shut up.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεων **noun - genitive plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

εξουσιαν **noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

αναιρουμενων **verb - present passive participle - genitive plural masculine**

anaireo **an-ahee-reh'-o**: to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατηνεγκα **verb - aorist active indicative - first person singular**

kataphero **kat-af-er'-o**: to bear down, i.e. (figuratively) overcome (with drowsiness); specially, to cast a vote -- fall, give, sink down.

ψηφον **noun - accusative singular feminine**

psephos **psay'-fos**: a pebble (as worn smooth by handling), i.e. (by implication, of use as a counter or ballot) a verdict (of acquittal) or ticket (of admission); a vote -- stone, voice.

Acts 26:11 .

.	Greek	Strong's	Origin
"And as I punished	τιμωρῶν (timōrōn)	5097: to punish, avenge	perhaps from timé and arnumai (to exact atonment)
them often	πολλάκις (pollakis)	4178: often	adverb from polus
in all	πάσας (pasas)	3956: all, every	a prim. word

the synagogues,	συναγωγὰς (sunagōgas)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
I tried to force	ἠνάγκαζον (ēnankazon)	315: to necessitate, compel	from anagké
them to blaspheme;	βλασφημεῖν (blasphēmein)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
and being furiously	περισσῶς (perissōs)	4057: abundantly	adverb from perissos
enraged	ἐμμαινόμενος (emmainomenos)	1693: to rage against	from en and mainomai
at them, I kept pursuing	ἐδίωκον (ediōkon)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
them even	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
to foreign	ἔξω (exō)	1854: outside, without	from ek
cities.	πόλεις (poleis)	4172: a city	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατά **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

πασας **adjective - accusative plural feminine**

pas pas: apparently a primary word; all, any, every, the whole

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

συναγωγας noun - accusative plural feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

πολλakis adverb

pollakis pol-lak'-is: many times, i.e. frequently -- oft(-en, -entimes, -times).

τιμωρων verb - present active participle - nominative singular masculine

timoreo tim-o-reh'-o: to protect one's honor, i.e. to avenge (inflict a penalty) -- punish.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηναγκαζον verb - imperfect active indicative - first person singular

anagkazo an-ang-kad'-zo: to necessitate -- compel, constrain.

βλασφημειν verb - present active infinitive

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

περισσως adverb

perissos per-is-soce': superabundantly -- exceedingly, out of measure, the more.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

εμμαινομενος verb - present middle or passive deponent participle - nominative singular masculine

emmainomai em-mah'-ee-nom-ahee: to rave on, i.e. rage at -- be mad against.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εδιωκον verb - imperfect active indicative - first person singular

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

πολεις noun - accusative plural feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

Acts 26:12 .

.	Greek	Strong's	Origin
"While	Ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
so	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
engaged as I was journeying	πορευόμενος (poreuomenos)	4198: to go	from poros (a ford, passage)
to Damascus	Δαμασκὸν (damaskon)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
with the authority	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
and commission	ἐπιτροπῆς (epitropēs)	2011: authority	from epitrepó
of the chief priests,	ἀρχιερέων (archiereōn)	749: high priest	from archó and hierous

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

οις **relative pronoun - dative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευομενος **verb - present middle or passive deponent participle - nominative singular masculine**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαμασκον **noun - accusative singular feminine**

Damaskos **dam-as-kos'**: Damascus, a city of Syria -- Damascus.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

εξουσιας **noun - genitive singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιτροπης **noun - genitive singular feminine**

epitrope **ep-ee-trop-ay'**: permission, i.e. (by implication) full power -- commission.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρα **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεων noun - genitive plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

Acts 26:13 .

.	Greek	Strong's	Origin
at midday,	ἡμέρας (ēmeras)	2250: day	a prim. word
O King,	βασιλεὺ (basileu)	935: a king	of uncertain origin
I saw		3708: to see, perceive, attend to	a prim. verb
on the way	ὁδὸν (odon)	3598: a way, road	a prim. word
a light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
from heaven,	οὐρανόθεν (ouranothen)	3771: from heaven	from ouranos
brighter	λαμπρότητα (lamprotēta)	2987: brightness	from lampros
than	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
the sun,	ἡλίου (ēliou)	2246: the sun	a prim. word
shining all around	περιλάμψαν (perilampsan)	4034: to shine around	from peri and lampó
me and those	τὴν (tēn)	3588: the	the def. art.

who were journeying πορευομένων 4198: to go
(poreuomenous)

from poros (a ford, passage)

with me.

KJV Lexicon

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

μεσης **adjective - genitive singular feminine**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

ειδον **verb - second aorist active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

βασιλευ **noun - vocative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ουρανοθεν **adverb**

ouranoben **oo-ran-oth'-en**: from the sky -- from heaven.

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the

above applications.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαμπροτητα **noun - accusative singular feminine**

lamprotes **lam-prot'-ace**: brilliancy -- brightness.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλιου **noun - genitive singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

περιλαμψαν **verb - aorist active participle - accusative singular neuter**

perilampo **per-ee-lam'-po**: to illuminate all around, i.e. invest with a halo -- shine round about.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

φως **noun - accusative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

πορευομενους **verb - present middle or passive deponent participle - accusative plural masculine**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Acts 26:14 .

.	Greek	Strong's	Origin
"And when we had all	πάντων (pantōn)	3956: all, every	a prim. word
fallen	καταπεσόντων (katapesontōn)	2667: to fall down	from kata and piptó
to the ground,	γῆν (gēn)	1093: the earth, land	a prim. word
I heard	ἤκουσα (ēkousa)	191: to hear, listen	from a prim. word mean. hearing
a voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
saying	λέγουσαν (legousan)	3004: to say	a prim. verb
to me in the Hebrew	ἐβραϊδι (ebraidi)	1446: Hebrew, the Aramaic vernacular of Pal.	from Eber
dialect,	διαλέκτῳ (dialektō)	1258: speech, language	from dialegomai
'Saul,	Σαοὺλ (saoul)	4549: Saul, the first Isr. king, also the Jewish name of Paul	of Hebrew origin Shaul
Saul,	Σαούλ (saoul)	4549: Saul, the first Isr. king, also the Jewish name of Paul	of Hebrew origin Shaul
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you persecuting	διώκεις (diōkeis)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
Me? It is hard	σκληρόν (sklēron)	4642: hard, rough	from skelló (to dry)
for you to kick	λακτίζειν (laktizein)	2979b: to kick	from lax (with the foot)
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the goads.'	κέντρα	2759: a sharp point	from kenteó (to prick)

(kentra)

KJV Lexicon

παντων **adjective - genitive plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καταπεσοντων **verb - second aorist active participle - genitive plural masculine**

katapipto kat-ap-ip'-to: to fall down -- fall (down)

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ηκουσα **verb - aorist active indicative - first person singular**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

φωνην **noun - accusative singular feminine**

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

λαλουσαν **verb - present active participle - accusative singular feminine**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγουσαν verb - present active participle - accusative singular feminine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εβραιδι noun - dative singular feminine

Hebrais heb-rah-is': the Hebraistic (Hebrew) or Jewish (Chaldee) language -- Hebrew.

διαλεκτω noun - dative singular feminine

dialektos dee-al'-ek-tos: a (mode of) discourse, i.e. dialect -- language, tongue.

σαουλ proper noun

Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

σαουλ proper noun

Saoul sah-ool': Saul (i.e. Shaul), the Jewish name of Paul -- Saul.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

διωκεις verb - present active indicative - second person singular

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

σκληρον adjective - nominative singular neuter

skleros sklay-ros': dry, i.e. hard or tough (figuratively, harsh, severe) -- fierce, hard.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

κεντρα noun - accusative plural neuter

kentron ken'-tron: a point (centre), i.e. a sting (figuratively, poison) or goad (figuratively, divine impulse) -- prick, sting.

λακτιζειν verb - present active middle or passive deponent
laktizo lak-tid'-zo: to recalcitrate -- kick.

Acts 26:15 .

.	Greek	Strong's	Origin
"And I said,	εἶπα (eipa)	3004: to say	a prim. verb
'Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are You, Lord?'	κύριε (kurie)	2962: lord, master	from kuros (authority)
And the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said,		3004: to say	a prim. verb
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are persecuting.	διώκεις (diōkeis)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)

KJV Lexicon

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

διωκεις **verb - present active indicative - second person singular**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Acts 26:16 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
But get	ἀνάστηθι (anastēthi)	450: to raise up, to rise	from ana and histēmi
up and stand	στήθι (stēthi)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
on your feet;	πόδας (podas)	4228: a foot	a prim. word
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
purpose I have appeared		3708: to see, perceive, attend to	a prim. verb
to you, to appoint	προχειρίσασθαι (procheirisasthai)	4400: to put into the hand, to take into one's hand, hence to determine	from a comp. of pro and cheir
you a minister	ὑπηρέτην (upēretēn)	5257: an underling, servant	from hupo and eretés (a rower)
and a witness	μάρτυρα (martura)	3144: a witness	a prim. word
not only	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to the things which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have seen,		3708: to see, perceive, attend to	a prim. verb
but also	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to the things in which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I will appear		3708: to see, perceive, attend to	a prim. verb

to

to you;

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αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

αναστηθι **verb - second aorist active middle - second person singular**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στηθι **verb - second aorist active middle - second person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τουτο **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ωφθην verb - aorist passive indicative - first person singular

optanomai op-tan'-om-ahee: appear, look, see, shew self.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

προχειρισσασθαι verb - aorist middle deponent middle or passive deponent

procheirizomai prokh-i-rid'-zom-ahee: to handle for oneself in advance, i.e. (figuratively) to purpose -- choose, make.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

υπηρετην noun - accusative singular masculine

huperetes hoop-ay-ret'-ace: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρτυρα noun - accusative singular masculine

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

ων relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ειδες verb - second aorist active indicative - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

ων relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

οφθησομαι **verb - future passive indicative - first person singular**
optanomai **op-tan'-om-ahēe**: appear, look, see, shew self.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

Acts 26:17 .

.	Greek	Strong's	Origin
rescuing	ἐξαιρούμενος (exairoumenos)	1807: to take out, to deliver	from ek and haireó
you from the [Jewish] people	λαοῦ (laou)	2992: the people	a prim. word
and from the Gentiles,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
to whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am sending	ἀποστέλλω (apostellō)	649: to send, send away	from apo and stelló
you,			

KJV Lexicon

ἐξαιρούμενος **verb - present middle passive - nominative singular masculine**
exaireo **ex-ahēe-reh'-o**: actively, to tear out; middle voice, to select; figuratively, to release
-- deliver, pluck out, rescue.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

ἐκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion
proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου noun - genitive singular masculine

laos lah-os': a people -- people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ους relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

αποστελλω verb - present active indicative - first person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

Acts 26:18 .

.	Greek	Strong's	Origin
to open	ἀνοῖξαι (anoixai)	455: to open	from ana and oigó (to open)
their eyes	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
so that they may turn	ἐπιστρέψαι (epistrepsai)	1994: to turn, to return	from epi and strephó

from darkness	σκότους (skotous)	4655: darkness	a prim. word
to light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and from the dominion	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
of Satan	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
to God,	θεὸν (theon)	2316: God, a god	of uncertain origin
that they may receive	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
of sins	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
and an inheritance	κληῆρον (klēron)	2819: a lot	of uncertain origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
those	τοῦ (tou)	3588: the	the def. art.
who have been sanctified	ἡγιασμένοις (ēgiasmenois)	37: to make holy, consecrate, sanctify	from hagios
by faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
in Me.'			

KJV Lexicon

ανοιξαι **verb - aorist active middle or passive deponent**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υποστρεψαι **verb - aorist active middle or passive deponent**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

σκοτους **noun - genitive singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φως **noun - accusative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξουσιας **noun - genitive singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

σατανα noun - genitive singular masculine

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαβειν verb - second aorist active middle or passive deponent

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

αφεσιν noun - accusative singular feminine

aphesis af'-es-is: freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

αμαρτιων noun - genitive plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κληρον noun - accusative singular masculine

kleros klay'-ros: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

εν preposition

en en: in, at, (up-)on, by, etc.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ηγιασμενοις **verb - perfect passive participle - dative plural masculine**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

πιστει **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

Acts 26:19 .

.	Greek	Strong's	Origin
"So,	Ὅθεν (othen)	3606: from where, for which reason	from hos,
King	βασιλεῦ (basileu)	935: a king	of uncertain origin
Agrippa,	Ἀγρίππα (agrippa)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
I did not prove	ἐγενόμην (egenomēn)	1096: to come into being, to happen, to become	from a prim. root gen-
disobedient	ἀπειθής (apeithēs)	545: disobedient	from alpha (as a neg. prefix) and peithó
to the heavenly	οὐρανίῳ (ouraniō)	3770: of or in heaven	from ouranos
vision,	ὀπτασία (optasia)	3701: an appearing	from optazomai (to be seen)

KJV Lexicon

οθεν **adverb**

hothen **hoth'-en**: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

βασιλευ **noun - vocative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

αгриππα **noun - vocative singular masculine**

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγενομην **verb - second aorist middle deponent indicative - first person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

απειθης **adjective - nominative singular masculine**

apeithes **ap-i-thace'**: unpersuadable, i.e. contumacious -- disobedient.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανω **adjective - dative singular feminine**

ouranios **oo-ran'-ee-os**: celestial, i.e. belonging to or coming from the sky -- heavenly.

οπτασια **noun - dative singular feminine**

optasia **op-tas-ee'-ah**: visuality, i.e. (concretely) an apparition -- vision.

Acts 26:20 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
but [kept] declaring	ἀπήγγελλον (apēngellon)	518: to report, announce	from apo and agelló
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle

to those	τοῖς (tois)	3588: the	the def. art.
of Damascus	Δαμασκῷ (damaskō)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
first,		4413: first, chief	contr. superl. of pro
and [also] at Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and [then] throughout all	πᾶσαν (pasan)	3956: all, every	a prim. word
the region	χώραν (chōran)	5561: a space, place, land	a prim. word
of Judea,		2453: Jewish, a Jew, Judea	from Ioudas
and [even] to the Gentiles,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
that they should repent	μετανοεῖν (metanoein)	3340: to change one's mind or purpose	from meta and noeó
and turn	ἐπιστρέφειν (epistrephein)	1994: to turn, to return	from epi and strephó
to God,	θεὸν (theon)	2316: God, a god	of uncertain origin
performing	πράσσοντας (prassontas)	4238: to do, practice	a prim. verb
deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
appropriate	ἄξια (axia)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
to repentance.	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoeó

KJV Lexicon

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δαμασκω **noun - dative singular feminine**

Damaskos **dam-as-kos'**: Damascus, a city of Syria -- Damascus.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιεροσολυμοις **noun - dative plural neuter**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πασαν **adjective - accusative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωραν **noun - accusative singular feminine**

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν **noun - dative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

απαγγελλων **verb - present active participle - nominative singular masculine**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

μετανοειν **verb - present active infinitive**

metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστρεφειν **verb - present active infinitive**

epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αξια **adjective - accusative plural neuter**

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward,

meet, (un-)worthy.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετανοίας **noun - genitive singular feminine**

metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

εργα **noun - accusative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

πρασσοντας **verb - present active participle - accusative plural masculine**

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Acts 26:21 .

Portions of this verse were added by a scribe and were not in the earliest manuscripts of the New Testament.

■			
.	Greek	Strong's	Origin
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	ἐνεκα (eneka)	1752a: on account of, because of	of uncertain origin
[some] Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
seized	συλλαβόμενοι (sullabomenoi)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
me in the temple		2413: sacred, a sacred thing, a temple	a prim. word
and tried	ἐπειρώντο (epeirōnto)	3987: to try, attempt	from peira
to put me to death.	διαχειρίσασθαι (diacheirisasthai)	1315a: to have in hand, thus to lay hands on (violently)	from dia and cheirizó (to handle); from cheir

KJV Lexicon

ΕΝΕΚΑ **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

ΤΟΥΤΩΝ **demonstrative pronoun - genitive plural neuter**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

ΟΙ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΟΥΔΑΙΟΙ **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ΜΕ **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ΣΥΛΛΑΒΟΜΕΝΟΙ **verb - second aorist middle passive - nominative plural masculine**

sullambano **sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

ΤΩ **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΕΡΩ **noun - dative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

ΕΠΕΙΡΩΝΤΟ **verb - imperfect middle or passive deponent indicative - third person**

peirao **pi-rah'-o**: to test (subjectively), i.e. (reflexively) to attempt -- assay.

ΔΙΑΧΕΙΡΙΣΑΣΘΑΙ **verb - aorist middle middle or passive deponent**

diacheirizomai **dee-akh-i-rid'-zom-ah-ee**: to handle thoroughly, i.e. lay violent hands upon -- kill, slay.

Acts 26:22 .

.	Greek	Strong's	Origin
"So,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having obtained	τυχῶν (tuchōn)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
help	ἐπικουρίας (epikourias)	1947: aid, assistance	from epikouros (helper, ally)
from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
I stand	ἔστηκα (estēka)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
to this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
day	ἡμέρας (ēmeras)	2250: day	a prim. word
testifying	μαρτυρόμενος (marturomenos)	3143: to summon as witness, to affirm	from martus
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to small	μικρῶ (mikrō)	3398: small, little	a prim. word
and great,	μεγάλῳ (megalō)	3173: great	a prim. word
stating	λέγων (legōn)	3004: to say	a prim. verb
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
but what	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

said	ἐλάλησαν (elalēsan)	2980: to talk	from lalos (talkative)
was going	μελλόντων (mellontōn)	3195: to be about to	a prim. verb
to take place;	γίνεσθαι (ginesthai)	1096: to come into being, to happen, to become	from a prim. root gen-

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ἐπικουρίας **noun - genitive singular feminine**
epikouria **ep-ee-koo-ree'-ah**: assistance -- help.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τυχων **verb - second aorist active participle - nominative singular masculine**

tugchano **toong-khan'-o**: be, chance, enjoy, little, obtain, refresh...self, + special.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας noun - genitive singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστηκα verb - perfect active indicative - first person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

μαρτυρομενος verb - present middle or passive deponent participle - nominative singular masculine

marturomai mar-too'-rom-ahee: to be adduced as a witness, i.e. (figuratively) to obtest (in affirmation or exhortation) -- take to record, testify.

μικρω adjective - dative singular masculine

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεγαλω adjective - dative singular masculine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εκτος adverb

ektos ek-tos': the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ων relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφηται noun - nominative plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ελαλησαν verb - aorist active indicative - third person

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

μελλοντων verb - present active participle - genitive plural neuter

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

γινεσθαι verb - present middle or passive deponent infinitive

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μουσης noun - nominative singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

Acts 26:23 .

.	Greek	Strong's	Origin
that the Christ	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
was to suffer,	παθητός (pathētos)	3805: one who has suffered or is subject to suffering	from paschó
[and] that by reason	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
of [His] resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi

from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
He would	μέλλει (mellei)	3195: to be about to	a prim. verb
be the first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
to proclaim	καταγγέλλειν (katangellein)	2605: to proclaim	from kata and aggeló
light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to the [Jewish] people	λαῶ (laō)	2992: the people	a prim. word
and to the Gentiles."	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

παθητος adjective - nominative singular masculine

pathetos path-ay-tos': liable (i.e. doomed) to experience pain -- suffer.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

πρῶτος adjective - nominative singular masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἀναστασεως noun - genitive singular feminine

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

φως noun - accusative singular neuter

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

μελλει verb - present active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

καταγγελλειν verb - present active infinitive

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω noun - dative singular masculine

laos lah-os': a people -- people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν noun - dative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

Acts 26:24 .

.	Greek	Strong's	Origin
While [Paul] was	ἀπολογουμένου	626: to give an account of	from apo and logos

saying	(apologoumenou)	oneself, hence to defend oneself	
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
in his defense,		626: to give an account of oneself, hence to defend oneself	from apo and logos
Festus	Φῆστος (phēstos)	5347: Festus, a governor of Judea	of Latin origin
said	φησιν (phēsin)	5346: to declare, say	from a prim. root pha-
in a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
"Paul,	Παῦλε (paule)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
you are out of your mind!	μαίνῃ (mainē)	3105: to rage, be mad	from the root man-
[Your] great	πολλά (polla)	4183: much, many	a prim. word
learning	γράμματα (grammata)	1121: that which is drawn or written, i.e. a letter	from graphó
is driving	περιτρέπει (peritrepei)	4062: to turn about	from peri and the same as tropé
you mad."	μανίαν (manian)	3130: frenzy, madness	from mainomai

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ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

απολογουμενου verb - present middle or passive deponent participle - genitive singular masculine

apologeomai ap-ol-og-eh'-om-ahee : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστος noun - nominative singular masculine

Phestos face'-tos: festal; Phestus (i.e. Festus), a Roman -- Festus.

μεγαλη adjective - dative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνη noun - dative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

εφη verb - imperfect indicative - third person singular

phemi fay-mee': to show or make known one's thoughts, i.e. speak or say -- affirm, say.

μαινη verb - present middle or passive deponent indicative - second person singular

mainomai mah'-ee-nom-ahee: through the idea of insensate craving); to rave as a maniac -- be beside self (mad).

παυλε noun - vocative singular masculine

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολλα adjective - nominative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

γράμματα **noun - nominative plural neuter**

gramma **gram'-mah**: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μανίαν **noun - accusative singular feminine**

mania **man-ee'-ah**: craziness -- (+ make) mad.

περιτρεπει **verb - present active indicative - third person singular**

peritrepo **per-ee-trep'-o**: to turn around, i.e. (mentally) to craze -- + make mad.

Acts 26:25 .

.	Greek	Strong's	Origin
But Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said,	φησίν (phēsin)	5346: to declare, say	from a prim. root pha-
"I am not out of my mind,	μαίνομαι (mainomai)	3105: to rage, be mad	from the root man-
most excellent	κράτιστε (kratiste)	2903: strongest, noblest	superl. from kratus (strong)
Festus,	Φῆστε (phēste)	5347: Festus, a governor of Judea	of Latin origin
but I utter	ἀποφθέγγομαι (apophthengomai)	669: to speak forth	from apo and phtheggomai
words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
of sober	σωφροσύνης (sōphrosunēs)	4997: soundness of mind, self-control	from sóphrón
truth.	ἀληθείας (alētheias)	225: truth	from aléthēs

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μαινομαι **verb - present middle or passive deponent indicative - first person singular**

mainomai **mah'-ee-nom-ahee**: through the idea of insensate craving); to rave as a maniac -- be beside self (mad).

φησιν **verb - present indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

κρατιστε **adjective - vocative singular masculine**

kratistos **krat'-is-tos**: strongest, i.e. (in dignity) very honorable -- most excellent (noble).

φηστε **noun - vocative singular masculine**

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

αληθειας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωφροσυνης **noun - genitive singular feminine**

sophrosune **so-fros-oo'-nay**: soundness of mind, i.e. (literally) sanity or (figuratively) self-control -- soberness, sobriety.

ρηματα **noun - accusative plural neuter**

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

αποφθεγγομαι verb - present middle or passive deponent indicative - first person singular
apophtheggomai ap-of-theng'-om-ahee: to enunciate plainly, i.e. declare -- say, speak forth, utterance.

Acts 26:26 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
"For the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
knows	ἐπίσταται (epistatai)	1987: to know, to understand	from ephistémi
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
matters, and I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
to him also		2532: and, even, also	a prim. conjunction
with confidence,	παρρησιαζόμενος (parrēsiazomenos)	3955: to speak freely or boldly	from parrésia
since	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
I am persuaded	πείθομαι (peithomai)	3982: to persuade, to have confidence	a prim. verb
that none	οὐ (ou)	3756: not, no	a prim. word

of these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
escape his notice;	λανθάνειν (lanthanein)	2990: to escape notice	from a prim. root lath-
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
has not been		1510: I exist, I am	a prol. form of a prim. and defective verb
done	πεπραγμένον (pepragmenon)	4238: to do, practice	a prim. verb
in a corner.	γωνία (gōnia)	1137: an angle, a corner	from gonu

KJV Lexicon

ΕΠΙΣΤΑΤΑΙ **verb - present middle or passive deponent indicative - third person singular**

epistamai ep-is'-tam-ahēe: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τούτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεως noun - nominative singular masculine

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ὃς **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρρησιαζομενος **verb - present middle or passive deponent participle - nominative singular masculine**

parrhesiazomai **par-hray-see-ad'-zom-ahée**: to be frank in utterance, or confident in spirit and demeanor -- be (wax) bold, (preach, speak) boldly.

λαλω **verb - present active indicative - first person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

λανθανειν **verb - present active infinitive**

lanthano **lan-than'-o**: to lie hid; often used adverbially, unwittingly -- be hid, be ignorant of, unawares.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τις **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

τούτων **demonstrative pronoun - genitive plural neuter**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

οὐ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πειθομαι **verb - present passive indicative - first person singular**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

οὐδεν **adjective - accusative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ou particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

gar conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

en preposition

en en: in, at, (up-)on, by, etc.

γωνια noun - dative singular feminine

gonia go-nee'-ah: an angle -- corner, quarter.

πεπραγμενον verb - perfect passive participle - nominative singular neuter

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

touto demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

Acts 26:27 .

.	Greek	Strong's	Origin
"King	βασιλεῦ (basileu)	935: a king	of uncertain origin
Agrippa,	Ἀγρίππα (agrippa)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
do you believe	πιστεύεις (pisteueis)	4100: to believe, entrust	from pistis
the Prophets?	προφήταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that you do."	πιστεύεις (pisteueis)	4100: to believe, entrust	from pistis

KJV Lexicon

ΠΙΣΤΕΥΕΙΣ **verb - present active indicative - second person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

βασιλευ **noun - vocative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

αγριππα **noun - vocative singular masculine**

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφηταις **noun - dative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

οιδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΠΙΣΤΕΥΕΙΣ **verb - present active indicative - second person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

Acts 26:28 .

.	Greek	Strong's	Origin
Agrippa	Ἀγρίππας (agrippas)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
[replied] to Paul,	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

"In a short time	ὀλίγω (oligō)	3641: few, little, small	a prim. word
you will persuade	πείθεις (peitheis)	3982: to persuade, to have confidence	a prim. verb
me to become	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
a Christian."	Χριστιανὸν (christianon)	5546: a Christian	from Christos

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αγριππας noun - nominative singular masculine

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εφη verb - imperfect indicative - third person singular

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

εν preposition

en **en**: in, at, (up-)on, by, etc.

ολιγω adjective - dative singular neuter

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter

(adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

πειθεις verb - present active indicative - second person singular

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

χριστιανον noun - accusative singular masculine

Christianos khris-tee-an-os': a Christian, i.e. follower of Christ -- Christian.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 26:29 .

.	Greek	Strong's	Origin
And Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
[said], "I would wish	εὐξαίμην (euxaimēn)	2172: to pray	a prim. verb
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
that whether	καὶ (kai)	2532: and, even, also	a prim. conjunction
in a short	ὀλίγω (oligō)	3641: few, little, small	a prim. word
or	καὶ (kai)	2532: and, even, also	a prim. conjunction
long time,	μεγάλῳ (megalō)	3173: great	a prim. word
not only	μόνον (monon)	3440: merely	adverb from monos
you, but also	καὶ (kai)	2532: and, even, also	a prim. conjunction

all	πάντας (pantas)	3956: all, every	a prim. word
who hear	ἀκούοντας (akouontas)	191: to hear, listen	from a prim. word mean. hearing
me this day,	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
might become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
such	τοιούτους (toioutous)	5108: such as this, such	from toios (such, such-like) and houtos,
as I am,	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
except	παρεκτὸς (parektos)	3924: in addition, except	from para and ekstos
for these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
chains."	δεσμῶν (desmōn)	1199: a band, bond	from deó

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλος noun - nominative singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ευχαιμην **verb - aorist middle deponent passive deponent - first person singular**
euchomai **yoo'-khom-ahee**: to wish; by implication, to pray to God -- pray, will, wish.

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ολιγω **adjective - dative singular neuter**
oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

πολλω **adjective - dative singular neuter**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ου **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον **adverb**
monon **mon'-on**: merely -- alone, but, only.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

αλλα **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but

(even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουοντας verb - present active participle - accusative plural masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

σημερον adverb

semeron say'-mer-on: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

τοιουτους demonstrative pronoun - accusative plural masculine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

οποιος adjective - nominative singular neuter

hopoios hop-oy'-os: of what kind that, i.e. how (as) great (excellent) -- what manner (sort) of, such as whatsoever.

καγω personal pronoun - first person nominative singular - contracted form

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

παρεκτος adverb

parektos par-ek-tos': near outside, i.e. besides -- except, saving, without.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμων **noun - genitive plural masculine**

desmon des-mon': a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

τουτων **demonstrative pronoun - genitive plural masculine**

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

Acts 26:30 .

.	Greek	Strong's	Origin
The king	βασιλεὺς (basileus)	935: a king	of uncertain origin
stood	Ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
up and the governor	ἡγεμῶν (ēgemōn)	2232: a leader, governor	from hēgeomai
and Bernice,	Βερνίκη (bernikē)	959: Berenice, Bernice, daughter of Herod Agrippa I	a Macedonian form of pheró and niké
and those	ὁ (o)	3588: the	the def. art.
who were sitting	συγκαθήμενοι (sunkathēmenoi)	4775: to sit together or with	from sun and kathēmai
with them,			

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such,

that, then, these, they, this, those, thus.

ΕΙΠΟΝΤΟΣ verb - second aorist active participle - genitive singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανεστη verb - second aorist active indicative - third person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγεμων noun - nominative singular masculine

hegemon hayg-em-ohn': a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

βερνικη noun - nominative singular feminine

Bernike ber-nee'-kay: victorious; Bernice, a member of the Herodian family -- Bernice.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

συγκαθημενοι **verb - present middle or passive deponent participle - nominative plural masculine**
sugkathemai **soong-kath'-ay-mahee**: to seat oneself in company with -- sit with.

αυτοις **personal pronoun - dative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 26:31 .

.	Greek	Strong's	Origin
and when they had gone aside,	ἀναχωρήσαντες (anachōrēsantes)	402: to go back, withdraw	from ana and chóreó
they [began] talking	ἐλάλουν (elaloun)	2980: to talk	from lalos (talkative)
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is not doing	πράσσει (prassei)	4238: to do, practice	a prim. verb
anything	οὐδὲν (ouden)	3762: no one, none	from oude and heis
worthy	ἄξιον (axion)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of death	θανάτου (thanatou)	2288: death	from thnéskó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
imprisonment."	δεσμῶν (desmōn)	1199: a band, bond	from deó

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναχωρησαντες verb - aorist active participle - nominative plural masculine

anachoreo **an-akh-o-reh'-o**: to retire -- depart, give place, go (turn) aside, withdraw self.

ελαλουν verb - imperfect active indicative - third person

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους reciprocal pronoun - accusative plural masculine

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

λεγοντες verb - present active participle - nominative plural masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουδεν adjective - accusative singular neuter

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

θανατου noun - genitive singular masculine

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

αξιον adjective - accusative singular neuter

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

δεσμων **noun - genitive plural masculine**

desmon des-mon': a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

πρασσει **verb - present active indicative - third person singular**

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Acts 26:32 .

.	Greek	Strong's	Origin
And Agrippa	Ἀγρίππας (agrippas)	67: Agrippa, the name of two desc. of Herod the Great	of uncertain origin
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to Festus,	Φῆστω (phēstō)	5347: Festus, a governor of Judea	of Latin origin
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
might	ἐδύνατο (edunato)	1410: to be able, to have power	a prim. verb
have been		1096: to come into being, to happen, to become	from a prim. root gen-
set free	ἀπολελύσθαι (apolelusthai)	630: to set free, release	from apo and luó
if	εἰ	1487: sometimes used with a	a prim. particle; if, whether (a

	(ei)	command or as an indirect question, etc.)	cond. part. introducing circumstances nec. for a given proposition to be true
he had not appealed	ἐπεκέκλητο (epekeklēto)	1941: to call upon	from epi and kaleó
to Caesar."	Καίσαρα (kaisara)	2541: Caesar, a Roman emperor	of Latin origin

KJV Lexicon

αγριππας **noun - nominative singular masculine**

Agrippas **ag-rip'-pas**: wild-horse tamer; Agrippas, one of the Herods -- Agrippa.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φηστω **noun - dative singular masculine**

Phestos **face'-tos**: festal; Phestus (i.e. Festus), a Roman -- Festus.

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

απολευσθαι **verb - perfect passive middle or passive deponent**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

εδυνατο **verb - imperfect middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ΟΥΤΟΣ **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΙ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΜΗ **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΕΠΕΚΕΚΛΗΤΟ **verb - pluperfect middle deponent indicative - third person singular**

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

ΚΑΙΣΑΡΑ **noun - accusative singular masculine**

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

Acts 27:1 .

.	Greek	Strong's	Origin
When	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
it was decided	ἐκρίθη (ekrithē)	2919: to judge, decide	a prim. verb
that we would sail	ἀποπλεῖν (apoplein)	636: to sail away	from apo and pleó
for Italy,	Ἰταλίαν (italian)	2482: Italy, a region of western Europe	of Latin origin
they proceeded to deliver	παρεδίδουν (paredidoun)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and some	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
other	ἐτέρους (eterous)	2087: other	of uncertain origin
prisoners	δεσμώτας (desmōtas)	1202: a prisoner	from desmos

to a centurion	ἐκατοντάρχη (ekatontarchē)	1543: a centurion, a captain of one hundred men	from hekaton and archó
of the Augustan	Σεβαστῆς (sebastēs)	4575: reverend, august, hence Augustus, a Rom. emperor	from sebazomai
cohort	σπείρης (speirēs)	4686: anything wound up or coiled, by ext. a body (of soldiers), i.e. a cohort	of Latin origin
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Julius.	Ἰουλίῳ (iouliō)	2457: Julius, a centurion	of Latin origin

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ως **adverb**

hos **hoke:** which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκριθη **verb - aorist passive indicative - third person singular**

krino **kree'-no:** by implication, to try, condemn, punish

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποπλειν **verb - present active infinitive**

apopleo **ap-op-leh'-o:** to set sail -- sail away.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas':** us -- our, us, we.

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ιταλιαν **noun - accusative singular feminine**

Italia **ee-tal-ee'-ah**: Italia, a region of Europe -- Italy.

παρεδιδουν **verb - imperfect active indicative - third person**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινας **indefinite pronoun - accusative plural masculine**

tis **tis**: some or any person or object

ετερους **adjective - accusative plural masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

δεσμωτας **noun - accusative plural masculine**

desmotes **des-mo'-tace**: (passively) a captive -- prisoner.;

εκατονταρχη **noun - dative singular masculine**

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ιουλιω **noun - dative singular masculine**

Iulios **ee-oo'-lee-os**: Julius, a centurion -- Julius.

σπειρης **noun - genitive singular feminine**

speira **spi'-rah**: a coil (spira, spire), i.e. (figuratively) a mass of men (a Roman military cohort; also (by analogy) a squad of Levitical janitors) -- band.

σεβαστης **adjective - genitive singular feminine**

sebastos **seb-as-tos'**: venerable (august), i.e. (as noun) a title of the Roman Emperor, or (as adjective) imperial -- Augustus(-').

Acts 27:2 .

.	Greek	Strong's	Origin
And embarking	ἐπιβάντες (epibantes)	1910: to go aboard, to go up to	from epi and the same as basis
in an Adramyttian	Ἀδραμυττηνῶ (adramuttēnō)	98: of Adramyttium, a seaport of Mysia	of uncertain origin
ship,	πλοίῳ (ploiō)	4143: a boat	from pleó
which was about	μέλλοντι (mellonti)	3195: to be about to	a prim. verb
to sail	πλεῖν (plein)	4126: to sail	a prim. word
to the regions	τόπους (topous)	5117: a place	a prim. word
along the coast	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
of Asia,	Ἀσίαν (asian)	773: Asia, a Roman province	of uncertain origin
we put out to sea	ἀνήχθημεν (anēchthēmen)	321: to lead up, bring up	from ana and agó
accompanied		1510: I exist, I am	a prol. form of a prim. and defective verb
by Aristarchus,	Ἀριστάρχου (aristarchou)	708: "best leader," Aristarchus, a Christian of Thessalonica	from aristos (best) and archos (leader)
a Macedonian	Μακεδόνης (makedonos)	3110: a Macedonian, an inhab. of Macedonia	of uncertain origin
of Thessalonica.	Θεσσαλονικέως (thessalonikeōs)	2331: a Thessalonian	from Thessaloniké

KJV Lexicon

επιβαντες **verb - second aorist active participle - nominative singular masculine**

epibaino **ep-ee-bah'-ee-no**: to walk upon, i.e. mount, ascend, embark, arrive -- come (into), enter into, go abroad, sit upon, take ship.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πλοιω **noun - dative singular neuter**

plouion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

αδραμυττηνω **adjective - dative singular neuter**

Adramuttenos **ad-ram-oot-tay-nos'**: Adramyttene or belonging to Adramyttium -- of Adramyttium.

μελλοντες **verb - present active participle - nominative plural masculine**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

πλειν **verb - present active infinitive**

pleo **pleh'-o**: (through the idea of plunging through the water); to pass in a vessel -- sail.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασιαν **noun - accusative singular feminine**

Asia **as-ee'-ah**: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

τοπους **noun - accusative plural masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

ανηχθημεν **verb - aorist passive indicative - first person**

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

οντος **verb - present participle - genitive singular masculine**

on **oan**: being -- be, come, have.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ημιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

αρισταρχου **noun - genitive singular masculine**
Aristarchos **ar-is'-tar-khos**: best ruling; Aristarchus, a Macedonian -- Aristarchus.

μακεδονος **noun - genitive singular masculine**
Makedon **mak-ed'-ohn**: a Macedon (Macedonian), i.e. inhabitant of Macedonia -- of Macedonia, Macedonian.

θεσσαλονικεως **noun - genitive singular masculine**
Thessalonikeus **thes-sal-on-ik-yoos'**: a Thessalonican, i.e. inhabitant of Thessalonice -- Thessalonian.

Acts 27:3 .

.	Greek	Strong's	Origin
The next	ἐτέρα (etera)	2087: other	of uncertain origin
day we put	κατήχθημεν (katēchthēmen)	2609: to bring down	from kata and agó
in at Sidon;	Σιδῶνα (sidōna)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon
and Julius	Ίούλιος (ioulios)	2457: Julius, a centurion	of Latin origin
treated	χρησάμενος (chrēsamenos)	5530: to use, make use of	akin to chré
Paul	Παύλω (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
with consideration	φιλανθρώπως (philanthrōpōs)	5364: humanely, kindly	adverb from philanthrōpos (humane, kind); from the same as philanthrōpia
and allowed	ἐπέτρεψεν (epetrepsen)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
him to go	πορευθέντι (poreuthenti)	4198: to go	from poros (a ford, passage)

to his friends	φίλους (philous)	5384: beloved, dear, friendly	a prim. word
and receive	τυχεῖν (tuchein)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
care.	ἐπιμελείας (epimeleias)	1958: attention, care	from epimeleomai

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τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ετερα **adjective - dative singular feminine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

κατηχθην verb - **second aorist passive indicative - first person singular**

katago **kat-ag'-o**: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σιδωνα **noun - accusative singular feminine**

Sidon **sid-one'**: Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

φιλανθρωπως **adverb**

philanthropos **fil-an-thro'-poc**: fondly to man (philanthropically), i.e. humanely -- courteously.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουλιος **noun - nominative singular masculine**

Ioulios **ee-oo'-lee-os**: Julius, a centurion -- Julius.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλω **noun - dative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

χρησαμενος **verb - aorist middle deponent participle - nominative singular masculine**

chraomai **khrah'-om-ahee**: to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

επιτρεπεν **verb - aorist active indicative - third person singular**

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλους **adjective - accusative plural masculine**

philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

πορευθεντα **verb - aorist passive deponent participle - accusative singular masculine**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

επιμελειας **noun - genitive singular feminine**

epimeleia **ep-ee-mel'-i-ah**: carefulness, i.e. kind attention (hospitality) -- + refresh self.

τυχειν **verb - second aorist active middle or passive deponent**

tugchano **toong-khan'-o**: be, chance, enjoy, little, obtain, refresh...self, + special.

Acts 27:4 .

■			
.	Greek	Strong's	Origin

From there	κακειθεν (kakeithen)	2547: and from there	from kai and ekeithen
we put out to sea	ἀναχθέντες (anachthentes)	321: to lead up, bring up	from ana and agó
and sailed under the shelter	ὑπεπλεύσαμεν (upepleusamen)	5284: to sail under (i.e. under the lee of)	from hupo and pleó
of Cyprus	Κύπρον (kupron)	2954: Cyprus, an island at the east end of the Mediterranean Sea	of uncertain origin
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the winds	ἀνέμους (anemous)	417: wind	from a prim. root ane- (to blow, breathe)
were contrary.	ἐναντίους (enantious)	1727: opposite, fig. hostile, opposed	from en and antios (set against)

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κακειθεν **adverb - contracted form**

kakeithen **kak-i'-then**: likewise from that place (or time) -- and afterward (from) (thence), thence also.

αναχθεντες **verb - aorist passive participle - nominative plural masculine**

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail away

υπεπλευσαμεν **verb - aorist active indicative - first person**

hupopleo **hoop-op-leh'-o**: to sail under the lee of -- sail under.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυπρον **noun - accusative singular feminine**

Kupros **koo'-pros**: Cyprus, an island in the Mediterranean -- Cyprus.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

<p>το definite article - accusative singular neuter</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>τους definite article - accusative plural masculine</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>ανεμους noun - accusative plural masculine</p> <p>anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.</p>
<p>ειναι verb - present infinitive</p> <p>einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.</p>
<p>εναντιους adjective - accusative plural masculine</p> <p>enantios en-an-tee'-os: opposite; figuratively, antagonistic -- (over) against, contrary.</p>

Acts 27:5 .

.	Greek	Strong's	Origin
When we had sailed through	διαπλεύσαντες (diapleusantes)	1277: to sail across	from dia and pleó
the sea	πέλαγος (pelagos)	3989: the deep, the deep sea	a prim. word
along the coast	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
of Cilicia	Κιλικίαν (kilikian)	2791: Cilicia, a province of Asia Minor	of uncertain origin
and Pamphylia,	Παμφυλίαν (pamphulian)	3828: Pamphylia, a province of Asia Minor	from a comp. of pas and phulé
we landed	κατήλθομεν (katēlthomen)	2718: to come down	from kata and erchomai
at Myra	Μύρα (mura)	3460: Myra, a city of Lycia	of uncertain origin
in Lycia.	Λυκίας (lukias)	3073: Lycia, a region of Asia Minor	perhaps from lukos

KJV Lexicon

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

πελαγος **noun - accusative singular neuter**

pelagos **pel'-ag-os**: deep or open sea, i.e. the main -- depth, sea.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κιλικιαν **noun - accusative singular feminine**

Kilikia **kil-ik-ee'-ah**: Cilicia, a region of Asia Minor -- Cilicia.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παμφυλιαν **noun - accusative singular feminine**

Pamphulia **pam-fool-ee'-ah**: every-tribal, i.e. heterogeneous;; Pamphylia, a region of Asia Minor -- Pamphylia.

διαπλευσαντες **verb - aorist active participle - nominative plural masculine**

diapleo **dee-ap-leh'-o**: to sail through -- sail over.

κατηλθομεν **verb - second aorist active indicative - first person**

katerchomai **kat-er'-khom-ah-ee**: to come (or go) down -- come (down), depart, descend, go down, land.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μυρα **noun - accusative plural neuter**
Mura **moo'-rah**: Myra, a place in Asia Minor -- Myra.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυκίας **noun - genitive singular feminine**
Lukia **loo-kee'-ah**: Lycia, a province of Asia Minor -- Lycia.

Acts 27:6 .

.	Greek	Strong's	Origin
There	Κακεῖ (kakei)	2546: and there	from kai and ekei
the centurion	ἐκατοντάρχης (ekatontarchēs)	1543: a centurion, a captain of one hundred men	from hekaton and archó
found	εὗρων (eurōn)	2147: to find	a prim. verb
an Alexandrian	Ἀλεξανδρῖνον (alexandrinon)	222: Alexandrian	from the same as Alexandreus
ship	πλοῖον (ploion)	4143: a boat	from pleó
sailing	πλέον (pleon)	4126: to sail	a prim. word
for Italy,	Ἰταλίαν (italian)	2482: Italy, a region of western Europe	of Latin origin
and he put us aboard	ἐνεβίβασεν (enebibasen)	1688: to place on, to put on board	caus. form of embainó
it.			

KJV Lexicon

κακει **adverb - contracted form**

akei **kak-i'**: likewise in that place -- and there, there (thither) also.

ευρων **verb - second aorist active participle - nominative singular masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχος **noun - nominative singular masculine**

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

πλοιον **noun - accusative singular neuter**

plouion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

αλεξανδρινον **adjective - accusative singular neuter**

Alexandrinus **al-ex-an-dree'-nos**: Alexandrine, or belonging to Alexandria -- of Alexandria.

πλεον **verb - present active participle - accusative singular neuter**

pleo **pleh'-o**: (through the idea of plunging through the water); to pass in a vessel -- sail.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιταλιαν **noun - accusative singular feminine**

Italia **ee-tal-ee'-ah**: Italia, a region of Europe -- Italy.

ενεβιβασεν **verb - aorist active indicative - third person singular**

embibazo **em-bib-ad'-zo**: to place on, i.e. transfer (aboard a vessel) -- put in.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Acts 27:7 .

.	Greek	Strong's	Origin
When we had sailed slowly	βραδυπλοοῦντες (braduploountes)	1020: to sail slowly	from bradus and a root akin to pleó
for a good many	ἱκαναῖς (ikanais)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
days,	ἡμέραις (ēmerais)	2250: day	a prim. word
and with difficulty	μόλις (molis)	3433: with difficulty	from molos (toil)
had arrived	γενόμενοι (genomenoi)	1096: to come into being, to happen, to become	from a prim. root gen-
off	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Cnidus,	Κνίδον (knidon)	2834: Cnidus, a city on the S.W. coast of Asia Minor	of uncertain origin
since the wind	ἀνέμου (anemou)	417: wind	from a prim. root ane- (to blow, breathe)
did not permit us [to go] farther,	προσεῶντος (proseōntos)	4330: to permit further	from pros and eaó
we sailed under the shelter	ὑπεπλεύσαμεν (upepleusamen)	5284: to sail under (i.e. under the lee of)	from hupo and pleó
of Crete,	Κρήτην (krētēn)	2914: Crete, an island in the Mediterranean	of uncertain origin
off	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Salmone;	Σαλμώνην (salmōnēn)	4534: Salmone, a promontory of Crete	of uncertain origin

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ικαναις **adjective - dative plural feminine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημεραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

βραδυπλοουντες **verb - present active participle - nominative plural masculine**

braduploeo **brad-oo-plo-eh'-o**: to sail slowly -- sail slowly.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μολις **adverb**

molis **mol'-is**: with difficulty -- hardly, scarce(-ly), + with much work.

γενομενοι **verb - second aorist middle deponent participle - nominative plural masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κνιδον **noun - accusative singular feminine**

Cnidus **knee'-dos**: Cnidus, a place in Asia Minor -- Cnidus.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

προσεωντος **verb - present active participle - genitive singular masculine**

proseao **pros-eh-ah'-o**: to permit further progress -- suffer.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ανεμου noun - genitive singular masculine
anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.
υπεπλευσαμεν verb - aorist active indicative - first person
huporpleo hoop-op-leh'-o: to sail under the lee of -- sail under.
την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κρητην noun - accusative singular feminine
Krete kray'-tay: Crete, an island in the Mediterranean -- Crete.
κατα preposition
kata kat-ah': (prepositionally) down (in place or time), in varied relations
σαλμωνην noun - accusative singular feminine
Salmone sal-mo'-nay: Salmone, a place in Crete -- Salmone.

Acts 27:8 .

.	Greek	Strong's	Origin
and with difficulty	μόλις (molis)	3433: with difficulty	from molos (toil)
sailing past	παραλεγόμενοι (paralegomenoi)	3881: to sail past or coast along	from para and legó
it we came	ἤλθομεν (ēlthomen)	2064: to come, go	a prim. verb
to a place	τόπον (topon)	5117: a place	a prim. word
called	καλούμενον (kaloumenon)	2564: to call	a prim. word
Fair	Καλοὺς (kalous)	2568: Fair Havens, a harbor in Crete	pl. of kalos and limén
Havens,	λιμένας (limenas)	2568: Fair Havens, a harbor in Crete	pl. of kalos and limén

near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
which	ὅς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was the city	ἦν (ēn)	4172: a city	a prim. word
of Lasea.	Λασέα (lasea)	2996: Lasea, a city of Crete	of uncertain origin

KJV Lexicon

μολις **adverb**

molis mol'-is: with difficulty -- hardly, scarce(-ly), + with much work.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

παραλεγόμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
paralegomai par-al-eg'-om-ahee: (specially), to lay one's course near, i.e. sail past -- pass, sail by.

αυτην **personal pronoun - accusative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηλθομεν **verb - second aorist active indicative - first person**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοπον **noun - accusative singular masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

τινα **indefinite pronoun - accusative singular masculine**

tis tis: some or any person or object

καλουμενον **verb - present passive participle - accusative singular masculine**
kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

καλους **adjective - accusative plural masculine**
Kaloi Limenes **kal-oy' lee-men'-es**: Good Harbors, i.e. Fairhaven, a bay of Crete -- fair havens.

λιμενας **noun - accusative plural masculine**
Kaloi Limenes **kal-oy' lee-men'-es**: Good Harbors, i.e. Fairhaven, a bay of Crete -- fair havens.

ω **relative pronoun - dative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγγυς **adverb**
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

ην **verb - imperfect indicative - third person singular**
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

πολις **noun - nominative singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

λασαια **noun - nominative singular feminine**
Lasaia **las-ah'-yah**: Lasaea, a place in Crete -- Lasea.

Acts 27:9 .

.	Greek	Strong's	Origin
When considerable	ἱκανοῦ (ikanou)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
time	χρόνου (chronou)	5550: time	a prim. word
had passed	διαγενομένου (diagenomenou)	1230: to go through, to elapse	from dia and ginomai
and the voyage	πλοῶς (ploos)	4144: a voyage	from pleó
was now	ἤδη (ēdē)	2235: already	a prim. adverb of time

dangerous,	ἐπισφαλοῦς (episphalous)	2000: prone to fall	from epi and sphalló (to cause to fall)
since	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the fast	νηστείαν (nēsteian)	3521: fasting, a fast	from nésteuó
was already	ἤδη (ēdē)	2235: already	a prim. adverb of time
over,	παρεληλυθέναι (parelēluthenai)	3928: to pass by, to come to	from para and erchomai
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
[began] to admonish	παρήνει (parēnei)	3867: to exhort, advise	from para and aineó
them,			

KJV Lexicon

ικανου **adjective - genitive singular masculine**

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χρονου **noun - genitive singular masculine**

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

διαγενομενου **verb - second aorist middle deponent participle - genitive singular masculine**

diaginomai dee-ag-in'-om-ahēe: to elapse meanwhile -- after, be past, be spent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οντος verb - present participle - genitive singular masculine

on oan: being -- be, come, have.

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

επισφαλους adjective - genitive singular masculine

episphales ep-ee-sfal-ace': figuratively, insecure -- dangerous.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοος noun - genitive singular masculine

ploos plo'-os: a sail, i.e. navigation -- course, sailing, voyage.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νηστειαν noun - accusative singular feminine

nesteia nace-ti'-ah: abstinence (from lack of food, or voluntary and religious); specially, the fast of the Day of Atonement -- fast(-ing).

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

παρεληλυθεναι verb - second perfect active middle or passive deponent

parerchomai par-er'-khom-ahee: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

παρηνει verb - imperfect active indicative - third person singular

paraineo par-ahee-neh'-o: to mispraise, i.e. recommend or advise (a different course) --

admonish, exhort.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

Acts 27:10 .

■			
.	Greek	Strong's	Origin
and said	λέγων (legōn)	3004: to say	a prim. verb
to them, "Men,	ἄνδρες (andres)	435: a man	a prim. word
I perceive	θεωρῶ (theōrō)	2334: to look at, gaze	from theóros (an envoy, spectator)
that the voyage	πλοῦν (ploun)	4144: a voyage	from pleó
will certainly	μέλλειν (mellein)	3195: to be about to	a prim. verb
be with damage	ὑβρεως (ubreōs)	5196: wantonness, insolence, an act of wanton violence	a prim. word
and great	πολλῆς (pollēs)	4183: much, many	a prim. word
loss,	ζημίας (zēmias)	2209: damage	of uncertain origin
not only	μόνον (monon)	3440: merely	adverb from monos
of the cargo	φορτίου (phortiou)	5413: a burden	dim. of phortos (load, cargo); from pheró
and the ship,	πλοίου (ploiou)	4143: a boat	from pleó
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction

of our lives."

ψυχῶν
(psuchōn)

5590: breath, the soul

of uncertain origin

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λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανδρες **noun - vocative plural masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

θεωρω **verb - present active indicative - first person singular**

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

υβρεως **noun - genitive singular feminine**

hubris hoo'-bris: insolence (as over-bearing), i.e. insult, injury -- harm, hurt, reproach.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλης **adjective - genitive singular feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ζημιας **noun - genitive singular feminine**

zemia dzay-mee'-ah: detriment -- damage, loss.

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον **adverb**

monon mon'-on: merely -- alone, but, only.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φορτιου **noun - genitive singular neuter**

phortion for-tee'-on: an invoice (as part of freight), i.e. (figuratively) a task or service -- burden.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιου **noun - genitive singular neuter**

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχων **noun - genitive plural feminine**

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

μελλειν **verb - present active infinitive**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

εσεσθαι **verb - future infinitive**

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοον **noun - accusative singular masculine**

ploos **plo'-os**: a sail, i.e. navigation -- course, sailing, voyage.

Acts 27:11 .

.	Greek	Strong's	Origin
But the centurion	ἐκατοντάρχης (ekatontarchēs)	1543: a centurion, a captain of one hundred men	from hekaton and archó
was more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
persuaded	ἐπείθετο (epeitheto)	3982: to persuade, to have confidence	a prim. verb
by the pilot	κυβερνήτη (kubernētē)	2942: a steersman, pilot	from the same as kubernésis
and the captain of the ship	ναυκλήρω (nauklērō)	3490: a shipowner, shipmaster	from naus and kléros
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
by what was being said	λεγομένοις (legomenois)	3004: to say	a prim. verb
by Paul.	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκατονταρχης noun - nominative singular masculine

hekatontarches hek-at-on-tar'-khace: the captain of one hundred men -- centurion.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυβερνητη noun - dative singular masculine

kubernetes koo-ber-nay'-tace: helmsman, i.e. (by implication) captain -- (ship) master.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναυκληρω noun - dative singular masculine

naukleros now'-klay-ros: a captain -- owner of a ship.

επειθετο verb - imperfect passive indicative - third person singular

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**
Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

λεγομενοις **verb - present passive participle - dative plural neuter**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Acts 27:12 .

.	Greek	Strong's	Origin
Because the harbor	λιμένος (limenos)	3040: a harbor, a haven	of uncertain origin
was not suitable	ἀνευθέτου (aneuthetou)	428: not well placed	from alpha (as a neg. prefix) and euthetos
for wintering,	παραχειμασίαν (paracheimasian)	3915: a wintering	from paracheimazó
the majority		4183: much, many	a prim. word
reached	ἔθεντο (ethento)	5087: to place, lay, set	from a prim. root the-
a decision	βουλήν (boulēn)	1012: counsel	from boulomai
to put out to sea	ἀναχθῆναι (anachthēnai)	321: to lead up, bring up	from ana and agó
from there,	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
if		1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
somehow	πῶς	4458: at all	an enclitic particle from the same as pós, see also ei and mé
they could	δύναιντο (dunainto)	1410: to be able, to have power	a prim. verb
reach	καταντήσαντες (katantēsantes)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)

Phoenix,	Φοίνικα (phoinika)	5405: a Phoenician (an inhab. of Phoenicia), Phoenix (a city of Crete)	from the same as Phoiniké
a harbor	λιμένα (limena)	3040: a harbor, a haven	of uncertain origin
of Crete,	Κρήτης (krētēs)	2914: Crete, an island in the Mediterranean	of uncertain origin
facing	βλέποντα (bleponta)	991: to look (at)	a prim. verb
southwest	λίβα (liba)	3047: the southwest wind	from leibó (to pour)
and northwest,	χῶρον (chōron)	5566: the northwest wind	of Latin origin
and spend the winter	παραχειμάσαι (paracheimasai)	3914: to winter at	from para and cheimazó
[there].			

KJV Lexicon

ανευθετου **adjective - genitive singular masculine**

aneuthetos **an-yoo'-the-tos**: not well set, i.e. inconvenient -- not commodious.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιμενος **noun - genitive singular masculine**

limen **lee-mane'**: a harbor -- haven.

υπαρχοντος **verb - present active participle - genitive singular masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

παραχειμασσαν **noun - accusative singular feminine**

paracheimasia par-akh-i-mas-ee'-ah: a wintering over -- winter in.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλειους **adjective - nominative plural masculine - comparative or contracted**

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

εθεντο **verb - second aorist middle indicative - third person**

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

βουλην **noun - accusative singular feminine**

boule boo-lay': volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

αναχθηναι **verb - aorist passive middle or passive deponent**

anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away

κακειθεν **adverb - contracted form**

kakeithen kak-i'-then: likewise from that place (or time) -- and afterward (from) (thence), thence also.

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

πως **particle**

pos poce: an enclitic particle of indefiniteness of manner; somehow or anyhow; used only in composition -- haply, by any (some) means, perhaps.

δυναιντο **verb - present middle or passive deponent optative - third person**

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

καταντησαντες **verb - aorist active participle - nominative plural masculine**

katantao kat-an-tah'-o: to meet against, i.e. arrive at -- attain, come.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φοινικα **noun - accusative singular masculine**

Phoinix foy'-nix: Phoenix, a place in Crete -- Phenice.

παραχειμασαι **verb - aorist active middle or passive deponent**
paracheimazo **par-akh-i-mad'-zo**: to winter near, i.e. stay with over the rainy season -- winter.

λιμενα **noun - accusative singular masculine**
limen **lee-mane'**: a harbor -- haven.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρητης **noun - genitive singular feminine**
Krete **kray'-tay**: Crete, an island in the Mediterranean -- Crete.

βλεποντα **verb - present active participle - accusative singular masculine**
blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

λιβα **noun - accusative singular masculine**
lips **leeps**: the south(-west) wind (as bringing rain, i.e. (by extension) the south quarter) -- southwest.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

χωρον **noun - accusative singular masculine**
choros **kho'-ros**: the north-west wind -- north west.

Acts 27:13 .

.	Greek	Strong's	Origin
When a moderate	ὑποπνεύσαντος (upopneusantos)	5285: to blow underneath	from hupo and pneó
south wind	νότου (notou)	3558: the south wind, hence the southern quarter	a prim. word
came		5285: to blow underneath	from hupo and pneó
up, supposing	δόξαντες	1380: to have an opinion, to	from dokos (opinion)

	(doxantes)	seem	
that they had attained	κεκρατηκέναι (kekratēkenai)	2902: to be strong, rule	from kratos
their purpose,	προθέσεως (protheseōs)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithēmi
they weighed anchor	ἄραντες (arantes)	142: to raise, take up, lift	a prim. verb
and [began] sailing along	παρελέγοντο (parelegonto)	3881: to sail past or coast along	from para and legó
Crete,	Κρήτην (krētēn)	2914: Crete, an island in the Mediterranean	of uncertain origin
close	ἄσσον (asson)	788: nearer	cptv. adverb of agchi (near)
[inshore].			

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ΥΠΟΠΝΕΥΣΑΝΤΟΣ **verb - aorist active participle - genitive singular masculine**
hupopneo **hoop-op-neh'-o**: to breathe gently, i.e. breeze -- blow softly.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

νοτου **noun - genitive singular masculine**

notos **not'-os**: the south(-west) wind; by extension, the southern quarter itself -- south (wind).

δοξαντες **verb - aorist active participle - nominative plural masculine**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προθεσεως noun - genitive singular feminine prothesis proth'-es-is : a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).
κεκρατηκεναι verb - perfect active middle or passive deponent krateo krat-eh'-o : to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).
αραντες verb - aorist active participle - nominative plural masculine airo ah'-ee-ro : to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin
ασσον adverb asson as'-son : more nearly, i.e. very near -- close.
παρελεγοντο verb - imperfect middle or passive deponent indicative - third person paralegomai par-al-eg'-om-ahee : (specially), to lay one's course near, i.e. sail past -- pass, sail by.
την definite article - accusative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κρητην noun - accusative singular feminine Krete kray'-tay : Crete, an island in the Mediterranean -- Crete.

Acts 27:14 .

.	Greek	Strong's	Origin
But before	μετ' (met)	3326: with, among, after	a prim. preposition
very long	πολὺ (polu)	4183: much, many	a prim. word
there rushed	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
down	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
from the land a violent	τυφωνικός (tuphōnikos)	5189: tempestuous	from tuphōn (a hurricane)
wind,	ἄνεμος (anemos)	417: wind	from a prim. root ane- (to blow, breathe)

called	καλούμενος (kaloumenos)	2564: to call	a prim. word
Euraquilo;		2146b: the Euraquilo, a northeast wind	from Euros (the east wind) and the Latin Aquilo (the north wind)

KJV Lexicon

μετ preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ου particle - nominative

ou **oo'**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πολυ adjective - accusative singular neuter

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε conjunction

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εβαλεν verb - second aorist active indicative - third person singular

ballo **bal'-lo'**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

κατ preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

αυτης personal pronoun - genitive singular feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ανεμος noun - nominative singular masculine

anemos **an'-em-os'**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

τυφωνικος adjective - nominative singular masculine

tuphonikos **too-fo-nee-kos'**: stormy (as if smoky) -- tempestuous.

ο definite article - nominative singular masculine

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενος **verb - present passive participle - nominative singular masculine**
kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ευροκλυδων **noun - nominative singular masculine**
Eurokludon yoo-rok-loo'-dohn: a storm from the East (or southeast), i.e. (in modern phrase) a Levanter -- Euroklydon.

Acts 27:15 .

.	Greek	Strong's	Origin
and when the ship	πλοίου (ploiou)	4143: a boat	from pleó
was caught	συναρπασθέντος (sunarpasthentos)	4884: to seize and carry away	from sun and harpazó
[in it] and could	δυναμένου (dunamenou)	1410: to be able, to have power	a prim. verb
not face	ἀντοφθαλμεῖν (antophthalmein)	503: to look in the face, look straight at	from anti and ophthalmos
the wind,	ἀνέμῳ (anemō)	417: wind	from a prim. root ane- (to blow, breathe)
we gave way	ἐπιδόντες (epidontes)	1929: to give over, give way	from epi and didómi
[to it] and let ourselves be driven	ἐφερόμεθα (epherometha)	5342: to bear, carry, bring forth	a prim. word
along.			

KJV Lexicon

συναρπασθεντος **verb - aorist passive participle - genitive singular neuter**
sunarpazo soon-ar-pad'-zo: to snatch together, i.e. seize -- catch.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιου noun - genitive singular neuter

ploiou ploy'-on: a sailer, i.e. vessel -- ship(-ing).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δυναμενου verb - present middle or passive deponent participle - genitive singular neuter

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αντοφθαλμειν verb - present active infinitive

antophthalmeo ant-of-thal-meh'-o: to face -- bear up into.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανεμω noun - dative singular masculine

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

επιδοντες verb - second aorist active participle - nominative plural masculine

epididomi ep-ee-did'-o-mee: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

εφερομεθα verb - imperfect passive indicative - first person

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

Acts 27:16 .

.	Greek	Strong's	Origin
Running under the shelter	ὑποδραμόντες (upodramontes)	5295: to run in under	from hupo and trechó
of a small island	νησίον (nēsion)	3519: a small island	dim. of nésos

called	καλούμενον (kaloumenon)	2564: to call	a prim. word
Clauda,	Καῦδα (kauda)	2802: Clauda, an island near Crete	of uncertain origin
we were scarcely	μόλις (molis)	3433: with difficulty	from molos (toil)
able	ἰσχύσαμεν (ischusamen)	2480: to be strong, have power	from ischus
to get	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
the [ship's] boat	σκάφης (skaphēs)	4627: anything scooped out, spec. a light boat	from skaptó
under control.	περικρατεῖς (perikrateis)	4031: having full command of	from peri and kratos

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νησιον **noun - accusative singular neuter**
nesion **nay-see'-on**: an islet -- island.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τι **indefinite pronoun - accusative singular neuter**
tis **tis**: some or any person or object

υποδραμοντες **verb - second aorist active participle - nominative plural masculine**
hupotrecho **hoop-ot-rekh'-o**: to run under, i.e. (specially), to sail past -- run under.

καλούμενον **verb - present passive participle - accusative singular neuter**
kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

κλαυδην **noun - accusative singular feminine**
Klaude **klow'-day**: Claude, an island near Crete -- Clauda.

μολις **adverb**

molis mol'-is: with difficulty -- hardly, scarce(-ly), + with much work.

ισχυσαμεν verb - aorist active indicative - first person

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

περικρατεις adjective - nominative plural masculine

perikrates per-ee-krat-ace': strong all around, i.e. a master (manager) -- + come by.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκαφης noun - genitive singular feminine

skaphe skaf'-ay: a skiff (as if dug out), or yawl (carried aboard a large vessel for landing) -
- boat.

Acts 27:17 .

.	Greek	Strong's	Origin
After they had hoisted	ἄραντες (arantes)	142: to raise, take up, lift	a prim. verb
it up, they used	ἐχρῶντο (echrōnto)	5530: to use, make use of	akin to chré
supporting cables	βοηθείαις (boētheiais)	996: help	from boētheó
in undergirding	ὑποζωννύντες (upozōnnuntes)	5269: to undergird	from hupo and zōnnumi
the ship;	πλοῖον (ploion)	4143: a boat	from pleó
and fearing	φοβούμενοι (phoboumenoi)	5399: to put to flight, to terrify, frighten	from phobos
that they might run aground	ἐκπέσωσιν (ekpesōsin)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó
on [the shallows] of Syrtis,	Σύρτιν (surtin)	4950: "shoal," Syrtis, the name of two large sandbanks on the Lybian coast	from suró

they let down	χαλάσαντες (chalasantes)	5465: to slacken	a prim. word
the sea anchor	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
and in this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
let themselves be driven	ἐφέροντο (epheronto)	5342: to bear, carry, bring forth	a prim. word
along.			

KJV Lexicon

ην **relative pronoun - accusative singular feminine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αραντες **verb - aorist active participle - nominative plural masculine**

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

βοηθειας **noun - dative plural feminine**

boetheia bo-ay'-thi-ah: aid; specially, a rope or chain for frapping a vessel -- help.

εχρωντο **verb - imperfect middle or passive deponent indicative - third person**

chraomai khrah'-om-ahee: to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

υποζωννυντες **verb - present active participle - nominative plural masculine**

hupozonnumi hoop-od-zone'-noo-mee: to gird under, i.e. frap (a vessel with cables across the keel, sides and deck) -- undergirt.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον **noun - accusative singular neuter**
ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

φοβουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τε **particle**
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συρτην **noun - accusative singular feminine**
surtis **soor'-tis**: a shoal (from the sand drawn thither by the waves), i.e. the Syrtis Major or great bay on the north coast of Africa -- quicksands.

εκπεσωσιν **verb - second aorist active subjunctive - third person**
ekpipto **ek-pip'-to**: to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

χαλασαντες **verb - aorist active participle - nominative plural masculine**
chalao **khal-ah'-o**: to lower (as into a void) -- let down, strike.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκευος **noun - accusative singular neuter**
skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

ουτως **adverb**
houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εφεροντο **verb - imperfect passive indicative - third person**
phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

Acts 27:18 .

.	Greek	Strong's	Origin
The next	ἐξῆς (exēs)	1836: next	from echó
day as we were being violently	σφοδρῶς (sphodrōs)	4971: exceedingly	adverb from the same as sphodra
storm-tossed,	χειμαζομένων (cheimazomenōn)	5492: to expose to winter cold, to drive with storm	from cheima (winter cold)
they began to jettison the cargo;	ἐκβολήν (ekbolēn)	1546: a throwing out, i.e. spec. a throwing overboard (of the cargo)	from ekballó

KJV Lexicon

σφοδρως **adverb**

sphodros **sfod-roce'**: very much -- exceedingly.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χειμαζομενων **verb - present passive participle - genitive plural masculine**

cheimazo **khi-mad'-zo**: to storm, i.e. (passively) to labor under a gale -- be tossed with tempest.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξης **adverb**

hexes **hex-ace'**: successive -- after, following, morrow, next.

εκβολην **noun - accusative singular feminine**

ekbloe **ek-bol-ay'**: ejection, i.e. (specially) a throwing overboard of the cargo -- + lighten

the ship.

ΕΠΟΙΟΥΝΤΟ **verb - imperfect middle indicative - third person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Acts 27:19 .

.	Greek	Strong's	Origin
and on the third	τρίτη (tritē)	5154: third	ord. num. from treis
day they threw	ἔρριψαν (erripsan)	4496: to throw, cast, spec. to throw off, toss	a prim. verb
the ship's	πλοίου (ploiou)	4143: a boat	from pleó
tackle	σκευήν (skeuēn)	4631: equipment	from skeuos
overboard with their own hands.	αὐτόχειρες (autocheires)	849b: with one's own hand	from autos and cheir

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καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρίτῃ **adjective - dative singular feminine**

tritós **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

αὐτοχείρες **adjective - nominative plural masculine**

autocheir **ow-tokh'-ire**: self-handed, i.e. doing personally -- with ... own hands.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκευην noun - accusative singular feminine

skeue skyoo-ay': furniture, i.e. spare tackle -- tackling.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιου noun - genitive singular neuter

plouion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

ερριψαμεν verb - aorist active indicative - first person

rhipto hrip'-to: to fling; by qualification, to deposit (as if a load); by extension, to disperse -- cast (down, out), scatter abroad, throw.

Acts 27:20 .

.	Greek	Strong's	Origin
Since neither	μήτε (mēte)	3383: neither, nor	from mé and te
sun	ήλιου (ēliou)	2246: the sun	a prim. word
nor	μήτε (mēte)	3383: neither, nor	from mé and te
stars	ἄστρον (astrōn)	798: a star	from astér
appeared	ἐπιφαινόντων (epiphainontōn)	2014: to show forth, i.e. to appear	from epi and phainó
for many		4183: much, many	a prim. word
days,	ἡμέρας (ēmeras)	2250: day	a prim. word
and no	οὐκ (ouk)	3756: not, no	a prim. word
small	ὀλίγου (oligou)	3641: few, little, small	a prim. word
storm	χειμῶνος	5494: winter, a storm	from the same as cheimazó

	(cheimōnos)		
was assailing	ἐπικειμένου (epikeimenou)	1945: to lie on	from epi and keimai
[us], from then		3062: the rest, the remaining	from leipó
on all	πᾶσα (pasa)	3956: all, every	a prim. word
hope	ἐλπίς (elpis)	1680: expectation, hope	from the same as elpizó
of our being saved	σώζεσθαι (sōzesthai)	4982: to save	from sós (safe, well)
was gradually abandoned.	περιηρεῖτο (periēreito)	4014: to take away (that which surrounds)	from peri and haireó

KJV Lexicon

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηλιου noun - genitive singular masculine

helios hay'-lee-os: the sun; by implication, light -- + east, sun.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

αστρων noun - genitive plural neuter

astron as'-tron: a constellation; put for a single star (natural or artificial) -- star.

επιφαινοντων verb - present active participle - genitive plural neuter

epiphaino ep-ee-fah'-ee-no: to shine upon, i.e. become (literally) visible or (figuratively) known -- appear, give light.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πλειονας adjective - accusative plural masculine - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

χειμωνος noun - genitive singular masculine

cheimon khi-mone': meaning a storm (as pouring rain); by implication, the rainy season, i.e. winter -- tempest, foul weather, winter.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ολιγου adjective - genitive singular masculine

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

επικειμενου verb - present middle or passive deponent participle - genitive singular masculine

epikeimai ep-ik'-i-mahee: to rest upon -- impose, be instant, (be) laid (there-, up-)on, (when) lay (on), lie (on), press upon.

λοιπον adjective - accusative singular neuter

loipon loy-pon': something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

περιηρειτο verb - imperfect passive indicative - third person singular

periaireo per-ee-ahee-reh'-o: to remove all around, i.e. unveil, cast off (anchor); figuratively, to expiate -- take away (up).

πασα adjective - nominative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

ελπις noun - nominative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωζεσθαι **verb - present passive middle or passive deponent**
sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ημας **personal pronoun - first person accusative plural**
hemas hay-mas': us -- our, us, we.

Acts 27:21 .

.	Greek	Strong's	Origin
When they had gone	ὑπαρχούσης (uparchousēs)	5225: to begin, to be ready or at hand, to be	from hupo and archó
a long	Πολλῆς (pollēs)	4183: much, many	a prim. word
time without food,	ἀσιτίας (asitias)	776: abstinence from food	from asitos
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
stood	σταθεῖς (statheis)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
up in their midst	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
and said,		3004: to say	a prim. verb
"Men,	ἄνδρες (andres)	435: a man	a prim. word
you ought	ἔδει (edei)	1163: it is necessary	a form of deó
to have followed my advice	πειθαρχήσαντας (peitharchēsantas)	3980: to obey authority	from a comp. of peithó and archó
and not to have set sail	ἀνάγεσθαι (anagesthai)	321: to lead up, bring up	from ana and agó

from Crete	Κρήτης (krētēs)	2914: Crete, an island in the Mediterranean	of uncertain origin
and incurred	κερδήσαι (kerdēsai)	2770: to gain	from kerdos
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
damage	ὑβριν (ubrin)	5196: wantonness, insolence, an act of wanton violence	a prim. word
and loss.	ζημίαν (zēmian)	2209: damage	of uncertain origin

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πολλης **adjective - genitive singular feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ασιτίας **noun - genitive singular feminine**

asitia as-ee-tee'-ah: fasting (the state) -- abstinence.

υπαρχουσης **verb - present active participle - genitive singular feminine**

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

σταθεις **verb - aorist passive participle - nominative singular masculine**

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εν **preposition**

en en: in, at, (up-)on, by, etc.

μεσω **adjective - dative singular neuter**

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εδει **verb - imperfect impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ω **interjection**

o o: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

ανδρες **noun - vocative plural masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

πειθαρχησαντας **verb - aorist active participle - accusative plural masculine**

peitharcho pi-tharkh-eh'-o: to be persuaded by a ruler, i.e. (genitive case) to submit to authority; by analogy, to conform to advice -- hearken, obey (magistrates).

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αναγεσθαι **verb - present passive middle or passive deponent**

anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κρητης noun - genitive singular feminine
Krete kray'-tay: Crete, an island in the Mediterranean -- Crete.
κερδῆσαι verb - aorist active middle or passive deponent
kerdaino ker-dah'-ee-no: to gain -- (get) gain, win.
τε particle
te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.
την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
υβριν noun - accusative singular feminine
hubris hoo'-bris: insolence (as over-bearing), i.e. insult, injury -- harm, hurt, reproach.
ταυτην demonstrative pronoun - accusative singular feminine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.
και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ζημιαν noun - accusative singular feminine
zemia dzay-mee'-ah: detriment -- damage, loss.

Acts 27:22 .

.	Greek	Strong's	Origin
"[Yet] now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I urge	παραινῶ (parainō)	3867: to exhort, advise	from para and aineó
you to keep up your courage,	εὐθυμεῖν (euthumein)	2114: to be of good cheer	from euthumos

for there will be no	οὐδεμία (oudemia)	3762: no one, none	from oude and heis
loss	ἀποβολή (apobolē)	580: a throwing away, rejection	from apoballó
of life	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin
among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
you, but [only] of the ship.	πλοίου (ploiou)	4143: a boat	from pleó

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

παραίνω verb - present active indicative - first person singular

paraineo par-ahee-neh'-o: to mispraise, i.e. recommend or advise (a different course) -- admonish, exhort.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ευθυμειν verb - present active infinitive

euthumeo yoo-thoo-meh'-o: to cheer up, i.e. (intransitively) be cheerful; neuter comparative (adverbially) more cheerfully -- be of good cheer (merry).

αποβολη noun - nominative singular feminine

apobole **ap-ob-ol-ay'**: rejection; figuratively, loss -- casting away, loss.

γάρ **conjunction**

gar **gar'**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ψυχῆς **noun - genitive singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

οὐδεμία **adjective - nominative singular feminine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ἔσται **verb - future indicative - third person singular**

esomai **es'-om-ahee'**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ἐκ **preposition**

ek **ek'**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πλην **adverb**

plen **plane'**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

τοῦ **definite article - genitive singular neuter**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοίου **noun - genitive singular neuter**

ploion **ploy'-on'**: a sailer, i.e. vessel -- ship(-ing).

Acts 27:23 .

.	Greek	Strong's	Origin
"For this	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
very night	νυκτὶ (nukti)	3571: night, by night	a prim. word

an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the God	θεοῦ (theou)	2316: God, a god	of uncertain origin
to whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I belong	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
and whom	ὃν (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I serve	λατρεύω (latreuō)	3000: to serve	from latris (a hired servant)
stood before me,	παρέστη (parestē)	3936: to place beside, to present, stand by, appear	from para and histēmi

KJV Lexicon

παρεστη **verb - second aorist active indicative - third person singular**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

ταυτη **demonstrative pronoun - dative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτι noun - dative singular feminine

nux noox: night -- (mid-)night.

αγγελος noun - nominative singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λατρευω verb - present active indicative - first person singular

latreuo lat-ryoo'-o: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

Acts 27:24 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
'Do not be afraid,	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos

Paul;	Παῦλε (paule)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
you must	δεῖ (dei)	1163: it is necessary	a form of deó
stand before	παραστήναι (parastēnai)	3936: to place beside, to present, stand by, appear	from para and histémi
Caesar;	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has granted	κεχάρισται (kecharistai)	5483: to show favor, give freely	from charis
you all	πάντας (pantas)	3956: all, every	a prim. word
those	ὅ (o)	3588: the	the def. art.
who are sailing	πλέοντας (pleontas)	4126: to sail	a prim. word
with you.'			

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λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φοβου verb - present middle or passive deponent imperative - second person singular
phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of,
i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

παυλε noun - vocative singular masculine
Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

καισαρι noun - dative singular masculine
Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

σε personal pronoun - second person accusative singular
se seh: thee -- thee, thou, thy house.

δει verb - present impersonal active indicative - third person singular
dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it
is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful),
ought, should.

παραστηναι verb - second aorist active middle or passive deponent
paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present,
prove, provide, shew, stand (before, by, here, up, with), yield.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ιδου verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

κεχαρισται verb - perfect middle or passive deponent indicative - third person singular
charizomai khar-id'-zom-ahee: to grant as a favor, i.e. gratuitously, in kindness, pardon or
rescue -- deliver, (frankly) forgive, (freely) give, grant.

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,
god(-ly, -ward).

παντας adjective - accusative plural masculine
pas pas: apparently a primary word; all, any, every, the whole

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πλεοντας verb - present active participle - accusative plural masculine

pleo pleh'-o: (through the idea of plunging through the water); to pass in a vessel -- sail.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Acts 27:25 .

.	Greek	Strong's	Origin
"Therefore,	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
keep up your courage,	εὐθυμεῖτε (euthumeite)	2114: to be of good cheer	from euthumos
men,	ἄνδρες (andres)	435: a man	a prim. word
for I believe	πιστεύω (pisteuō)	4100: to believe, entrust	from pistis
God	θεῶ (theō)	2316: God, a god	of uncertain origin
that it will turn		1510: I exist, I am	a prol. form of a prim. and defective verb
out exactly	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
as I have been told.	λελάληται (lélalētai)	2980: to talk	from lalos (talkative)

διο **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

ευθυμείτε **verb - present active imperative - second person**

euthumeo **yoo-thoo-meh'-o**: to cheer up, i.e. (intransitively) be cheerful; neuter comparative (adverbially) more cheerfully -- be of good cheer (merry).

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

πιστευω **verb - present active indicative - first person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εσται **verb - future indicative - third person singular**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τροπον **noun - accusative singular masculine**

tropos **trop'-os**: (even) as, conversation, (+ like) manner, (+ by any) means, way.

λεαληται **verb - perfect passive indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

Acts 27:26 .

.	Greek	Strong's	Origin
"But we must	δεῖ (dei)	1163: it is necessary	a form of deó
run aground	ἐκπεσεῖν (ekpesein)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó
on a certain	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
island."	νησον (nēson)	3520: an island	of uncertain origin

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εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

νησον **noun - accusative singular feminine**
nesos **nay'-sos**: an island -- island, isle.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινα **indefinite pronoun - accusative singular feminine**
tis **tis**: some or any person or object

δει **verb - present impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

ημας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

ΕΚΠΤΕΣΕΙΝ verb - second aorist active middle or passive deponent

ekpipto ek-pip'-to: to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

Acts 27:27 .

.	Greek	Strong's	Origin
But when	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the fourteenth	τεσσαρεσκαδεκάτη (tessareskaidekatē)	5065a: fourteenth	from tessares, kai and dekatos
night	νύξ (nux)	3571: night, by night	a prim. word
came,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
as we were being driven about	διαφερομένων (diapheromenōn)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
in the Adriatic	Ἀδρία (adria)	99: the Adriatic, the name of a sea	of uncertain origin
Sea, about	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
midnight	μέσον (meson)	3319: middle, in the midst	a prim. word
the sailors	ναῦται (nautai)	3492: a seaman	from naus
[began] to surmise	ὑπενόουν (upenooun)	5282: to suspect, conjecture	from hupo and noeó
that they were approaching	προσάγειν (prosagein)	4317: to bring or lead to	from pros and agó
some	τινὰ (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
land.	χώραν (chōran)	5561: a space, place, land	a prim. word

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τεσσαρεςκαιδεκατη **adjective - nominative singular feminine**

tessareskaidekatos **tes-sar-es-kahee-dek'-at-os**: fourteenth -- fourteenth.

νυξ **noun - nominative singular feminine**

nux **noox**: night -- (mid-)night.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

διαφερομενων **verb - present passive participle - genitive plural masculine**

diaphero **dee-af-er'-o**: to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδρια **noun - dative singular masculine**

Adrias **ad-ree'-as**: the Adriatic sea (including the Ionian) -- Adria.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

μεσον **adjective - accusative singular neuter**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτος **noun - genitive singular feminine**

nux noox: night -- (mid-)night.

υπενοοειν **verb - imperfect active indicative - third person**

huponoeo hoop-on-o-eh'-o: to think under (privately), i.e. to surmise or conjecture -- think, suppose, deem.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναυται **noun - nominative plural masculine**

nautes now'-tace: a boatman, i.e. seaman -- sailor, shipman.

προσαγειν **verb - present active infinitive**

prosago pros-ag'-o: to lead towards, i.e. (transitively) to conduct near (summon, present), or (intransitively) to approach -- bring, draw near.

τινα **indefinite pronoun - accusative singular feminine**

tis tis: some or any person or object

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χωραν **noun - accusative singular feminine**

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

Acts 27:28 .

.	Greek	Strong's	Origin
They took	βολίσαντες (bolisantes)	1001: to heave the lead	from bolis
soundings	βολίσαντες (bolisantes)	1001: to heave the lead	from bolis
and found	εὑρον (euron)	2147: to find	a prim. verb
[it to be] twenty	εἴκοσι (eikosi)	1501: twenty	a prim. word
fathoms;	ὀργυιάς	3712: a fathom (the length of	from oregó

	(orguias)	the outstretched arms)	
and a little	βραχὺ (brachu)	1024: short, little	a prim. word
farther	διαστήσαντες (diastēsantes)	1339: to set apart, to intervene, make an interval	from dia and histémi
on they took		1001: to heave the lead	from bolis
another	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
sounding		1001: to heave the lead	from bolis
and found	εὔρον (euron)	2147: to find	a prim. verb
[it to be] fifteen	δεκαπέντε (dekapente)	1178b: fifteen	from deka and pente
fathoms.	ὀργυιάς (orguias)	3712: a fathom (the length of the outstretched arms)	from oregó

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βολισαντες verb - aorist active participle - nominative plural masculine
bolizo **bol-id'-zo:** to heave the lead -- sound.

ευρον verb - second aorist active indicative - third person
heurisko **hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

οργυιας noun - accusative plural feminine
orguia **org-wee-ah':** a stretch of the arms, i.e. a fathom -- fathom.

εικοσι adjective - nominative plural masculine
eikosi **i'-kos-ee:** a score -- twenty.

βραχυ adjective - accusative singular neuter
brachus brakh-ooce': short (of time, place, quantity, or number) -- few words, little (space, while).

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διασπῆσαντες verb - aorist active participle - nominative plural masculine
diistemi dee-is'-tay-mee: to stand apart, i.e. (reflexively) to remove, intervene -- go further, be parted, after the space of.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παλιν adverb
palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

βολισαντες verb - aorist active participle - nominative plural masculine
bolizo bol-id'-zo: to heave the lead -- sound.

εϋρον verb - second aorist active indicative - third person
heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

οργυιας noun - accusative plural feminine
orguia org-wee-ah': a stretch of the arms, i.e. a fathom -- fathom.

δεκαπεντε numeral (adjective)
dekapente dek-ap-en'-teh: ten and five, i.e. fifteen -- fifteen.

Acts 27:29 .

.	Greek	Strong's	Origin
Fearing	φοβούμενοι (phoboumenoi)	5399: to put to flight, to terrify, frighten	from phobos
that we might run aground	ἐκπέσωμεν (ekpesōmen)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó
somewhere	ποῦ (pou)	4225: somewhere	enclitic particle from the same as posos
on the rocks,	τραχεῖς (tracheis)	5138: rough	a prim. word
they cast	ῥίψαντες	4496: to throw, cast, spec. to	a prim. verb

	(ripsantes)	throw off, toss	
four	τέσσαρας (tessarās)	5064: four	a prim. cardinal number
anchors	ἄγκυρας (ankuras)	45: an anchor	from the same as agkalé
from the stern	πρύμνης (prumnēs)	4403: the stern (of a ship)	fem. of prumnos (the hindmost)
and wished	ἤυχοντο (ēuchonto)	2172: to pray	a prim. verb
for daybreak.	ἡμέραν (ēmeran)	2250: day	a prim. word

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φοβουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of,
i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

μηπως **conjunction**

mepos **may'-pos**: lest somehow -- lest (by any means, by some means, haply, perhaps).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τραχεις **adjective - accusative plural masculine**

trachus **trakh-ooz'**: uneven, rocky (reefy) -- rock, rough.

τοπους **noun - accusative plural masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

εκπτεσωμεν **verb - second aorist active subjunctive - first person**

ekpipto **ek-pip'-to**: to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πρυμνης noun - genitive singular feminine

prumna proom'-nah: the stern of a ship -- hinder part, stern.

ριψαντες verb - aorist active participle - nominative plural masculine

rhipto hrip'-to: to fling; by qualification, to deposit (as if a load); by extension, to disperse -- cast (down, out), scatter abroad, throw.

αγκυρας noun - accusative plural feminine

agkura ang'-koo-rah: an anchor (as crooked) -- anchor.

τεσσαρας adjective - accusative plural feminine

tessares tes'-sar-es: four -- four.

ηυχοντο verb - imperfect middle or passive deponent indicative - third person

euchomai yoo'-khom-ahee: to wish; by implication, to pray to God -- pray, will, wish.

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Acts 27:30 .

.	Greek	Strong's	Origin
But as the sailors	ναυτῶν (nautōn)	3492: a seaman	from naus
were trying	ζητούντων (zētountōn)	2212: to seek	of uncertain origin
to escape	φυγεῖν (phugein)	5343: to flee	a prim. verb
from the ship	πλοίου (ploiou)	4143: a boat	from pleó
and had let down	χαλασάντων (chalasantōn)	5465: to slacken	a prim. word
the [ship's] boat	σκάφην	4627: anything scooped out,	from skaptó

	(skaphēn)	spec. a light boat	
into the sea,	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
on the pretense	προφάσει (prophasei)	4392: a pretense	from pro and phainó
of intending	μελλόντων (mellontōn)	3195: to be about to	a prim. verb
to lay	ἐκτείνειν (ekteinein)	1614: to extend	from ek and teinó (to stretch)
out anchors	ἄγκυρας (ankuras)	45: an anchor	from the same as agkalé
from the bow,	πρώρης (prōrēs)	4408: the prow (of a ship)	of uncertain derivation

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των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ναυτων **noun - genitive plural masculine**

nautes now'-tace: a boatman, i.e. seaman -- sailor, shipman.

ζητουντων **verb - present active participle - genitive plural masculine**

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

φυγειν **verb - second aorist active middle or passive deponent**

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοίου **noun - genitive singular neuter**
plōion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χαλασαντων **verb - aorist active participle - genitive plural masculine**
chalao khal-ah'-o: to lower (as into a void) -- let down, strike.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκαφην **noun - accusative singular feminine**
skaphe skaf'-ay: a skiff (as if dug out), or yawl (carried aboard a large vessel for landing) -
- boat.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν **noun - accusative singular feminine**
thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

προφασει **noun - dative singular feminine**
prophasis prof'-as-is: an outward showing, i.e. pretext -- cloke, colour, pretence, show.

ως **adverb**
hos hoco: which how, i.e. in that manner (very variously used, as follows)

εκ **preposition**
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πρωας **noun - genitive singular feminine**
prora pro'-ra: the prow, i.e. forward part of a vessel -- forepart(-ship).

μελλοντων **verb - present active participle - genitive plural masculine**
mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

αγκυρας **noun - accusative plural feminine**
agkura **ang'-koo-rah**: an anchor (as crooked) -- anchor.

ΕΚΤΕΙΝΕΙΝ **verb - present active infinitive**
ekteino **ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

Acts 27:31 .

.	Greek	Strong's	Origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
said		3004: to say	a prim. verb
to the centurion	ἐκατοντάρχη (ekatontarchē)	1543: a centurion, a captain of one hundred men	from hekaton and archó
and to the soldiers,	στρατιώταις (stratiōtais)	4757: a soldier	from stratia
"Unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
these men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
remain	μείνωσιν (meinōsin)	3306: to stay, abide, remain	a prim. verb
in the ship,	πλοίῳ (ploiō)	4143: a boat	from pleó
you yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
be saved."	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχη **noun - dative singular masculine**

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατιωταις **noun - dative plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

μεινωσιν **verb - aorist active subjunctive - third person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue,

dwell, endure, be present, remain, stand, tarry (for), thine own.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιω noun - dative singular neuter

ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

υμεις personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

σωθηναι verb - aorist passive middle or passive deponent

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε verb - present middle or passive deponent indicative - second person

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

Acts 27:32 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the soldiers	στρατιῶται (stratiōtai)	4757: a soldier	from stratia
cut away	ἀπέκοψαν (apekopsan)	609: to cut off	from apo and koptó
the ropes	σχοινία (schoinia)	4979: a rope (made of rushes)	dim. of schoinos (a rush)
of the [ship's] boat	σκάφης (skaphēs)	4627: anything scooped out, spec. a light boat	from skaptó
and let	εἶασαν (eiasan)	1439: to let alone, leave	a prim. verb, see also ea

it fall away.

ἐκπεσεῖν
(ekpesein)

1601b: to drop away, fig. to
lose, become inefficient

from ek and piptó

KJV Lexicon

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατιῶται **noun - nominative plural masculine**

stratiotes strat-ee-o'-tace: a camper-out, i.e. a (common) warrior -- soldier.

ἀπεκοψαν **verb - aorist active indicative - third person**

apokopto ap-ok-op'-to: to amputate; reflexively (by irony) to mutilate (the privy parts) -- cut off.

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σχοινία **noun - accusative plural neuter**

schoinion skhoy-nee'-on: a rushlet, i.e. grass-withe or tie (generally) -- small cord, rope.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκαφης **noun - genitive singular feminine**

skaphe skaf'-ay: a skiff (as if dug out), or yawl (carried aboard a large vessel for landing) -
- boat.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειασαν **verb - aorist active indicative - third person**

eao eh-ah'-o: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

αυτην **personal pronoun - accusative singular feminine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκπιπτοι **verb - second aorist active middle or passive deponent**
ek-pip'-to: to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

Acts 27:33 .

.	Greek	Strong's	Origin
Until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the day	ἡμέρα (ēmera)	2250: day	a prim. word
was about	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
to dawn,	γίνεσθαι (ginesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was encouraging	παρεκάλει (parekalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
them all	ἅπαντας (apantas)	537a: all, the whole	from alpha (as a cop. prefix) and pas
to take	μεταλαβεῖν (metalabein)	3335: to partake of	from meta and lambanó
some food,	τροφῆς (trophēs)	5160: nourishment, food	from trephó
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
is the fourteenth	τεσσαρεσκαίδεκάτην (tessareskaidekatēn)	5065a: fourteenth	from tessares, kai and dekatos

day	ἡμέραν (ēmeran)	2250: day	a prim. word
that you have been constantly	διατελεῖτε (diateleite)	1300: to accomplish thoroughly, i.e. to persist	from dia and teleó
watching	προσδοκῶντες (prosdokōntes)	4328: to await, expect	from pros and dokeuó (to watch)
and going without eating,	ἄσιτοι (asitoi)	777: without eating, fasting	from alpha (as a neg. prefix) and sitos
having taken	προσλαβόμενοι (proslabomenoi)	4355: to take in addition	from pros and lambanó
nothing.	μηθὲν (mēthen)	3367: no one, nothing	from méde and heis

KJV Lexicon

αχρι **preposition**

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ου **relative pronoun - genitive singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ημελλεν **verb - imperfect active indicative - third person singular - attic**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

ημερα **noun - nominative singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

γινεσθαι **verb - present middle or passive deponent infinitive**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παρεκαλει **verb - imperfect active indicative - third person singular**
parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**
Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

απαντας **adjective - accusative plural masculine**
hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

μεταλαβειν **verb - second aorist active middle or passive deponent**
metalambano **met-al-am-ban'-o**: to participate; genitive case, to accept (and use) -- eat, have, be partaker, receive, take.

τροφης **noun - genitive singular feminine**
trophe **trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

λεγων **verb - present active participle - nominative singular masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τεσσαρεσκαιδεκατην **adjective - accusative singular feminine**
tessareskaidekatos **tes-sar-es-kahee-dek'-at-os**: fourteenth -- fourteenth.

σημερον **adverb**
semeron **say'-mer-on**: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

ημεραν **noun - accusative singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

προσδοκωντες **verb - present active participle - nominative plural masculine**
prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

ασιτοι **adjective - nominative plural masculine**
asitos **as'-ee-tos**: without (taking) food -- fasting.

διατελειτε **verb - present active indicative - second person**
diateleo **dee-at-el-eh'-o**: to accomplish thoroughly, i.e. (subjectively) to persist -- continue.

μηδεν **adjective - accusative singular neuter**
medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

προσλαβόμενοι **verb - second aorist middle passive - nominative plural masculine**
proslambano pros-lam-ban'-o: to take to oneself, i.e. use (food), lead (aside), admit (to
friendship or hospitality) -- receive, take (unto).

Acts 27:34 .

.	Greek	Strong's	Origin
"Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I encourage	παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you to take	μεταλαβεῖν (metalabein)	3335: to partake of	from meta and lambanó
some food,	τροφῆς (trophēs)	5160: nourishment, food	from trephó
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is for your preservation,	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
for not a hair	θρίξ (thrix)	2359: hair	a prim. word
from the head	κεφαλῆς (kephalēs)	2776: the head	a prim. word
of any	οὐδενός (oudenos)	3762: no one, none	from oude and heis
of you will perish."	ἀπολείται (apoleitai)	622: to destroy, destroy utterly	from apo and same as olethros

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

παρακαλω **verb - present active indicative - first person singular**
parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

προσλαβειν **verb - second aorist active middle or passive deponent**
proslambano **pros-lam-ban'-o**: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

τροφης **noun - genitive singular feminine**
trophe **trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

τουτο **demonstrative pronoun - nominative singular neuter**
touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υμετερας **possessive pronoun - second person genitive plural feminine**
humeteros **hoo-met'-er-os**: yours, i.e. pertaining to you -- your (own).

σωτηριας **noun - genitive singular feminine**
soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

υπαρχει **verb - present active indicative - third person singular**
huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

ουδενος **adjective - genitive singular masculine**
oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

gar	γαρ	conjunction	assigning a reason (used in argument, explanation or intensification; often with other particles)
humon	υμων	personal pronoun - second person genitive plural	hoo-mone' : of (from or concerning) you -- ye, you, your (own, -selves).
thrix	θριξ	noun - nominative singular feminine	threeks : hair -- hair.
ek	εκ	preposition	ek : a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
ho	της	definite article - genitive singular feminine	ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
kephale	κεφαλης	noun - genitive singular feminine	kef-al-ay' : the head (as the part most readily taken hold of), literally or figuratively -- head.
ptipto	ΠΤΕΣΕΙΤΑΙ	verb - future middle deponent indicative - third person singular	pip'-to, : to fall -- fail, fall (down), light on.

Acts 27:35 .

.	Greek	Strong's	Origin
Having said	εἶπας (eipas)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
he took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and gave thanks	εὐχαρίστησεν (eucharistēsen)	2168: to be thankful	from eucharistos
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
in the presence	ἐνώπιον	1799: in sight of, before	from en and óps (the eye, face)

	(enōpion)		
of all,	πάντων (pantōn)	3956: all, every	a prim. word
and he broke	κλάσας (klasas)	2806: to break	a prim. verb
it and began		757: to rule, to begin	a prim. verb
to eat.	ἐσθίειν (esthiein)	2068: to eat	akin to edó (to eat)

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ΕΙΠΩΝ **verb - second aorist active participle - nominative singular masculine**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o:** to take (in very many applications, literally and figuratively)

αρτον **noun - accusative singular masculine**

artos **ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

ευχαριστησεν **verb - aorist active indicative - third person singular**

eucharisteo **yoo-khar-is-teh'-o:** to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

τω **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ενωπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλασας verb - aorist active participle - nominative singular masculine

klao klah'-o: to break (specially, of bread) -- break.

ηρξατο verb - aorist middle deponent indicative - third person singular

archomai ar'-khom-ahēe: to commence (in order of time) -- (rehearse from the) begin(-ning).

εσθιειν verb - present active infinitive

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

Acts 27:36 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
of them were encouraged	εὐθυμοι (euthumoi)	2115a: of good cheer	from eu and thumos
and they themselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also took	προσελάβοντο (proselabonto)	4355: to take in addition	from pros and lambanó
food.	τροφῆς (trophēs)	5160: nourishment, food	from trephó

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ευθυμοι **adjective - nominative plural masculine**

euthumos **yoo'-thoo-mos**: in fine spirits, i.e. cheerful -- of good cheer, the more cheerfully.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενόμενοι **verb - second aorist middle deponent participle - nominative plural masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

πάντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτοι **personal pronoun - nominative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προσελάβοντο **verb - second aorist middle indicative - third person**

proslambano **pros-lam-ban'-o**: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

τροφης **noun - genitive singular feminine**

trophe **trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

Acts 27:37 .

.	Greek	Strong's	Origin
All	παᾶσαι (pasai)	3956: all, every	a prim. word
of us in the ship	πλοίῳ (ploiō)	4143: a boat	from pleó
were two hundred	ὡς (ōs)	1250: two hundred	pl. cardinal number from dis and hekaton

and seventy-six	ἑβδομήκοντα (ebdomēkonta)	1440: seventy	from hebdomos and a modified form of deka
persons.	ψυχαὶ (psuchai)	5590: breath, the soul	of uncertain origin

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ἡμεν **verb - imperfect indicative - first person**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιω **noun - dative singular neuter**

ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασαι **adjective - nominative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ψυχαι **noun - nominative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

διακοσαι **adjective - nominative plural feminine**

diakosioi **dee-ak-os'-ee-oy**: two hundred -- two hundred.

εβδομηκοντα **numeral (adjective)**

hebdomekonta **heb-dom-ay'-kon-tah**: seventy -- seventy, three score and ten.

εξ **numeral (adjective)**

hex **hex:** SIX -- SIX.

Acts 27:38 .

.	Greek	Strong's	Origin
When they had eaten enough,	κορεσθέντες (koresthentes)	2880: to satisfy	from koros (surfeit)
they [began] to lighten	ἐκούφιζον (ekouphizon)	2893: to make light (in weight)	from kouphos (light)
the ship	πλοῖον (ploion)	4143: a boat	from pleó
by throwing	ἐκβαλλόμενοι (ekballomenoi)	1544b: to expel, to drive, cast or send out	from ek and balló
out the wheat	σῖτον (siton)	4621: grain	a prim. word
into the sea.	θάλασσαν (thalassan)	2281: the sea	of uncertain origin

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κορεσθεντες **verb - aorist passive participle - nominative plural masculine**
korennumi **kor-en'-noo-mee:** to cram, i.e. glut or sate -- eat enough, full.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τροφης **noun - genitive singular feminine**

trophe **trof-ay':** nourishment; by implication, rations (wages) -- food, meat.

εκουφιζον **verb - imperfect active indicative - third person**

kouphizo **koo-fid'-zo:** to unload -- lighten.

το definite article - accusative singular neuter	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πλοιον noun - accusative singular neuter	
ploion ploy'-on:	a sailer, i.e. vessel -- ship(-ing).
εκβαλλομενοι verb - present middle passive - nominative plural masculine	
ekballo ek-bal'-lo:	to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).
τον definite article - accusative singular masculine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σιτον noun - accusative singular masculine	
sitos see'-tos:	grain, especially wheat -- corn, wheat.
εις preposition	
eis ice:	to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
την definite article - accusative singular feminine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θαλασσαν noun - accusative singular feminine	
thalassa thal'-as-sah:	the sea (genitive case or specially) -- sea.

Acts 27:39 .

.	Greek	Strong's	Origin
When	Ὅτε (ote)	3753: when	from hos, and te
day	ἡμέρα (ēmera)	2250: day	a prim. word
came,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
they could not recognize	ἐπεγίνωσκον (epeginōskon)	1921: to know exactly, to recognize	from epi and ginōskó
the land;	γῆν (gēn)	1093: the earth, land	a prim. word

but they did observe	κατενόουν (katenououn)	2657: to take note of, perceive	from kata and noeó
a bay	κόλπον (kolpon)	2859: the bosom	a prim. word
with a beach,	αἰγιαλὸν (aigialon)	123: the seashore	from aix (a wave)
and they resolved	ἐβουλεύοντο (ebouleuonto)	1011: to take counsel, deliberate	from boulé
to drive	ἐκῶσαι (eksōsai)	1856: to thrust out	from ek and ótheó (to push)
the ship	πλοῖον (ploion)	4143: a boat	from pleó
onto		1856: to thrust out	from ek and ótheó (to push)
it if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they could.	δύναιντο (dunainto)	1410: to be able, to have power	a prim. verb

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερα **noun - nominative singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into

being), used with great latitude (literal, figurative, intensive, etc.)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐπιγινώσκον **verb - imperfect active indicative - third person**

epiginosko **ep-ig-in-ocē'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

κόλπον **noun - accusative singular masculine**

kolpos **kol'-pos**: the bosom; by analogy, a bay -- bosom, creek.

δέ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

κατενοοῦν **verb - imperfect active indicative - third person**

katanoeo **kat-an-o-eh'-o**: to observe fully -- behold, consider, discover, perceive.

ἐχόντα **verb - present active participle - accusative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

αἰγιαλόν **noun - accusative singular masculine**

aigialos **ahee-ghee-al-os'**: a beach (on which the waves dash) -- shore.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ὃν **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐβουλεύσαντο **verb - aorist middle deponent indicative - third person**

bouleuo **bool-yoo'-o**: to advise, i.e. (reflexively) deliberate, or (by implication) resolve -- consult, take counsel, determine, be minded, purpose.

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δυνατον **adjective - nominative singular neuter**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

εξωσαι **verb - aorist active middle or passive deponent**

exotheo **ex-o-theh'-o**: to expel; by implication, to propel -- drive out, thrust in.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον **noun - accusative singular neuter**

plouion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

Acts 27:40 .

.	Greek	Strong's	Origin
And casting off	περιελόντες (perielontes)	4014: to take away (that which surrounds)	from peri and haireó
the anchors,	ἀγκύρας (ankuras)	45: an anchor	from the same as agkalé
they left	εἰὼν (eiōn)	1439: to let alone, leave	a prim. verb, see also ea
them in the sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
while at the same time	ἅμα (ama)	260: at once	a prim. word
they were loosening	ἀνέντες (anentes)	447: to send up, produce, send back	from ana and hiémi (to send)
the ropes	ζευκτηρίας (zeuktērias)	2202: bands, ropes	from zeuktérios (fit for joining); from the same as zugos
of the rudders;	πηδαλίων (pēdaliōn)	4079: a rudder	from pēdon (the blade of an oar)
and hoisting	ἐπάραντες (eparantes)	1869: to lift up	from epi and airó
the foresail	ἀρτέμωνα (artemōna)	736: something hung up or fastened, i.e. a foresail	from artaó (to fasten to)

to the wind,	πνεύση (pneousē)	4154: to blow	a prim. verb
they were heading	κατεῖχον (kateichon)	2722: to hold fast, hold back	from kata and echó
for the beach.	αἰγιαλόν (aigialon)	123: the seashore	from aix (a wave)

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγκυρας **noun - accusative plural feminine**

agkura **ang'-koo-rah**: an anchor (as crooked) -- anchor.

περιελοντες **verb - second aorist active participle - nominative plural masculine**

periaireo **per-ee-ahee-reh'-o**: to remove all around, i.e. unveil, cast off (anchor); figuratively, to expiate -- take away (up).

ειων **verb - imperfect active indicative - third person**

eao **eh-ah'-o**: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν **noun - accusative singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

αμα **adverb**

hama **ham'-ah**: at the same time, but freely used as a preposition or adverb denoting close

association -- also, and, together, with(-al).

ανεντες **verb - second aorist active participle - nominative plural masculine**

aniemi **an-ee'-ay-mee:** to let up, i.e. (literally) slacken or (figuratively) desert, desist from -- forbear, leave, loose.

τας **definite article - accusative plural feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζεουκτηριας **noun - accusative plural feminine**

zeukteria **dzook-tay-ree'-ah:** a fastening (tiller-rope) -- band.

των **definite article - genitive plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πηδαλιων **noun - genitive plural neuter**

pedalion **pay-dal'-ee-on:** a pedal, i.e. helm -- rudder.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επαραντες **verb - aorist active participle - nominative plural masculine**

epairo **ep-ahee'-ro:** to raise up -- exalt self, poise (lift, take) up.

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτεμονα **noun - accusative singular masculine**

artemon **ar-tem'-ohn:** something ready (something hung up), i.e. (specially) the topsail (rather foresail or jib) of a vessel -- mainsail.

τη **definite article - dative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεουση **verb - present active participle - dative singular feminine**

pneo **pneh'-o:** to breathe hard, i.e. breeze -- blow.

κατειχον **verb - imperfect active indicative - third person**

katecho **kat-ekh'-o:** to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιγιαλον **noun - accusative singular masculine**

aigialos **ahee-ghee-al-os'**: a beach (on which the waves dash) -- shore.

Acts 27:41 .

.	Greek	Strong's	Origin
But striking	περιπεσόντες (peripesontes)	4045: to fall around	from peri and piptó
a reef	τόπον (topon)	5117: a place	a prim. word
where two seas met,	διθάλασσον (dithalasson)	1337: divided into two seas, dividing the sea (as a reef)	from dis and thalassa
they ran		1946a: to run ashore	from epi and a prim. verb kelló (to drive a ship on)
the vessel	ναῦν (naun)	3491: a ship	a prim. word
aground;		1946a: to run ashore	from epi and a prim. verb kelló (to drive a ship on)
and the prow	πρῶρα (prōra)	4408: the prow (of a ship)	of uncertain derivation
stuck fast	ἐρείσασα (ereisasa)	2043: to prop, to fix firmly	a prim. word
and remained	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb
immovable,	ἀσάλευτος (asaleutos)	761: unmoved	from alpha (as a neg. prefix) and saleuó
but the stern	πρύμνα (prumna)	4403: the stern (of a ship)	fem. of prumnos (the hindmost)
[began] to be broken	ἐλύετο (elueto)	3089: to loose, to release, to dissolve	a prim. verb
up by the force	βίας (bias)	970: strength, force	a prim. word

[of the waves].

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ΠΕΡΙΠΤΕΣΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**

peripipto **per-ee-pip'-to**: to fall into something that is all around, i.e. light among or upon, be surrounded with -- fall among (into).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΟΠΟΝ **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

διθαλασσον **adjective - accusative singular masculine**

dithalassos **dee-thal'-as-sos**: having two seas, i.e. a sound with a double outlet -- where two seas meet.

ΕΠΩΚΕΙΛΑΝ **verb - aorist active indicative - third person**

epokello **ep-ok-el'-lo**: to drive upon the shore, i.e. to beach a vessel -- run aground.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναυν **noun - accusative singular feminine**

naus **nowce**: a boat (of any size) -- ship.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

πρωρα noun - nominative singular feminine

prora pro'-ra: the prow, i.e. forward part of a vessel -- forepart(-ship).

ερεισασα verb - aorist active participle - nominative singular feminine

ereido er-i'-do: to prop, i.e. (reflexively) get fast -- stick fast.;

εμεινεν verb - aorist active indicative - third person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ασαλευτος adjective - nominative singular feminine

asaleutos as-al'-yoo-tos: unshaken, i.e. (by implication) immovable (figuratively) -- which cannot be moved, unmovable.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πρυμνα noun - nominative singular feminine

prumna proom'-nah: the stern of a ship -- hinder part, stern.

ελυετο verb - imperfect passive indicative - third person singular

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιας noun - genitive singular feminine

bia bee'-ah: force -- violence.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυματων noun - genitive plural neuter

kuma koo'-mah: a billow (as bursting or toppling) -- wave.

Acts 27:42 .

.	Greek	Strong's	Origin
The soldiers'	στρατιωτῶν (stratiōtōn)	4757: a soldier	from stratia
plan	βουλὴ (boulē)	1012: counsel	from boulomai
was to kill	ἀποκτείνωσιν (apokteinōsin)	615: to kill	from apo and kteinó (to kill)
the prisoners,	δεσμώτας (desmōtas)	1202: a prisoner	from desmos
so that none	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
[of them] would swim away	ἐκκολυμβήσας (ekkolumbēsas)	1579: to swim out of	from ek and kolumbaó
and escape;	διαφύγη (diaphugē)	1309: to flee through, escape	from dia and pheugó

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των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

στρατιωτων **noun - genitive plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

βουλη **noun - nominative singular feminine**

boule **boo-lay'**: volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

iva **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμωτας **noun - accusative plural masculine**

desmotes **des-mo'-tace**: (passively) a captive -- prisoner.;

αποκτεινωσιν **verb - present active subjunctive - third person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

εκκολυμβησας **verb - aorist active participle - nominative singular masculine**

ekkolumbao **ek-kol-oom-bah'-o**: to escape by swimming -- swim out.

διαφυγη **verb - second aorist active subjunctive - third person singular**

diapheugo **dee-af-yoo'-go**: to flee through, i.e. escape -- escape.

Acts 27:43 .

.	Greek	Strong's	Origin
but the centurion,	ἐκατοντάρχης (ekatonarchēs)	1543: a centurion, a captain of one hundred men	from hekaton and archó
wanting	βουλόμενος (boulomenos)	1014: to will	a prim. verb
to bring	διασῶσαι (diasōsai)	1295: to bring safely through (a danger), to save thoroughly	from dia and sózō
Paul	Παῦλον (paulon)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
safely through,		1295: to bring safely through (a danger), to save	from dia and sózō

		thoroughly	
kept	ἐκώλυσεν (ekōlusen)	2967: to hinder	probably from the same as kolazó
them from their intention,	βουλήματος (boulēmatos)	1013: purpose, will	from boulomai
and commanded	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
that those	ὁ (o)	3588: the	the def. art.
who could	δυναμένους (dunamenous)	1410: to be able, to have power	a prim. verb
swim	κολυμβᾶν (kolumban)	2860: to plunge into the sea	from kolumbos (a diver)
should jump overboard	ἀπορίψαντας (aporipsantas)	641: to throw away	from apo and rhiptó
first	πρώτους (prōtous)	4413: first, chief	contr. superl. of pro
and get	ἐξιέναι (exienai)	1826: to go forth	from ek and eimi (to go)
to land,	γῆν (gēn)	1093: the earth, land	a prim. word

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ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκατονταρχος **noun - nominative singular masculine**

hekatontarches **hek-at-on-tar'-khace:** the captain of one hundred men -- centurion.

βουλομενος verb - present middle or passive deponent participle - nominative singular masculine
boulomai boo'-lom-ahee: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

διασωσαι verb - aorist active middle or passive deponent
diasozo dee-as-odze'-o: to save thoroughly, i.e. (by implication or analogy) to cure, preserve, rescue, etc. -- bring safe, escape (safe), heal, make perfectly whole, save.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον noun - accusative singular masculine
Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εκωλυσεν verb - aorist active indicative - third person singular
kolioo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

αυτους personal pronoun - accusative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του definite article - genitive singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βουληματος noun - genitive singular neuter
boulema boo'-lay-mah: a resolve -- purpose, will.

εκελευσεν verb - aorist active indicative - third person singular
keleuo kel-yoo'-o: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

τε particle
te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμενους verb - present middle or passive deponent participle - accusative plural masculine
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

κολυμβαν verb - present active infinitive
kolumbao kol-oom-bah'-o: to plunge into water -- swim.

απορριψαντας verb - aorist active participle - accusative plural masculine

aporrhipto **ap-or-hrip'-to**: to hurl off, i.e. precipitate (oneself) -- cast.

πρωτους **adjective - accusative plural masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

εξιεναι **verb - present infinitive**

exeimi **ex'-i-mee**: to issue, i.e. leave (a place), escape (to the shore) -- depart, get (to land), go out.

Acts 27:44 .

.	Greek	Strong's	Origin
and the rest	λοιποὺς (loipous)	3062: the rest, the remaining	from leipó
[should follow], some	οὓς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
on planks,	σανίδιν (sanisin)	4548: a board	a prim. word
and others	οὓς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
on various things	τινων (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
from the ship.	πλοίου (ploiou)	4143: a boat	from pleó
And so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that they all	πάντας (pantas)	3956: all, every	a prim. word
were brought safely	διασωθῆναι (diasōthēnai)	1295: to bring safely through (a danger), to save thoroughly	from dia and sōzō
to land.	γῆν (gēn)	1093: the earth, land	a prim. word

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοὺς definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιποὺς adjective - accusative plural masculine

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

οὺς relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

μέν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

σανισιν noun - dative plural feminine

sanis san-eece': a plank -- board.

οὺς relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τινων indefinite pronoun - genitive plural neuter

tis tis: some or any person or object

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιου noun - genitive singular neuter

ploiou ploy'-on: a sailer, i.e. vessel -- ship(-ing).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

διασωθηναι verb - aorist passive middle or passive deponent

diasozo dee-as-odze'-o: to save thoroughly, i.e. (by implication or analogy) to cure, preserve, rescue, etc. -- bring safe, escape (safe), heal, make perfectly whole, save.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of

distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην noun - accusative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

Acts 28:1 .

.	Greek	Strong's	Origin
When they had been brought safely through,	διασωθέντες (diasōthentes)	1295: to bring safely through (a danger), to save thoroughly	from dia and sōzō
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
we found	ἐπέγνωμεν (epegnōmen)	1921: to know exactly, to recognize	from epi and ginóskō
out that the island	νήσος (nēsos)	3520: an island	of uncertain origin
was called	καλεῖται (kaleitai)	2564: to call	a prim. word
Malta.	Μελίτηνη (melitēnē)	3194: Melita (Malta), an island in the Mediterranean	of uncertain origin

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διασωθεντες verb - aorist passive participle - nominative plural masculine

diasozo dee-as-odze'-o: to save thoroughly, i.e. (by implication or analogy) to cure,

preserve, rescue, etc. -- bring safe, escape (safe), heal, make perfectly whole, save.

ΤΟΤΕ **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ΕΠΕΓΝΩΣΑΝ **verb - second aorist active indicative - third person**

epiginosko **ep-ig-in-oc'e'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μελιτη **noun - nominative singular feminine**

Melite **mel-ee'-tay**: Melita, an island in the Mediterranean -- Melita.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νησος **noun - nominative singular feminine**

nesos **nay'-sos**: an island -- island, isle.

καλεϊται **verb - present passive indicative - third person singular**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

Acts 28:2 .

.	Greek	Strong's	Origin
The natives	βάρβαροι (barbaroi)	915: barbarous, barbarian	of uncertain origin, but probably onomatop. for unintelligible sounds
showed	παρεῖχον (pareichon)	3930: to furnish, to present	from para and echó
us extraordinary	τυχοῦσαν (tuchousan)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
kindness;	φιλανθρωπίαν (philanthrōpian)	5363: love for mankind, kindness	from philos and anthrōpos
for because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

of the rain	ὕετον (ueton)	5205: rain	from huó (to rain)
that had set	ἐφ'εστῶτα (ephestōta)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
in and because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the cold,	ψῦχος (psuchos)	5592: cold	from psuchó
they kindled	ἄψαντες (apsantes)	681: to fasten to, lay hold of	from a prim. root haph-
a fire	πυρὰν (puran)	4443: a fire	from pur
and received	προσελάβοντο (proselabonto)	4355: to take in addition	from pros and lambanó
us all.	πάντας (pantas)	3956: all, every	a prim. word

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οἱ **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

βαρβαροι **adjective - nominative plural masculine**

barbaros **bar'-bar-os:** a foreigner (i.e. non-Greek) -- barbarian(-rous).

παρειχον **verb - imperfect active indicative - third person**

parecho **par-ekh'-o:** to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

ου **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τυχουσιν **verb - second aorist active participle - accusative singular feminine**

tugchano **toong-khan'-o**: be, chance, enjoy, little, obtain, refresh...self, + special.

φιλανθρωπian **noun - accusative singular feminine**

philanthropia **fil-an-thro-pee'-ah**: fondness of mankind, i.e. benevolence (philanthropy) -- kindness, love towards man.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

αναψαντες **verb - aorist active participle - nominative plural masculine**

anapto **an-ap'-to**: to enkindle -- kindle, light.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πυραν **noun - accusative singular feminine**

pura **poo-rah'**: a fire (concretely) -- fire.

προσελαβοντο **verb - second aorist middle indicative - third person**

proslambano **pros-lam-ban'-o**: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υετον **noun - accusative singular masculine**

huetos **hoo-et-os'**: rain, especially a shower -- rain.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐφίστημι **verb - perfect active participle - accusative singular masculine**
ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

καί **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δια **preposition**
dia dee-ah': through (in very wide applications, local, causal, or occasional)

το **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχός **noun - accusative singular neuter**
psuchos psoo'-khos: coolness -- cold.

Acts 28:3 .

.	Greek	Strong's	Origin
But when Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
had gathered	Συστρέψαντος (sustrepsantos)	4962: to twist together, hence to gather together (pass.)	from sun and strephó
a bundle	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
of sticks	φρυγάνων (phruganōn)	5434: a dry stick	from a prim. verb phrugó (to parch)
and laid	ἐπιθέντος (epithentos)	2007: to lay upon, to place upon	from epi and tithémi
them on the fire,	πυράν (puran)	4443: a fire	from pur
a viper	ἐχίδνα (echidna)	2191: a viper	from echis (a viper, adder)
came	ἐξελθοῦσα (exelthousa)	1831: to go or come out of	from ek and erchomai
out because	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle

of the heat	θέρμης (thermēs)	2329: heat	probably from the same as theros
and fastened	καθῆψεν (kathēpsen)	2510: to lay hold of	from kata and haptó
itself on his hand.	χειρὸς (cheiros)	5495: the hand	a prim. word

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συστρεψαντος **verb - aorist active participle - genitive singular masculine**

sustrepho **soos-tref'-o**: to twist together, i.e. collect (a bundle, a crowd) -- gather.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

φρυγανων **noun - genitive plural neuter**

phruganon **froo'-gan-on**: something desiccated, i.e. a dry twig -- stick.

πληθος **noun - accusative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιθεντος **verb - second aorist active participle - genitive singular masculine**

epitithemi **ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυραν **noun - accusative singular feminine**

pura **poo-rah'**: a fire (concretely) -- fire.

εχιδνα **noun - nominative singular feminine**

echidna **ekh'-id-nah**: an adder or other poisonous snake -- viper.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θερμης **noun - genitive singular feminine**

therme **ther'-may**: warmth -- heat.

διεξελθουσα **verb - second aorist active participle - nominative singular feminine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

καθηψεν **verb - aorist active indicative - third person singular**

kathapto **kath-ap'-to**: to seize upon -- fasten on.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρος **noun - genitive singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 28:4 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,

the natives	βάρβαροι (barbaroi)	915: barbarous, barbarian	of uncertain origin, but probably onomatop. for unintelligible sounds
saw		3708: to see, perceive, attend to	a prim. verb
the creature	θηρίον (thērion)	2342: a wild beast	dim. form of the same as théra
hanging	κρεμάμενον (kremamenon)	2910: to hang	from a prim. root krem-
from his hand,	χειρὸς (cheiros)	5495: the hand	a prim. word
they [began] saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
"Undoubtedly	πάντως (pantōs)	3843: altogether, by all means	adverb from pas
this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is a murderer,	φονεὺς (phoneus)	5406: a murderer	from phonos
and though he has been saved	διασωθέντα (diasōthenta)	1295: to bring safely through (a danger), to save thoroughly	from dia and sózō
from the sea,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
justice	δίκη (dikē)	1349: right (as self-evident), justice (the principle, a decision or its execution)	a prim. word
has not allowed	εἴασεν (eiasen)	1439: to let alone, leave	a prim. verb, see also ea
him to live."	ζῆν (zēn)	2198: to live	from prim. roots zé- and zó-

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ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειδον **verb - second aorist active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαρβαροι **adjective - nominative plural masculine**

barbaros **bar'-bar-os**: a foreigner (i.e. non-Greek) -- barbarian(-rous).

κρεμαμενον **verb - present middle passive - accusative singular neuter**

kremannumi **krem-an'-noo-mee**: to hang -- hang.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηριον **noun - accusative singular neuter**

therion **thay-ree'-on**: a dangerous animal -- (venomous, wild) beast.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρος **noun - genitive singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αλληλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

παντως adverb

pantos pan'-toce: entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

φονευσ noun - nominative singular masculine

phoneus fon-yooce': a murderer -- murderer.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

διασωθεντα verb - aorist passive participle - accusative singular masculine

diasozo dee-as-odze'-o: to save thoroughly, i.e. (by implication or analogy) to cure, preserve, rescue, etc. -- bring safe, escape (safe), heal, make perfectly whole, save.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης **noun - genitive singular feminine**
thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

η **definite article - nominative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικη **noun - nominative singular feminine**
dike dee'-kay: right (as self-evident), i.e. justice (the principle, a decision, or its execution) -- judgment, punish, vengeance.

ζην **verb - present active middle or passive deponent**
zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

ουκ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειασεν **verb - aorist active indicative - third person singular**
eao eh-ah'-o: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

Acts 28:5 .

.	Greek	Strong's	Origin
However	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
he shook	ἀποτινάξας (apotinaxas)	660: to shake off	from apo and tinassó (to shake, brandish)
the creature	θηρίον (thērion)	2342: a wild beast	dim. form of the same as théra
off		660: to shake off	from apo and tinassó (to shake, brandish)
into the fire	πῦρ (pur)	4442: fire	a prim. word
and suffered	ἔπαθεν (epathen)	3958: to suffer, to be acted on	akin to penthos
no	οὐδὲν (ouden)	3762: no one, none	from oude and heis

harm.

ΚΑΚΌΝ
(kakon)

2556: bad, evil

a prim. word

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αποτιναξας **verb - aorist active participle - nominative singular masculine**
apotinasso **ap-ot-in-as'-so**: to brush off -- shake off.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηριον **noun - accusative singular neuter**

therion **thay-ree'-on**: a dangerous animal -- (venomous, wild) beast.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυρ **noun - accusative singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

επαθεν **verb - second aorist active indicative - third person singular**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

οὐδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

Acts 28:6 .

.	Greek	Strong's	Origin
But they were expecting	προσεδόκων (prosedokōn)	4328: to await, expect	from pros and dokeuó (to watch)
that he was about	μέλλειν (mellein)	3195: to be about to	a prim. verb
to swell	πίμπρασθαι (pimprasthai)	4092b: to burn, swell	perhaps from a prim. root pre
up or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
suddenly	ἄφνω (aphnō)	869: suddenly	a prim. word
fall down	καταπίπτειν (katapiptein)	2667: to fall down	from kata and piptó
dead.	νεκρόν (nekron)	3498: dead	a prim. word, the same as nekus (a dead body)
But after they had waited	προσδοκῶντων (prosdokōntōn)	4328: to await, expect	from pros and dokeuó (to watch)
a long	πολὺ (polu)	4183: much, many	a prim. word
time and had seen	θεωροῦντων (theōrountōn)	2334: to look at, gaze	from theóros (an envoy, spectator)
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
unusual	ἄτοπον (atopon)	824: out of place, strange	from alpha (as a neg. prefix) and topos

happen	γινόμενον (ginomenon)	1096: to come into being, to happen, to become	from a prim. root gen-
to him, they changed their minds		3328: to turn about, to change	from meta and balló
and [began] to say	ἔλεγον (elegon)	3004: to say	a prim. verb
that he was a god.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσεδοκων **verb - imperfect active indicative - third person**

pros dokao **pros-dok-ah'-o:** to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μελλειν **verb - present active infinitive**

mello **mel'-lo:** to intend, i.e. be about to be, do, or suffer something

πιμπρασθαι **verb - present passive middle or passive deponent**

pimpremi **pim'-pray-mee:** to fire, i.e. burn (figuratively and passively, become inflamed with fever) -- be (should have) swollen.

η **particle**

e **ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

καταπιπτειν **verb - present active infinitive**

katapipto **kat-ap-ip'-to:** to fall down -- fall (down)

αφνω **adverb**

aphno af'-no: unawares, i.e. unexpectedly -- suddenly.

νεκρον **adjective - accusative singular masculine**

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πολυ **adjective - accusative singular neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προσδοκωντων **verb - present active participle - genitive plural masculine**

prosdokao pros-dok-ah'-o: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεωρουντων **verb - present active participle - genitive plural masculine**

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

μηδεν **adjective - accusative singular neuter**

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ατοπον **adjective - accusative singular neuter**

atopos at'-op-os: out of place, i.e. (figuratively) improper, injurious, wicked -- amiss, harm, unreasonable.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γινομενον **verb - present middle or passive deponent participle - accusative singular neuter**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

μεταβαλλομενοι **verb - present middle passive - nominative plural masculine**
metaballo **met-ab-al'-lo**: to throw over, i.e. (middle voice figuratively) to turn about in opinion -- change mind.

ελεγον **verb - imperfect active indicative - third person**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

θεον **noun - accusative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειναι **verb - present infinitive**
einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Acts 28:7 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in the neighborhood	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
of that place	τόπον (topon)	5117: a place	a prim. word
were lands	χωρία (chōria)	5564: a place, property	dim. of chóra
belonging to the leading man	πρώτῳ (prōtō)	4413: first, chief	contr. superl. of pro
of the island,	νήσου (nēsou)	3520: an island	of uncertain origin

named	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
Publius,	Ποπλίῳ (popliō)	4196: Publius, an inhab. of Malta	of Latin origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
welcomed	ἀναδεξάμενος (anadexamenos)	324: to undertake, receive	from ana and dechomai
us and entertained	ἐξένισεν (exenisen)	3579: to receive as a guest, to surprise	from xenos
us courteously	φιλοφρόνως (philophronōs)	5390: kindly	from philophrōn
three	ἡμέρας (ēmeras)	5140: three	a prim. cardinal number
days.	τρεῖς (treis)	2250: day	a prim. word

KJV Lexicon

ἐν preposition

en **en**: in, at, (up-)on, by, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοῖς definite article - dative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τοῦ definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

εκεινον demonstrative pronoun - accusative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

υπηρχεν verb - imperfect active indicative - third person singular

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

χωρια noun - nominative plural neuter

chorion kho-ree'-on: a spot or plot of ground -- field, land, parcel of ground, place, possession.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτω adjective - dative singular masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νησου noun - genitive singular feminine

nesos nay'-sos: an island -- island, isle.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ποπλιω noun - dative singular masculine

Poplios pop'-lee-os: apparently popular; Poplius (i.e. Publius), a Roman -- Publius.

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αναδεξαμενος verb - aorist middle deponent participle - nominative singular masculine

anadechomai an-ad-ekh'-om-ahēe: to entertain (as a guest) -- receive.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

τρεις adjective - accusative plural feminine

treis trice: three -- three.

ημερας noun - accusative plural feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
φιλοφρονως adverb
philophronos fil-of-ron'-oce: with friendliness of mind, i.e. kindly -- courteously.
εξενισεν verb - aorist active indicative - third person singular
xenizo xen-id'-zo: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

Acts 28:8 .

.	Greek	Strong's	Origin
And it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that the father	πατέρα (patera)	3962: a father	a prim. word
of Publius	Ποπλίου (popliou)	4196: Publius, an inhab. of Malta	of Latin origin
was lying	κατακεισθαι (katakeisthai)	2621: to lie down, recline	from kata and keimai
[in bed] afflicted	συνεχόμενον (sunechomenon)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
with [recurrent] fever	πυρετοῖς (puretois)	4446: a fever	from pur
and dysentery;	δυσεντερίῳ (dusenteriō)	1420: dysentery	from dus- and enteron (intestine)
and Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
went	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
in [to see] him and after he had prayed,	προσευξάμενος (proseuxamenos)	4336: to pray	from pros and euchomai

he laid	ἐπιθεῖς (epitheis)	2007: to lay upon, to place upon	from epi and tithémi
his hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on him and healed	ἰάσατο (iasato)	2390: to heal	a prim. verb
him.			

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποπλιου **noun - genitive singular masculine**

Poplios **pop'-lee-os**: apparently popular; Poplius (i.e. Publius), a Roman -- Publius.

πυρετοις **noun - dative plural masculine**

puretos **poo-ret-os'**: inflamed, i.e. (by implication) feverish (as noun, fever) -- fever.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δυσεντερία **noun - dative singular feminine**
dusenteria doos-en-ter-ee'-ah: a dysentery -- bloody flux.

συνεχομενον **verb - present passive participle - accusative singular masculine**
sunecho soon-ekh'-o: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

κατακεισθαι **verb - present middle or passive deponent infinitive**
katakeimai kat-ak'-i-mahee: to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

προς **preposition**
pros pros: a preposition of direction; forward to, i.e. toward

ος **relative pronoun - accusative singular masculine**
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**
Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εισελθων **verb - second aorist active participle - nominative singular masculine**
eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευξαμενος **verb - aorist middle deponent participle - nominative singular masculine**
proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

επιθεις **verb - second aorist active participle - nominative singular masculine**
epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

τας **definite article - accusative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιασατο verb - aorist middle deponent indicative - third person singular
iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 28:9 .

.	Greek	Strong's	Origin
After this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
had happened,	γενομένου (genomenou)	1096: to come into being, to happen, to become	from a prim. root gen-
the rest	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
of the people on the island	νήσῳ (nēsō)	3520: an island	of uncertain origin
who had	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
diseases	ἀσθενείας (astheneias)	769: weakness, frailty	from asthenés
were coming	προσέρχοντο (prosērchonto)	4334: to approach, to draw near	from pros and erchomai
to him and getting cured.	ἐθεραπεύοντο (etherapeuonto)	2323: to serve, cure	from therapón

KJV Lexicon

τουτου demonstrative pronoun - genitive singular neuter
toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such

manner of, that, thence(-forth), thereabout, this, thus.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

γενομένου verb - second aorist middle deponent participle - genitive singular neuter

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιποὶ adjective - nominative plural masculine

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐχόντες verb - present active participle - nominative plural masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ἀσθενείας noun - accusative plural feminine

astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῇ definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νῆσω noun - dative singular feminine

nesos nay'-sos: an island -- island, isle.

προσέρχοντο verb - imperfect middle or passive deponent indicative - third person

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευοντο **verb - imperfect passive indicative - third person**
therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or
(specially) to relieve (of disease) -- cure, heal, worship.;

Acts 28:10 .

.	Greek	Strong's	Origin
They also honored	ἐτίμησαν (etimēsan)	5091: to fix the value, to price	from timé
us with many	πολλαῖς (pollais)	4183: much, many	a prim. word
marks of respect;	τιμαῖς (timais)	5092: a valuing, a price	akin to tíō (to value, honor)
and when we were setting sail,	ἀναγομένοις (anagomenois)	321: to lead up, bring up	from ana and agó
they supplied	ἐπέθεντο (epethento)	2007: to lay upon, to place upon	from epi and tithémi
[us] with all	τὰ (ta)	3588: the	the def. art.
we needed.	χρείας (chreias)	5532: need, business	akin to chraomai

KJV Lexicon

οι relative pronoun - nominative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλαις adjective - dative plural feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τιμαίς noun - dative plural feminine time tee-may': a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.
ετιμήσαν verb - aorist active indicative - third person timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.
ημας personal pronoun - first person accusative plural hemas hay-mas': us -- our, us, we.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
αναγομενοις verb - present passive participle - dative plural masculine anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away
επιθεντο verb - second aorist middle indicative - third person epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.
τα definite article - accusative plural neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προς preposition pros pros: a preposition of direction; forward to, i.e. toward
την definite article - accusative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
χρειαν noun - accusative singular feminine chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

Acts 28:11 .

.	Greek	Strong's	Origin
At the end	Μετὰ (meta)	3326: with, among, after	a prim. preposition
of three	τρεις (treis)	5140: three	a prim. cardinal number

months	μῆνας (mēnas)	3376: a month	a prim. word
we set sail	ἀνήχθημεν (anēchthēmen)	321: to lead up, bring up	from ana and agó
on an Alexandrian	Ἀλεξανδρίνῳ (alexandrinō)	222: Alexandrian	from the same as Alexandreus
ship	πλοίῳ (ploiō)	4143: a boat	from pleó
which had wintered	παρακεχειμακότι (parakeheimakoti)	3914: to winter at	from para and cheimazó
at the island,	νήσῳ (nēsō)	3520: an island	of uncertain origin
and which had	παρασήμῳ (parasēmō)	3902: marked amiss, marked at the side, marked with a sign	from para and séma (a sign, mark)
the Twin Brothers	Διοσκούροις (dioskourois)	1359: the Dioscuri, twin sons of Zeus (Castor and Pollux)	from Dios (see diopetés) and pl. of kouros (boy)
for its figurehead.		3902: marked amiss, marked at the side, marked with a sign	from para and séma (a sign, mark)

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τρεις **adjective - accusative plural masculine**

treis **trice**: three -- three.

μηνας **noun - accusative plural masculine**

men **mane**: a month -- month.

ηχθημεν **verb - aorist passive indicative - first person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πλοιω **noun - dative singular neuter**

ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

παρακεχειμακoti **verb - perfect active participle - dative singular masculine**

paracheimazo **par-akh-i-mad'-zo**: to winter near, i.e. stay with over the rainy season -- winter.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νησω **noun - dative singular feminine**

nesos **nay'-sos**: an island -- island, isle.

αλεξανδρινω **adjective - dative singular neuter**

Alexandrinus **al-ex-an-dree'-nos**: Alexandrine, or belonging to Alexandria -- of Alexandria.

παρασημω **noun - dative singular neuter**

parasemos **par-as'-ay-mos**: side-marked, i.e. labelled (with a badge (figure-head) of a ship) -- sign.

διοσκουροις **noun - dative plural masculine**

Dioskouroi **dee-os'-koo-roy**: sons of Jupiter, i.e. the twins Dioscuri -- Castor and Pollux.

Acts 28:12 .

.	Greek	Strong's	Origin
After we put	καταχθέντες (katachthentes)	2609: to bring down	from kata and agó
in at Syracuse,	Συρακούσας (surakousas)	4946: Syracuse, a large maritime city of Sicily	of uncertain origin
we stayed	ἐπεμείναμεν (epemeinamen)	1961: to stay on	from epi and menó
there for three	τρεις (treis)	5140: three	a prim. cardinal number

days.

ἡμέρας
(ēmeras)

2250: day

a prim. word

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταχθέντες **verb - aorist passive participle - nominative plural masculine**

katago **kat-ag'-o**: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

συρακουσας **noun - accusative plural feminine**

Surakousai **soo-rak'-oo-sahee**: Syracuse, the capital of Sicily -- Syracuse.

ἐπεμείναμεν **verb - aorist active indicative - first person**

epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

ἡμέρας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τρεις **adjective - accusative plural feminine**

treis **trice**: three -- three.

Acts 28:13 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
From there	ὅθεν (othen)	3606: from where, for which reason	from hos,
we sailed around		4022: to go about	from peri and erchomai

and arrived	κατηντήσαμεν (katēntēsamen)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
at Rhegium,	Ῥηγιον (rēgion)	4484: Rhegium, a city in southern Italy	of Latin origin
and a day	ἡμέραν (ēmeran)	2250: day	a prim. word
later	μετὰ (meta)	3326: with, among, after	a prim. preposition
a south wind	νότου (notou)	3558: the south wind, hence the southern quarter	a prim. word
sprang	ἐπιγενομένου (epigenomenou)	1920: to come on, arrive	from epi and ginomai
up, and on the second day	δευτεραῖοι (deuteraioi)	1206: on the second day	from deuterios
we came	ἤλθομεν (ēlthomen)	2064: to come, go	a prim. verb
to Puteoli.	Ποτιόλους (potiolous)	4223: Puteoli, a city on the Bay of Naples	of Latinor.

KJV Lexicon

οθεν **adverb**

hothen **hoth'-en**: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

περιελθοντες **verb - second aorist active participle - nominative plural masculine**

perierchomai **per-ee-er'-khom-ahee**: to come all around, i.e. stroll, vacillate, veer -- fetch a compass, vagabond, wandering about.

κατηντήσαμεν **verb - aorist active indicative - first person**

katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ρηγιον noun - accusative singular neuter

Rhegion hrayg'-ee-on: Rhegium, a place in Italy -- Rhegium.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

μιαν adjective - accusative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

επιγενομενου verb - second aorist middle deponent participle - genitive singular masculine

epiginomai ep-ig-in'-om-ahee: to arrive upon, i.e. spring up (as a wind) -- blow.

νοτου noun - genitive singular masculine

notos not'-os: the south(-west) wind; by extension, the southern quarter itself -- south (wind).

δευτεραιοι adjective - nominative plural masculine

deuteraios dyoo-ter-ah'-yos: secondary, i.e. (specially) on the second day -- next day.

ηλθομεν verb - second aorist active indicative - first person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ποτιολους noun - accusative plural masculine

Potioloi pot-ee'-ol-oy: little wells, i.e. mineral springs; Potioli (i.e. Puteoli), a place in Italy -- Puteoli.

Acts 28:14 .

.	Greek	Strong's	Origin
There	οὗ (ou)	3757: where (adv. of place)	gen. of hos,

we found	εὐρόντες (eurontes)	2147: to find	a prim. verb
[some] brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and were invited	παρεκλήθημεν (pareklēthēmen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
to stay	ἐπιμεῖναι (epimeinai)	1961: to stay on	from epi and menó
with them for seven	ἐπτὰ (epta)	2033: seven	a prim. word
days;	ἡμέρας (ēmeras)	2250: day	a prim. word
and thus	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
we came	ἦλθαμεν (ēlthamen)	2064: to come, go	a prim. verb
to Rome.	Ῥώμην (rōmēn)	4516: Rome, the capital of Italy and the Rom. Empire (named after Romulus, the legendary founder)	of Latin origin

KJV Lexicon

ου adverb

hou **hoo**: at which place, i.e. where -- where(-in), whither(-soever).

ευροντες **verb - second aorist active participle - nominative plural masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αδελφους **noun - accusative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

παρεκληθημεν **verb - aorist passive indicative - first person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation),

intreat, pray.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιμειναι verb - aorist active middle or passive deponent

epimeno ep-ee-men'-o: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

επτα numeral (adjective)

hepta hep-tah': seven -- seven.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρωμην noun - accusative singular feminine

Rhome hro'-may: strength; Roma, the capital of Italy -- Rome.

ηλθομεν verb - second aorist active indicative - first person

erchomai er'-khom-ahce: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Acts 28:15 .

■			
.	Greek	Strong's	Origin

And the brethren,	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
us, came	ἦλθαν (ēlthan)	2064: to come, go	a prim. verb
from there	κακεῖθεν (kakeithen)	2547: and from there	from kai and ekeithen
as far	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
as the Market	φόρου (phorou)	5410:	of Latin origin, only in combination with Appiou, q.v.
of Appius	Ἀππίου (appiou)	675: Market of Appius, the name of a city south of Rome	of Latin origin
and Three	Τριῶν (triōn)	5140: three	a prim. cardinal number
Inns	ταβερνῶν (tabernōn)	4999: "hut," a tavern, spec. Treis Tabernai, "Three Taverns," a stopping place on the Appian Way	of Latin origin
to meet	ἀπάντησιν (apantēsin)	529: a meeting	from apantaó
us; and when Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
saw		3708: to see, perceive, attend to	a prim. verb
them, he thanked	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
God	θεῶ (theō)	2316: God, a god	of uncertain origin
and took	ἔλαβεν	2983: to take, receive	from a prim. root lab-

	(elaben)		
courage.	θάροςος (tharsos)	2294: courage	from thrasus (bold)

KJV Lexicon

κακειθεν **adverb - contracted form**

akeithen kak-i'-then: likewise from that place (or time) -- and afterward (from) (thence), thence also.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

εξηλθον **verb - second aorist active indicative - third person**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

απαντησιν **noun - accusative singular feminine**

apantesis **ap-an'-tay-sis**: a (friendly) encounter -- meet.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

αχρις **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

αππιου **noun - genitive singular masculine**

Appios **ap'-pee-os**: (in the genitive, i.e. possessive case) of Appius, the name of a Roman - Appii.

φορου **noun - genitive singular neuter**

Phoron **for'-on**: a forum or market-place; a station on the Appian road -- forum.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τριων **adjective - genitive plural feminine**

treis **trice**: three -- three.

ταβερνων **noun - genitive plural feminine**

Tabernai **tab-er'-nahee**: huts or wooden-walled buildings; Tabernoe -- taverns.

ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ευχαριστησας **verb - aorist active participle - nominative singular masculine**

eucharisteo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ελαβεν **verb - second aorist active indicative - third person singular**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

θαρσος **noun - accusative singular neuter**
tharsos **thar'-sos**: boldness (subjectively) -- courage.

Acts 28:16 .

.	Greek	Strong's	Origin
When	Ὅτε (ote)	3753: when	from hos, and te
we entered	εἰσῆλθομεν (eisēlthomen)	1525: to go in (to), enter	from eis and erchomai
Rome,	Ῥώμην (rōmēn)	4516: Rome, the capital of Italy and the Rom. Empire (named after Romulus, the legendary founder)	of Latin origin
Paul	Παύλῳ (paulō)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was allowed	ἐπετράπη (epetrapē)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
to stay	μένειν (menein)	3306: to stay, abide, remain	a prim. verb
by himself,	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
with the soldier	στρατιώτῃ (stratiōtē)	4757: a soldier	from stratia
who was guarding	φυλάσسونτι (phulassonti)	5442: to guard, watch	from a root phulak-
him.			

KJV Lexicon

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηλθομεν **verb - second aorist active indicative - first person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ρωμην **noun - accusative singular feminine**

Rhyme **hro'-may**: strength; Roma, the capital of Italy -- Rome.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχος **noun - nominative singular masculine**

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

παρεδωκεν **verb - aorist active indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμους **noun - accusative plural masculine**

desmios **des'-mee-os**: a captive (as bound) -- in bonds, prisoner.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατοπεδαρχω **noun - dative singular masculine**

stratopedarches **strat-op-ed-ar'-khace**: a ruler of an army, i.e. (specially), a Praetorian praefect -- captain of the guard.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παυλω noun - dative singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

επιτραπη verb - aorist passive indicative - third person singular

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

μενειν verb - present active infinitive

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

καθ preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

εαυτον reflexive pronoun - third person accusative singular masculine

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

συν preposition

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλασσουντι verb - present active participle - dative singular masculine

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

στρατιωτη noun - dative singular masculine

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

Acts 28:17 .

.	Greek	Strong's	Origin
After	μετὰ (meta)	3326: with, among, after	a prim. preposition

three	τρεις (treis)	5140: three	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
Paul called together	συγκαλέσασθαι (sunkalesasthai)	4779: to call together	from sun and kaleó
those	τούς (tous)	3588: the	the def. art.
who were the leading men	πρώτους (prōtous)	4413: first, chief	contr. superl. of pro
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
and when they came together,	συνελθόντων (sunelthontōn)	4905: to come together, by ext. to accompany	from sun and erchomai
he [began] saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Brethren,	ἄνδρες (andres)	435: a man	a prim. word
though I had done	ποιήσας (poiēsas)	4160: to make, do	a prim. word
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
against	ἐναντίον (enantion)	1727: opposite, fig. hostile, opposed	from en and antios (set against)
our people	λαῶ (laō)	2992: the people	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
the customs	ἔθесιν (ethesin)	1485: custom, a usage (prescribed by habit or law)	from ethó
of our fathers,	πατράοις (patrōois)	3971: of one's fathers, received from one's fathers	from patér
yet I was delivered	παρεδόθην	3860: to hand over, to give or	from para and didómi

	(paredothēn)	deliver over, to betray	
as a prisoner	δέσμιος (desmios)	1198: binding, bound	from deó
from Jerusalem	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
into the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
of the Romans.	Ῥωμαίων (rōmaiōn)	4514: Roman	from Rhómé

KJV Lexicon

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ἡμερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τρεις **adjective - accusative plural feminine**

treis **trice**: three -- three.

συγκαλεσασθαι **verb - aorist middle middle or passive deponent**

sugkaleo **soong-kal-eh'-o**: to convoke -- call together.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλον **noun - accusative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οντας **verb - present participle - accusative plural masculine**

on **oan**: being -- be, come, have.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

πρωτους **adjective - accusative plural masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

συνελθοντων **verb - second aorist active participle - genitive plural masculine**

sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανδρες **noun - vocative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ουδεν **adjective - accusative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εναντιον adjective - accusative singular neuter

enantios en-an-tee'-os: opposite; figuratively, antagonistic -- (over) against, contrary.

ποιησας verb - aorist active participle - nominative singular masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω noun - dative singular masculine

laos lah-os': a people -- people.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθεσιν noun - dative plural neuter

ethos eth'-os: a usage (prescribed by habit or law) -- custom, manner, be wont.

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρωις adjective - dative plural neuter

patroios pat-ro'-os: paternal, i.e. hereditary -- of fathers.

δεσμιος noun - nominative singular masculine

desmios des'-mee-os: a captive (as bound) -- in bonds, prisoner.

εξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ιεροσολυμων noun - genitive plural neuter

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine - - Jerusalem.

παρεδοθην verb - aorist passive indicative - first person singular

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρωμαιων adjective - genitive plural masculine

Rhomaïos hro-mah'-yos: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.

Acts 28:18 .

.	Greek	Strong's	Origin
"And when they had examined	ἀνακρίναντες (anakrinantes)	350: to examine, investigate	from ana and krinó
me, they were willing	ἐβούλοντο (eboulonto)	1014: to will	a prim. verb
to release	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
me because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
there was no	μηδεμίαν (mēdemian)	3367: no one, nothing	from méde and heis
ground	αἰτίαν (aitian)	156: cause, reason	from aiteó
for putting me to death.	θανάτου (thanatou)	2288: death	from thnéskó

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ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ανακριναντες **verb - aorist active participle - nominative plural masculine**

anakrino **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

εβουλοντο **verb - imperfect middle or passive deponent indicative - third person**

boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

απολυσαι **verb - aorist active middle or passive deponent**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μηδεμιαν **adjective - accusative singular feminine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

αιτιαν **noun - accusative singular feminine**

aitia **ahee-tee'-a**: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

θανατου **noun - genitive singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

υπαρχειν **verb - present active infinitive**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

Acts 28:19 .

.	Greek	Strong's	Origin
"But when the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
objected,	ἀντιλεγόντων (antilegontōn)	483: to speak against, hence to contradict, oppose	from anti and legó
I was forced	ἤναγκάσθην (ēnankasthēn)	315: to necessitate, compel	from anagké
to appeal	ἐπικαλέσασθαι (epikalesasthai)	1941: to call upon	from epi and kaleó
to Caesar,	Καίσαρα (kaisara)	2541: Caesar, a Roman emperor	of Latin origin
not that I had	ἔχων (echōn)	2192: to have, hold	a prim. verb
any	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
accusation against	κατηγορεῖν (katēgorein)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
my nation.	ἔθνους (ethnous)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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ἀντιλεγοντων **verb - present active participle - genitive plural masculine**

antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Judah -- Jew(-ess), of Judaea.

ηναγκασθην **verb - aorist passive indicative - first person singular**

anagkazo an-ang-kad'-zo: to necessitate -- compel, constrain.

επικαλεσασθαι **verb - aorist middle middle or passive deponent**

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

καισαρα **noun - accusative singular masculine**

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

ουχ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνους **noun - genitive singular neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

εχων **verb - present active participle - nominative singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τι **indefinite pronoun - accusative singular neuter**

tis tis: some or any person or object

κατηγορησαι **verb - aorist active middle or passive deponent**

kategoreo kat-ay-gor-eh'-o: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

Acts 28:20 .

.	Greek	Strong's	Origin
"For this	ταύτην	3778: this	probably from a redupl. of ho,,

	(tautēn)		used as a demonstrative pronoun
reason,	αἰτίαν (aitian)	156: cause, reason	from aiteó
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I requested	παρεκάλεσα (parekalesa)	3870: to call to or for, to exhort, to encourage	from para and kaleó
to see		3708: to see, perceive, attend to	a prim. verb
you and to speak	προσλαλήσαι (proslalēsai)	4354: to speak to	from pros and laleó
with you, for I am wearing	περίκειμαι (perikeimai)	4029: to lie around	from peri and keimai
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
chain	ἄλυσιν (alusin)	254: a chain	of uncertain origin
for the sake	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
of the hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
of Israel."	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἰτίαν noun - accusative singular feminine

aitia ahee-tee'-a: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

παρακαλεσα verb - aorist active indicative - first person singular

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ἰδεῖν verb - second aorist active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσλαλῆσαι verb - aorist active middle or passive deponent

proslaleo pros-lal-eh'-o: to talk to, i.e. converse with -- speak to (with).

ἐνεκεν adverb

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐλπίδος noun - genitive singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**
Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants
-- Israel.

την **definite article - accusative singular feminine**
ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

αλυσιν **noun - accusative singular feminine**
halusis hal'-oo-sis: a fetter or manacle -- bonds, chain.

ταυτην **demonstrative pronoun - accusative singular feminine**
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was
that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

περικειμαι **verb - present middle or passive deponent indicative - first person singular**
perikeimai per-ik'-i-mahee: to lie all around, i.e. inclose, encircle, hamper -- be bound
(compassed) with, hang about.

Acts 28:21 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
They said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, "We have neither	οὔτε (oute)	3777: and not, neither	from ou, and te
received	ἐδεξάμεθα (edexametha)	1209: to receive	a prim. verb
letters	γράμματα (grammata)	1121: that which is drawn or written, i.e. a letter	from graphó
from Judea		2453: Jewish, a Jew, Judea	from Ioudas
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you, nor	οὔτε (oute)	3777: and not, neither	from ou, and te

have any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the brethren	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
come here	παραγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai
and reported	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
spoken	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
bad	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you.			

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οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αὐτόν **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἶπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

οὐτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

γράμματα **noun - accusative plural neuter**

gramma **gram'-mah**: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

περί **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ἐδέξαμεθα **verb - aorist middle deponent indicative - first person**

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαίας **noun - genitive singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

οὐτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

παράγενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφων **noun - genitive plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

απηγγειλεν **verb - aorist active indicative - third person singular**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ελαλησεν **verb - aorist active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

πονηρον **adjective - accusative singular neuter**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

Acts 28:22 .

.	Greek	Strong's	Origin
"But we desire	ἀξιοῦμεν (axioumen)	515: to deem worthy	from axios
to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
from you what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

your views	φρονεῖς (phroneis)	5426: to have understanding, to think	from phrén
are; for concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
sect,	αἰρέσεως (aireseōs)	139: choice, opinion	from haireó
it is known	γνωστὸν (gnōston)	1110: known	from ginóskó
to us that it is spoken against	ἀντιλέγεται (antilegetai)	483: to speak against, hence to contradict, oppose	from anti and legó
everywhere."	πανταχοῦ (pantachou)	3837: everywhere	from a presumed derivation of pas

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αξιουμεν **verb - present active indicative - first person**

axioo ax-ee-o'-o: to deem entitled or fit -- desire, think good, count (think) worthy.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρα **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ακουσαι **verb - aorist active middle or passive deponent**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

α **relative pronoun - accusative plural neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

φρονεῖς verb - present active indicative - second person singular

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

περί preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μέν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τῆς definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἵρεσως noun - genitive singular feminine

hairesis hah'-ee-res-is: a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

ταυτῆς demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

γνωστον adjective - nominative singular neuter

gnostos gnoce-tos': well-known -- acquaintance, (which may be) known, notable.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ἡμῖν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πανταχού adverb

pantachou pan-takh-oo': universally -- in all places, everywhere.

ἀντιλέγεται verb - present passive indicative - third person singular

antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

Acts 28:23 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
When they had set	Ταξάμενοι (taxamenoi)	5021: to draw up in order, arrange	from a prim. root tag-
a day	ἡμέραν (ēmeran)	2250: day	a prim. word
for Paul, they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to him at his lodging	ξενίαν (xenian)	3578: hospitality, a lodging place	from xenos
in large numbers;		4183: much, many	a prim. word
and he was explaining	ἐξετίθετο (exetitheto)	1620: to set forth, fig. to declare	from ek and tithémi
to them by solemnly testifying	διαμαρτυρόμενος (diamarturomenos)	1263: to affirm solemnly	from dia and marturomai
about the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and trying to persuade	πείθων (peithōn)	3982: to persuade, to have confidence	a prim. verb
them concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
from both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

of Moses	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and from the Prophets,	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
from morning	πρωῖ (prōi)	4404: early	adverb from pro
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
evening.	ἑσπέρας (esperas)	2073: evening	fem. of hesperos (of evening)

KJV Lexicon

ταξαμενοι **verb - aorist middle passive - nominative plural masculine**

tasso tas'-so: to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot) -- addict, appoint, determine, ordain, set.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ημεραν **noun - accusative singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ηκον **verb - imperfect active indicative - third person**

heko hay'-ko: to arrive, i.e. be present -- come.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ξενιαν noun - accusative singular feminine

xenia xen-ee'-ah: hospitality, i.e. (by implication) a place of entertainment -- lodging.

πλειονες adjective - nominative plural masculine - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

οις relative pronoun - dative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξετιθετο verb - imperfect middle indicative - third person singular

ektithemi ek-tith'-ay-mee: to expose; figuratively, to declare -- cast out, expound.

διαμαρτυρομενος verb - present middle or passive deponent participle - nominative singular masculine

diamarturomai dee-am-ar-too'-rom-ahee: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν noun - accusative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πειθων verb - present active participle - nominative singular masculine

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the

latter participle.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομου noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

μωσεως noun - genitive singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

προφητων **noun - genitive plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πρωι **adverb**

proi **pro-ee'**: at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

εσπερας **noun - genitive singular feminine**

hespera **hes-per'-ah**: the eve -- evening(-tide).

Acts 28:24 .

.	Greek	Strong's	Origin
Some	οί (oi)	3588: the	the def. art.
were being persuaded	ἐπείθοντο (epeithonto)	3982: to persuade, to have confidence	a prim. verb
by the things spoken,	λεγομένοις (legomenois)	3004: to say	a prim. verb
but others	τοῖς (tois)	3588: the	the def. art.
would not believe.	ἠπίστουν (ēpistoun)	569: to disbelieve, be faithless	from apistos

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

πειθοντο verb - imperfect passive indicative - third person

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομενοις verb - present passive participle - dative plural neuter

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηπιστουν verb - imperfect active indicative - third person

apisteo ap-is-teh'-o: to be unbelieving, i.e. (transitively) disbelieve, or (by implication) disobey -- believe not.

Acts 28:25 .

.	Greek	Strong's	Origin
And when they did not agree	ἀσύμφωνοι (asymphōnoi)	800: dissonant, discordant	from alpha (as a neg. prefix) and sumphōnos
with one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

they [began] leaving	ἀπελύοντο (apeluonto)	630: to set free, release	from apo and luó
after Paul	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
had spoken		3004: to say	a prim. verb
one	ἓν (en)	1520: one	a primary number
[parting] word,	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
"The Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
rightly	καλῶς (kalōs)	2573: well	adverb from kalos
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Isaiah	Ἡσαΐου (ēsaïou)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
the prophet	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
to your fathers,	πατέρας (pateras)	3962: a father	a prim. word

ασυμφωνοι **adjective - nominative plural masculine**
asumphonos **as-oom'-fo-nos**: inharmonious (figuratively) -- agree not.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οντες **verb - present participle - nominative plural masculine**
on **oan**: being -- be, come, have.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**
allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

απελευοντο **verb - imperfect middle indicative - third person**
apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

ειποντος **verb - second aorist active participle - genitive singular masculine**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλου **noun - genitive singular masculine**
Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ρημα **noun - accusative singular neuter**
rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

εν **adjective - accusative singular neuter**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καλως **adverb**
kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - nominative singular neuter**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ελαλησεν **verb - aorist active indicative - third person singular**
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ησαιου **noun - genitive singular masculine**
Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητου **noun - genitive singular masculine**
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερας **noun - accusative plural masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Acts 28:26 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb

GO	πορεύθητι (poreuthēti)	4198: to go	from poros (a ford, passage)
TO THIS		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
PEOPLE	λαὸν (laon)	2992: the people	a prim. word
AND SAY,	εἶπον (eipon)	3004: to say	a prim. verb
"YOU WILL KEEP	ἀκοῇ (akoē)	189: hearing, the sense of hearing	from akouó
ON HEARING,	ἀκούσετε (akouseste)	191: to hear, listen	from a prim. word mean. hearing
BUT WILL NOT UNDERSTAND;	συνῆτε (sunēte)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
AND YOU WILL KEEP	βλέποντες (blepontes)	991: to look (at)	a prim. verb
ON SEEING,	βλέψετε (blepsete)	991: to look (at)	a prim. verb
BUT WILL NOT PERCEIVE;		3708: to see, perceive, attend to	a prim. verb

KJV Lexicon

λεγον **verb - present active participle - nominative singular neuter**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πορευθητι **verb - aorist passive deponent imperative - second person singular**

poreuomai por-yoo'-om-ahēe: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

τουτον demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον verb - second aorist active middle - second person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ακοη noun - dative singular feminine

akoe ak-o-ay': hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

ακουσετε verb - future active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συνητε verb - second aorist subjunctive - second person

sunemi soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βλεποντες verb - present active participle - nominative plural masculine

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

βλεψετε verb - future active indicative - second person

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ιδητε verb - second aorist active subjunctive - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

Acts 28:27 .

.	Greek	Strong's	Origin
FOR THE HEART	καρδία (kardia)	2588: heart	a prim. word
OF THIS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
PEOPLE	λαοῦ (laou)	2992: the people	a prim. word
HAS BECOME DULL,	ἐπαχύνθη (epachunthē)	3975: to thicken, to fatten, fig. to make dull	from pachus (thick)
AND WITH THEIR EARS	ὠσὶν (ōsin)	3775: the ear	a prim. word
THEY SCARCELY	βαρέως (bareōs)	917: heavily	adverb from barus
HEAR,	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing

AND THEY HAVE CLOSED	ἐκάμυσαν (ekammusan)	2576: to shut the eyes	contr. of the comp. of kata and muó (to shut the eyes)
THEIR EYES;	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
OTHERWISE	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
THEY MIGHT SEE		3708: to see, perceive, attend to	a prim. verb
WITH THEIR EYES,	ὀφθαλμοῖς (ophthalmois)	3788: the eye	from a prim. root op- and an uncertain root
AND HEAR	ἀκούσωσιν (akousōsin)	191: to hear, listen	from a prim. word mean. hearing
WITH THEIR EARS,	ὠσὶν (ōsin)	3775: the ear	a prim. word
AND UNDERSTAND	συνῶσιν (sunōsin)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
WITH THEIR HEART	καρδίᾳ (kardia)	2588: heart	a prim. word
AND RETURN,	ἐπιστρέψωσιν (epistrepsōsin)	1994: to turn, to return	from epi and strephó
AND I WOULD HEAL	ιάσομαι (iasomai)	2390: to heal	a prim. verb
THEM."			

KJV Lexicon

επαχυνθη **verb - aorist passive indicative - third person singular**

pachuno **pakh-oo'-no**: to thicken, i.e. (by implication) to fatten (figuratively, stupefy or render callous) -- wax gross.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - nominative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου noun - genitive singular masculine

laos lah-os': a people -- people.

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωσιν noun - dative plural neuter

ous ooce: the ear (physically or mentally) -- ear.

βαρεως adverb

bareos bar-eh'-oce: heavily (figuratively) -- dull.

ηκουσαν verb - aorist active indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτων personal pronoun - genitive plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκαμυσαν verb - aorist active indicative - third person
kammuo kam-moo'-o: to shut down, i.e. close the eyes -- close.

μηποτε adverb
mepote may'-pot-eh or: not ever; also if (or lest) ever (or perhaps) -- if peradventure, lest (at any time, haply), not at all, whether or not.

ιδωσιν verb - second aorist active subjunctive - third person
eido i'-do: to see; by implication, (in the perfect tense only) to know

τοις definite article - dative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμοις noun - dative plural masculine
ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωσιν noun - dative plural neuter
ous ooce: the ear (physically or mentally) -- ear.

ακουσωσιν verb - aorist active subjunctive - third person
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - dative singular feminine
kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by

analogy) the middle -- (+ broken-)heart(-ed).

συνωσις verb - second aorist active subjunctive - third person

suniami soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστρεψωσις verb - aorist active subjunctive - third person

epistrepho ep-ee'-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιασομαι verb - future middle deponent indicative - first person singular

iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 28:28 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
let it be known	γνωστὸν (gnōston)	1110: known	from ginóskó
to you that this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
salvation	σωτήριον (sōtērion)	4992: saving, bringing salvation	from sôtér
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has been sent	ἀπεστάλη (apestalē)	649: to send, send away	from apo and stelló

to the Gentiles;	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
they will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
listen."	ἀκούσονται (akousontai)	191: to hear, listen	from a prim. word mean. hearing

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γνωστον **adjective - nominative singular neuter**

gnostos **gnoce-tos'**: well-known -- acquaintance, (which may be) known, notable.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εστω **verb - present imperative - third person singular**

esto **es'-to**: be thou; also estosan

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν **noun - dative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

απεσταλη **verb - second aorist passive indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

σωτηριον **adjective - nominative singular neuter**

soterion **so-tay'-ree-on**: defender or (by implication) defence -- salvation.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αυτοι **personal pronoun - nominative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουσονται **verb - future middle deponent indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Acts 28:29 .

This verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.			
.	Greek	Strong's	Origin
[When he had spoken		3004: to say	a prim. verb
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words, the Jews		2453: Jewish, a Jew, Judea	from Ioudas
departed,		565: to go away, go after	from apo and erchomai
having		2192: to have, hold	a prim. verb
a great		4183: much, many	a prim. word

dispute	4803: disputation	from suzéteó
among	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
themselves].	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειποντος verb - second aorist active participle - genitive singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

απηλθον verb - second aorist active indicative - third person

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι adjective - nominative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

πολλην adjective - accusative singular feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age,

deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ΕΑΥΤΟΙΣ **reflexive pronoun - third person dative plural masculine**
heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

συζητησιν **noun - accusative singular feminine**
suzetesis **sood-zay'-tay-sis**: mutual questioning, i.e. discussion -- disputation(-ting), reasoning.

Acts 28:30 .

A portion of this verse was added by a scribe and was not in the earliest manuscripts of the New Testament.

.	Greek	Strong's	Origin
And he stayed	Ἐνέμεινεν (enemeinen)	1696: to abide in, fig. to be true to, to persevere	from en and menó
two	διετίαν (dietian)	1333: a space of two years	from dietés
full	ὅλην (olēn)	3650: whole, complete	a prim. word
years		1333: a space of two years	from dietés
in his own	ἰδίῳ (idiō)	2398: one's own, distinct	a prim. word
rented quarters	μισθώματι (mishōmati)	3410: rent, a rented house	from misthoó
and was welcoming	ἀπεδέχετο (apedecheto)	588: to accept gladly, welcome	from apo and dechomai
all	πάντας (pantas)	3956: all, every	a prim. word
who came	εἰσπορευομένους (eisporeuomenous)	1531: lit. or fig. to enter	from eis and poreuomai

to him,

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εμεινεν **verb - aorist active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

διετιαν **noun - accusative singular feminine**

dietia **dee-et-ee'-a**: a space of two years (biennium) -- two years.

ολην **adjective - accusative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ιδιω **adjective - dative singular masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

μισθωματι **noun - dative singular neuter**

misthoma **mis'-tho-mah**: a rented building -- hired house.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεδεχετο **verb - imperfect middle or passive deponent indicative - third person singular**

apodechomai **ap-od-ekh'-om-ahee**: to take fully, i.e. welcome (persons), approve (things) -- accept, receive (gladly).

παντας **adjective - accusative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εισπορευομενους **verb - present middle or passive deponent participle - accusative plural masculine**
eisporuomai **ice-por-yoo'-om-ahee**: to enter -- come (enter) in, go into.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Acts 28:31 .

.	Greek	Strong's	Origin
preaching	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
with all	πάσης	3956: all, every	a prim. word

	(pasēs)		
openness,	παρρησίας (parrēsias)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
unhindered.	ἄκωλύτως (akōlutōs)	209: without hindrance	from alpha (as a neg. prefix) and kólúo

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κηρυσσων **verb - present active participle - nominative singular masculine**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

πασης adjective - genitive singular feminine

pas pas: apparently a primary word; all, any, every, the whole

παρρησιας noun - genitive singular feminine

parrhesia par-rhay-see'-ah: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

ακωλυτως adverb

akolutos ak-o-loo'-toce: in an unhindered manner, i.e. freely -- no man forbidding him.